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## Editorial

The year 2021 was heart wrenching, many of us lost family members, colleagues and friends and the students and teachers experienced dark cloud of diminishing hope due to closure of school and colleges. Digital divide threw over 1 crore students out of education. In the year 2022, let us celebrate resilience of human spirit, compassion, pluralism, curiosity and the extraordinariness of the everyday ordinary.

The current issue of *Quest in Education* captures several contemporary concerns in the field of education. ‘A Study of the Peace Perceptions of the Under Graduate Students in Vishakhapatnam’ by Dr. Meesala Suribabu makes an attempt through survey of 150 respondents to *finds out the peace perceptions of under graduate students in Visakhapatnam district*. ‘Dialogue between Women's Studies and Women's Movement in India during 1975-1992’ by Vibhuti Patel captures the nuances of the initial phase of growth of women’s studies As an academic discipline and its relationship with women’s movement. Ms. Sabiha More’s review of *The Socio Economic and Educational Backwardness Of Muslims Of Maharashtra: A Report* by Maharashtra State Minority Commission, Government of Maharashtra provides an eagle’s eye view of the status of the largest minority group in the state. Review Article of an Edited volume, *Revisiting Subaltern Studies Issues and Perspectives* by Dr. Pradeep Waghmare, Pune: The Unique Academy Publication by Dr. Sunayana Kadle provides a detailed analysis of the Indian social movements in the post-independence period. A report on Gandhi Jayanti Celebrations, 2021 at Gandhi Shikshan Bhavan by Sabiha More captures inspiring legacy of ICBE.

We request authors to send their original research-based articles and book reviews on issues concerning education. As *Quest in Education* publishes peer-reviewed articles, the authors should be ready to wait. Due to current coronavirus crisis, the print edition of *Quest in Education* is interrupted & only an online edition is appearing since April 2020.

**Prof. Vibhuti Patel**  
**Editor**

# A STUDY OF THE PEACE PERCEPTIONS OF THE UNDER GRADUATE STUDENTS IN VISHAKHAPATNAM

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*The study aims to find out the peace perceptions of under graduate students in Visakhapatnam district. The sample consists of 150 under graduate students selected from various degree colleges in Visakhapatnam district. Peace perceptions in relations to marital status, academic stream, religion were selected as variables. The investigator adopted peace perceptions scale constructed and standardized by Dr. Gulay Bedir and Dr. Mehmet Arslan, Tokat was used in this study. It consists of 30 items on five-point Likert scale. The reliability of the tool was 0.76. The result found that marital status of under graduate students make a significant difference in their peace perceptions. Academic stream and religion of under graduate students don't make significant difference in their peace perceptions.*

## ***Introduction***

Peace is possible for life at all stages. An, it is up to man to choose his destiny or to suffer from the horrors of war. Today the mankind is at the crossroad where he has to choose with courage, determination and imagination----- **Federico Mayor.**

Peace education may be defined as the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment. Ian Harries and John Synott have described peace education as a series of “teaching encounters” that draw from people.

## **Concept of Peace**

Peace and conflict studies are an academic field which identifies and analyses violent nonviolent behaviour, as well as the structural mechanisms attending violent and non-violent social conflicts. This is to better understand the processes leading to a more desirable human condition. One variation, peace studies(ideology), is an interdisciplinary effort aiming at the prevention, de-escalation, and solution of conflicts. This contrasts with war studies (Polemology), directed at the efficient attainment of victory in conflicts. Disciplines involved may include political science, geography, economics, psychology, sociology, international relations, history, anthropology, religious studies, and gender studies, as well as a variety of other disciplines.

## **Need for the study**

Peace perceptions are the Pedagogical works to create a world at peace. By peace, we mean more than the absence of violence(negative peace) Galtung. Peace in its most positive aspects embraces ideas of justice, global sustainability and the eradication of structures that promote insecurity: poverty, hunger, malnutrition, and lack of access to resources. James page suggests peace awareness be thought of as ‘encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the consequences of war and social injustice; as informing the student on value of the peaceful and just social structures and working to uphold or develop such social structures; as encouraging the student to love the world and to imagine a peaceful future; and as caring for the student and encouraging the student to care for others. Due to this reason the researchers have been taken up this study for under graduate students to study.

## **Statement of the problem:**

The problem of the study is entitled of “A study of peace perceptions of under graduate students in Visakhapatnam district”.

## **Objectives of the study**

The following of the objectives of the present study are

1. To study the levels of peace perceptions of under graduate students.
2. To study the significant difference on the peace perceptions of under graduate students in relation to the following variables.
  - a) Marital status (Married/Unmarried)
  - b) Academic stream (Arts/Science)
  - c) Religion (Hindu/Non-Hindus)

## **Hypotheses of the Study**

The following hypotheses have been formulated basing on the objectives.

1. Under graduate students don't differ in their levels of peace perceptions.
2. Under graduate students don't make a significant difference in their peace perceptions in relation to the following variables.
  - a) Marital Status (Married / Unmarried)
  - b) Academic stream (Arts/Science)
  - c) Religion (Hindu/Non-Hindus)

## **Operational Definitions**

### **Peace**

Peace is a time without any fights or wars. In a larger sense, **peace** (or peacefulness) can mean a state of harmony, quiet or calm that is not disturbed by anything at all, like a still pond with no ripples.

## **Perception**

Knowledge that something exists, or understanding of a situation or subject at the present time based on information or experience.

## **Peace perceptions**

*Peace perceptions is holistic. It embraces the physical, emotional, intellectual, and social growth of the children within a frame work deeply rooted in traditional human values .It is based on philosophy that teachers love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet. Fran Schmidt and Alice Friedman (1998)*

**Under graduate students:** The students who are studying graduation course

## **Methodology of the Study**

The present survey research-based study falls under the normative survey type of research.

## **Sample of the Study**

The sample comprised of one hundred and fifty under graduate students randomly selected from different Degree colleges located in Visakhapatnam District.

## **Tool Used for this study**

The investigator adopted **Peace Perceptions Scale** developed and standardized by Dr. Gulay Bedir and Dr. Mehmet Arslan Tokat in the study. There are 31 items on five-point Likert scale of **Always, Often, Sometimes, Rarely and Never**. Item number 7 i.e. “*I don’t bother ethnicity difference*” from the original scale was omitted, because ethnic groups don’t exist in the area in which data collected. Therefore, this item was omitted from the original scale. Finally, the remaining 30 items with tool administered to sample.

## Method of Scoring

The numerical value of 5, 4, 3, 2 and 1 are assigned to responses *always, often, sometimes, rarely and never* respectively for positive statement and reversed in the case of negative statements. The score ranges from 30 to 150. The reliability of the tool was 0.76.

## Statistical Techniques Used

The investigators have used the following statistical techniques for analysis of data i.e. mean, standard deviation, critical ratio.

## Delimitation of the Study

1. The level of significance considered in the study is 0.05 and 0.01 level.
2. The sample is limited to one hundred and fifty (150) under graduate students.
3. Geographically it is limited to District of Vishakhapatnam.

## ANALYSIS OF DATA AND INTERPRETATION OF RESULTS

**TABLE No.1:**

### PEACE PERCEPTIONS: MARITAL STATUS – C.R.

Variable	N	Mean	S.D.	D	D <sup>σ</sup>	C.R
Married	20	119.57	11.53	5.80	2.86	2.03**
Unmarried	130	113.77	14.20			

\*\*Significant at 0.05 level

From table 1, it is observed that the obtained C.R. value (2.03) is greater than table value 1.98 at 0.05 level. Hence, the null hypothesis is rejected. It is inferred that the marital status of under graduate students makes a significant difference in their peace perceptions. The mean difference(5.08) is in favour of



married under graduate students. That is to say that the married under graduate students possess high peace perceptions when compared to their unmarried counterparts.

**TABLE No.2:**

**PEACE PERCAPPTIONS – ACADEMIC STREAM- C.R.**

Variable	N	Mean	S.D.	D	D <sup>σ</sup>	C.R
Arts	14	116.92	13.6	0.63	3.82	0.16*
Science	136	116.29	13.90			

\*Not significant at 0.05 level

From table 2, it is observed that the obtained C. R. value (0.16) is less than table value 1.98 at 0.05 level. Hence, it is said that the null hypothesis is retained. Therefore, it is inferred that academic stream of under graduate students don't make a significant difference in their peace perceptions.

**TABLE No.3:**

**PEACE PERCAPPTIONS – RELIGION – C.R.**

Variable	N	Mean	S.D.	D	D <sup>σ</sup>	C.R.
Hindus	139	116.20	14.06	1.89	3.72	0.50*
Non-Hindus	011	118.09	11.69			

\*Not significant at 0.05 level

From table 3, it is obtained C.R. value (0.50) is less than table value 1.98 at 0.05 level. Hence, it is said that the null hypothesis is retained. Therefore, it is inferred that the religion of graduate students don't make a significant difference in their peace perceptions.

## Major findings of the study

1. Marital status of under graduate students makes a significant difference in their peace perceptions.
2. Academic stream and religion of under graduate students don't make significant difference in their peace perceptions.

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# DIALOGUE BETWEEN WOMEN'S STUDIES AND WOMEN'S MOVEMENT IN INDIA DURING 1975-1992

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*This paper was presented when the author was Visiting Fellow at The London School of Economics and Political Science, The United Kingdom in 1992. When analysing the origin, development, and direction of women's studies (WS) in India; it is important to understand its relationship with the Indian women's movement (WM). The dialectical relationship between 'pedagogy' and 'praxis', vis-à-vis the 'women's question', has been a matter of great concern for pioneers of Women's Studies (WS).*

## **Introduction**

The need to study women's issues in academic institutions and to conduct research based on experiential material and affirmative action was beginning to be discussed among Indian women's studies scholars by the early eighties.<sup>1</sup> The discourse on this subject has proved to be a fruitful exercise for activists, academics, researchers, policy planners and the UN system. This paper tries to examine the following issues: the genesis of interaction between WS and the WM in India; the contribution of WS to mainstream academia-economics, political science, sociology, literature, history, education, psychology; the analytical tools and the theoretical insights provided by WS and the WM in India; the research methodology and agenda of the WS, ongoing debates on

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1 See Neera Desai and Vibhuti Patel (1988) '*Critical Review of Research in Women's Studies*', India council of Social Science Research (ICSSR), Delhi. Also see, a state of art report prepared by Neera Desai, Leela Dube and Veena Mazumdar (1982) '*Women's Studies and Social Sciences in India*', UNESCO Regional Expert Meeting, Delhi.

the scope and limitations of WS within institutionalised structures, the shift of focus from WS to gender studies; the economics and politics of funding, consultancy and priorities in research.

Pioneers of WS in India defined it as a discipline that involved research, documentation, teaching, training, and action. It is understood that women have subordinate status in our society so the knowledge-base created by WS should be used for empowerment of women and there is a need to examine to what extent WS in India have served this purpose.

### **Evolution of WS in India**

Unlike its western counterpart, WS in India evolved because of state patronage after the declaration of the United Nations International Women's Year (UN-IWY). Publication by the Government of India in 1975, of TOWARDS EQUALITY, the report of the Status of Women Committee, reopened the debate on the women's question. The Report revealed the deteriorating conditions of women. It highlighted the phenomena of the adverse and declining sex-ratio, marginalisation of women from the economy and gender-based discrimination in family laws. (Desai and Patel, 1990).

In the pre-independence period, academics were concerned with the status of women in the higher castes and classes. The reasons for widow-burning, child-marriage, purdah, and illiteracy among women found extensive reference in their works. In the post - independence period, two distinct periods can be discerned: that up to 1974 and the years thereafter. Before 1974, the focus of scholars interested in women's question was on the role-conflict of middle-class women. Very few studies situated the problems of Indian women in the context of the macro forces of the developmental process. The only exceptions were the scholarly works of Neera Desai (1954) and D.R. Gadgil (1965).

*Towards Equality* was prepared by the scholars with an interdisciplinary perspective and was presented in Parliament, where it received a tremendous response from the decision-making bodies, the state apparatus, and the print media. Principal research bodies, like the Indian Council of Social Science Research

(ICSSR), provided financial support to scholars committed to the women's cause, to conduct research into problems faced by women in poverty.

### **The Genesis of Women's Movement in India**

The birth of the women's liberation movement in India was a result of the radicalisation of Indian politics in the late 1960s and the early 1970s. In the late 1960s there was an upsurge internationally of the black movement, the women's movement, the anti-war movement, and the working-class movement. These were independent, self-determining, and democratic movements, which questioned all hierarchical structures. In India, young people of that period had not participated in the dreams of the nationalist movement. Faced with multiple crises: - economic, social, and political, together with corruption, drought, inflation, unemployment, pauperisation of the rural poor - the disenchanted youth responded with protest. Widespread, open discontent was expressed in action and consolidation of the action developed into powerful organisations throughout the country. These movements raised several diverse issues-land-rights, wages, employment security, water availability, destruction of nature, oppression, and exploitation of the Dalits (the untouchables) and the working masses. Many women participated in these struggles with enthusiasm, responsibility, and creativity.<sup>2</sup>

The UN Declaration of 1975 as an International Women's Year coincided with the Emergency Rule in India. By the time the Emergency was lifted in 1977, several women's groups had developed around democratic rights issues. The press swung into "action" after the imposed silence of nearly two years. Atrocities committed against women during the Emergency were openly documented and reported in the press. These atrocities struck a chord in most women's own experience of life in the family, in the

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<sup>2</sup>For detailed description of this process see Vibhuti Patel, 'Women's Liberation in India', *New Left Review*, 153, August 1985, pp.75-86; Sujata Gothoskar and Vibhuti Patel, 'Documents from the Indian Women's Movement', *Feminist Review*, 1982, No. 12, pp.92-103.

streets, in the workplace and in political groups. The culmination of this process was reached in 1980 when many women's groups took

to the street to protest. During the 1980s the issue of women's oppression was depicted not only in discussion forums, seminars and `serious' articles but also in the popular media. Women who had on their own identified the sources of their problems and indignity, began to acquire a language, an organisational platform, a collective identity, and a legitimacy they did not have earlier.

### **Dialogue Between WS and WM**

It was in the early 1980s that women's studies' centres, functioning autonomously or within the university system, started accepting empirical and experimental evidence from the women's movement. It was a time when participatory research, action research and subaltern studies were gaining ground in the field of social sciences. This process indirectly facilitated the interaction of WS and the WM.

In the first National Conference of Women's Studies in 1981, a wide variety of issues were discussed by activists, researchers, academicians, and policy makers. These included the developmental process which bypassed women, the gender bias in textbooks, sexism in the media, gender blindness in science and technology, health needs of women and violence against them (rape, domestic violence, and prostitution). The consensus among the participants (both women and men) was that WS was pro-women and not neutral. It was seen that WS would build a knowledge base for empowering women by pressing for change at policy level and in curriculum development, by criticising gender-blindness as well as gender-bias within mainstream academia, by creating alternative analytical tools and visions and by advocacy for women's developmental needs in the economy and in society. This Conference established a new trend by which, gradually, women activists were invited, as resource persons and participants, to academic seminars, consultations, and training workshops.

### **Activist Researchers**

During the 1980s, an increasing number of women's rights activists

became involved in WS either as independent researchers,

consultants, trainers and resource-persons for seminars and workshops - or as guest faculty members in higher education

institutions which specialised in mass communication or government training. At places such as Anveshi in Hyderabad and Alochana in Pune, women activists collectively formed WS groups. Anveshi made a major contribution through its collective research projects, "We Were Making History" (1998). It was based on interviews with women whose contributions in the peasant uprising in the late 1940s (which was crushed ruthlessly by the post-colonial state), up till that time had been invisible. Their second project, "Women's Writings in India" (1990), was based on women's creative writing in more than a dozen languages, mostly from India's diverse folk tradition, from 600 B.C. to the present.

The dual role in WS of theory and praxis, or academic exercise and action, has been articulated by the current president of Indian Association of Women's Studies (IAWS): "Women's studies provides contextualisation of knowledge in the process of both understanding and changing women's reality. As a movement it emphasizes the need for providing material basis for equality and independence of women." (Krishnaraj, 1986). This approach accepts the dual role of WS as a discourse and as a movement. There have been critics of this approach who think that if WS must be part of the educational system, it should retain its dispassionate features of rigorous intellectual activity, and objectivity. But IAWS counters this argument and stresses that rigour can be retained even if WS takes an interventionist approach. It is this contact with the real situation, which provides insights, which, may not be obtained by sitting in a 'distant' university chair. Hence IAWS provides a platform to discuss the issues confronting contemporary reality.

### **Curriculum Development**

In the last 15 years, the principal body of higher education, the University Grants Commission (UGC), has given primary attention to WS. SNDT Women's University in Bombay was the first to establish a WS unit, in 1974. Now it has a fully established Research Centre for Women's Studies (RCWS) and the UGC has



accorded it the status of a Centre for Advanced Research in Women's Studies. The UGC has supported over 25 universities in different parts of the country in starting WS centres. The National Policy for Education, 1987 (NPE) also incorporated WS in its

curriculum development. Mainstream disciplines now are introducing optional or compulsory papers. Gender Economics, Sociology of Women, Women and Development, Women and Literature, Women and Psychology, Women and Education, Women in History, Reproductive Rights of Women are being offered at Delhi University, Pune University, Calcutta University, Jadhavpur University and five women's universities. SNDT Women's University was the first to introduce a foundation course, "Women's Rights in Changing India", a compulsory paper for all undergraduate students in each discipline.<sup>3</sup>

The response of academics to WS in mainstream academia is mixed. Interest in studying women from a feminist perspective has been more of a concern to some individuals in the university system. Most sociologists continue with the structural functional theory and consensual model; economists continue with their neo-classical paradigm and psychologists continue with quantitative analyses that have misogynist implications. Even radical historiography/subaltern studies are not immune from stereotypical representation of women. (Desai and Patel, 1993). The IAWS, which was established in 1981, has provided an arena for brainstorming and discussing women's issues, new perspectives, innovative methodologies, and theoretical insights. Contributions made at its biannual conferences include task forces like "Education for Women's Equality" in the NPE (1986), "The Role of Science and Technology", "Reviewing and Planning WS" for the UGC, collective research projects by WS centres on "Girl Child and the Family". These, together with working groups like Economists Interested in Women's Issues Group (EIWIG) have resulted in a vast body of literature for classroom teaching as well as for policy dialogue. (Mazumdar, 1991).

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<sup>3</sup>For further details of the course content, see *An Overview, 1993* SNDT Women's University, Bombay.

## **The Search for a New Paradigm**

An approach was accepted which considers that WS is both for understanding the situation of women's lives and consciousness raising for social change. This resulted in a serious search for a

new paradigm. The first step in this direction was to make women visible in various disciplines, highlighting their role and contribution and capturing their experience. By creating legitimacy for WS as a 'researchable' area, efforts were made to break the silence surrounding the role of women and the silence of women themselves. Thus, WS became a process of unfoldment of women. Making women visible is not an additive process where earlier women were not seen but are now visible - a kind of tokenism that exists in the power structures or some history textbooks. The WS approach implies challenging the dominant notion of knowledge, methodology and data sources based on class, ethnic/caste/religious and gender biases. Another related problem with visibility is about new indicators, new standards, and new criteria for visibility creation. WS makes women visible not as sex-objects but as active agents in socio-economic, cultural, and political processes. WS looks at gender "not as a collection of psychological traits but as a basic element of social structure especially of sexual division of labour which is tied to gender division and male dominance." (Kalpagam, 1986, p.8). WS attempt towards visibility of women in statistics and indicators by questioning the concepts of 'work', 'productive labour', 'head of the household' led to the process of deconstructing patriarchy.

## **WS and the Construction of Knowledge**

Radical scholars in various disciplines-sociology, history, economics, psychology, political science, and literature have raised questions about objectivity, value neutrality, consensual model, demystification with survey research and quantitative analysis, the elitist bias of the disciplines and other such issues. However, they have ignored women's dimension. Hence, the need for WS to go beyond both the mainstream and male critiques of the mainstream disciplines.

For the construction of knowledge, WS in India began by re-examining prevalent concepts on household, economic activity, work-force and using new concepts such as patriarchy, sex-segregation, gender, oppression and exploitation. Several studies pointed to the biases and lacunae in the existing methods of data-collection, faulty definitions, and ideological constraints especially

in the large-scale sample surveys and in the census. (EIWIG, 1982; Sardamoni, 1992). Women's studies have evolved a new source of data-base and a new approach of analysing the existing data-base. WS scholarship has analysed the interaction between women's productive and reproductive roles in the market economy as well as in the subsistence production by unearthing cultural, historical, and social contexts of construction of female identity and reorganisation of gender-based division of labour. (Mies, Lalitha, Kumar, 1986; Singh and Kelles-Viitanen, 1987; Agarwal, 1988; Dube and Parliwala, 1990; Krishnaraj and Channa, 1990; Banerjee, 1984). WS historians have looked at non-conventional data sources like reinterpretation of mythologies, scanning of short-stories, autobiographies, biographies, novels, poems and folk-songs. Attempts at rewriting the history of women in ancient India raise serious questions as to why was there marginalised representation of women? Was it due to limited concerns of traditional historian or was it due to the kind of tools employed? Why there is a heavy reliance on literary texts? In India, the early literary sources being literary texts, the problem is further compounded. (Chakravarty and Roy, 1987). Chakravarti has imaginatively used both the Buddhist and the Brahminical sources to focus on women in servitude. Here the attempt has been to use a non-Brahminical source. Lata Mani uses historical documents to question the motives of the British rulers in enacting the law of Sati. (Mani, EPW, April 1986). Landmark contributions on different aspects of Indian women's survival struggles in colonial India have been made by during the last decade. (Sangari and Vaid, 1989; Krishnamurty, 1989; Sarkar, 1987). Identification and removal of sexist-bias in the textbooks and formulation of gender-just curriculum development have been a major concern of women's studies scholar. In psychology, discourse analysis and qualitative analysis have contributed new insights to understand complexities

of gender relations. (Parkar, 1992). In the field of literary criticism

new inroads have been made by women's studies scholars who have examined the mainstream literature with women's perspective and generated a new theoretical understanding to capture intricacy of man-woman relationship. (Radha, 1987; Tharu and Lalitha, 1991).

### **New Tools of Analysis**

Women's studies begin by re-examining concepts and using new concepts to understand women. Role theory as used in conventional research in sociology to study working women, has been questioned as it concentrates more on women rather than men and role conflict indicates a fact and not explanation. Further it confirms the role relationships but does not question it. (Krishnaraj, EPW, 1986). Similarly, conventional concepts of household, family, housework, male-headship have been modified while understanding women's reality. In the earlier sections of review of substantive research various illustrations of such modifications and even radical departures have been mentioned.

WS scholars have started using the concepts of patriarchy, sex-segregation, discrimination, and gender in their various studies. Several studies point to the biases and lacunae in existing methods of data collection, especially in large-scale sample surveys and in the census. (Jain, 1982; Agarwal, 1982; Mencher and Sardamoni, 1982; Mitra, 1980).

### **Case Studies**

The WS researchers have been quite adept in using the case history or case study methods. When researchers found that secondary sources were unable to provide insights into the problem, case studies were taken up. For a long time, it was thought that case study is a method used by the anthropologists, to study in detail the tribal life situations. Leela Gulati has described how she proceeds with case study when she wanted to understand the life of women in poverty. (Gulati, 1982; Karlekar, 1982; Banerjee, 1990).

Similarly, those who are involved in ICSSR studies on the family strategies have used case studies method to understand how

families try to cope with the larger needs of survival through the control or promotion of women's education and works. In one of the studies in Gujarat, case studies not only helped understand the strategies but how caste norms affected family decisions were brought out in the in-depth interviews. Similarly, the participation of the tribal women in the earlier protest struggle surfaced during the discussion. (Desai, 1987).

### **Oral History - Case History**

When written records to grapple with the experiences of women are not available, oral testimonies of women's experiences have been very useful. (Stree Shakti Sangathana, 1989; Sen, 1990). The folk literature, particularly proverbs, myths, songs, and folk tales are beginning to be used by WS researchers to understand the inner stirrings of women and society's attitude to women. Leela Dube has very ably used the folk material to examine social construction of gender. (Dube, EPW, 1988). Dube believes that in WS the use of oral history is convenient because while dealing with illiterate and semiliterate women, it helps the latter to become articulate, thereby enabling the researcher to obtain information and perception.

### **Autobiographies, Biographies and the 3 Generation Studies**

The study of autobiographies, biographies and the 3 generation studies have proved to be useful to understand how some of the women grew from traditional background to forming their own identities. For getting authenticity and first-person perception, autobiographies and diaries prove very useful. Autobiographies, of course, must be cautiously handled, as many a times, romanticised picture is portrayed, or certain vital facts are omitted because they might bring stigma to the person. Nostalgic memories of the past are many a times seen in romantic perspective. A study of 20 autobiographies of Maharashtrian women analyses the issues like child marriage, widow remarriage, family conflicts, struggle for education, participation in the nationalist movement and even opting for unconventional careers like cine-artists have been covered. (Mehta and Vaidya, 1985, RCWS).

Quite a few seminars have been held where the focus of discussion

is oral history, study of autobiographies and use of photographs and three generational studies to evolve an understanding of women's identity. Unfortunately, the papers of such seminars are not available, with the result that much useful material and experience fail to reach larger community.

### **Content Analysis**

WS has been using content analysis, particularly for media studies. Almost all research on media (including in the literature) have tried to understand society's perception of women through the content analysis of film, television serial, tabloid journals, radio programmes, advertisements, and dramas. Content analysis of literature has also been used to understand the motives of the ruling class, the ideology of social reformers and philosophies such as liberalism and feminism.

### **Participatory Technique**

Participatory technique is more used in training development personnel and organising awareness programmes. Action being an important constituent of WS, this technique is used to conduct research on the existing movements and developmental projects. Those who have been working with women at grass- roots have felt the need of using various techniques to break the silence of women, to get their participation and eventually generate a climate of equality. The hiatus between the trainer and the trainee, needs to be obliterated; the gap between producer of knowledge and user of knowledge must be removed.

In WS, we have been saying that women's voices must be heard; how they perceive dowry, or a violent situation is very crucial. While studying objective reality and micro forces, WS also examines subjective reactions, psycho related issues. To understand social oppression, personal involvement provides a deeper understanding of the problem. Hence WS recognises the

role of personal data and personal accounts in highlighting the dynamics of women's oppression in situations like draught, communal riots, caste riots, Bhopal gas tragedy, ecological policies, and others. (Omvedt, 1978; D' Mello, 1988; Patel, 1988).

A nagging question invariably crops up whether these individual accounts are sufficient to infer general trends? Whether they have really helped in understanding women's lives? Whether the rigour in the studies could be maintained when subjective experiences are used as data sources?

WS in India has been a decade old phenomenon. It is too early to evaluate the efficacy of the tools and methods. What is very significant is that, after the eighties, more and more innovative approaches are being used by WS scholars. Information on experiences in various facets of life is growing. At a future date, effort will have to be made to provide a cohesive or not so cohesive picture of a woman's life as manifested in different spheres. Importantly enough it is recognised by researchers that subjective tools must be handled very cautiously, and they need constant checking and rechecking through other evidence. Further it is also accepted that WS is interdisciplinary, hence it will have to borrow tools and methods from various disciplines. Further a versatile mind and not a specialist approach to grasp the problems of women is necessary. It is important to note that studies based on experimenting with new tools or new concepts have yet to emerge.

### **Shift in the Thrust of Areas**

In the context of development debate which had been going on at that time, the glaring decline in work participation of women and growing experiments of income generating activities for poor women, the studies on work are likely to be more. However, with more and more data coming out emphasising marginalisation of women in the development activities, employment is no guarantee against ill-treatment of women as revealed in dowry deaths, wife-beating, sexual harassment and attitude to girl child, explorations into the causes for such occurrences, the role of superstructure and ideology was realised. Patriarchal overtones in the institutional

structures of family, education, economy, law, and others are being examined.

## **From Descriptive to Analytical Approach**

Absence of analytical approach has been due to very faulty research training and lack of perspective. In women's studies, we have been shouting from the housetops that we do not wish to sacrifice rigour, nor do we want women's studies to be a 'soft discipline'. Frequent workshops on training in methodology and exposure to more and more innovative techniques will be prerequisites for making women's studies researches more analytical and not superficial.

## **Research and Action**

During the decade for quite some time research on women and action on women were moving parallel. After the eighties, the chasm between the researcher and the activist sharpened, as funds started pouring into women's research. The government through its ministries, such as labour, Rural Development and Social Welfare sponsored studies initially to academics, which might have resulted into a hierarchical situation. Simultaneously with the growth of grassroots work and autonomous women's groups organising campaigns and lobbying for political action, a necessity to study the problem arose. Foreign funders started supporting such actions or activists resulted in debates on whether one should take foreign fund or not? It was believed to have implications of unequal power dimensions, apart from the fact that research priorities might be determined.

Another dimension of this issue is concerning role of the researcher. If women's studies are both understanding and action, then commitment to social change is essential. Women's oppressive reality has not to be merely studied in a classroom but must be eliminated. The logic of adopting innovative techniques like life history, autobiography, experiential data is self-awareness and then the need to change. Articulation of one's experiences in terms of oppression or growing identity on the one hand indicates a

changed situation wherein a woman can indicate a changed situation where in a woman is able to express her inner turbulations frankly and honestly and a critique of the most private relationship. On the other hand, this realisation someday ought to lead to action



for changing this relationship. It could come more rapidly if there is support available through the women's movement. Of course, there are levels and levels of action, but activity and empathy are of prime significance in women's studies.

### **Institutionalising Women's Studies - A Few Hurdles**

With the UGC legitimising women's studies by encouraging the building up of centres, cells, programmes, courses in the university system; many concerned WS protagonists have been anxious about implications of such steps. On the one hand, unless women's studies get into the mainstream of education, the transformation in attitude, behaviour or perception is not possible. Apart from the danger of using Women's Studies as springboard for one's own career promotion, there is also a danger of supporting status-quo, through mystical and ideological explanations. By highlighting the 'inner strength' or 'shakti' of women, contending that 'fire' is a purifier or eulogising 'mother earth' and 'motherhood', the scholars many times hide the acceptance of women's oppressive situation. Similarly, attempts are also made to justify female foeticide on the ground that it will end ill-treatment and discrimination of female child, which leads eventually to female mortality. There is a very thin line between understanding women's oppressive situation and recommending adjustment to the situation in the name of 'purity', 'inner strength' or 'lesser evil'.

### **From WS to Gender Studies**

A move from women's studies to gender studies has been a demand of the day in the mainstream academia. While justifying WS as a felt-need for a new epistemology, the basic understanding was that male dominant ideology and sexism in the social sciences and humanities were unable to capture women's perceptions and it was necessary to decentre a patriarchal discourse. Justification for Gender Studies comes from an understanding that both men and

women are constructed and constrained by the unequal power relations based on class, caste/race/ethnicity and gender.

## Conclusion

The state of art profile of WS at the end of this exercise is not neat and clear, as women's life is also not simple. It is full of contradictions. The research activity and the debates generated during the first phase of women's studies (1975-1992) reached the levels of compensatory research where women's perspective had been added to the conventional discipline. We need more systematic work to challenge the mainstream discipline, build new paradigms and provide significant theoretical understanding. New challenges posed by the 'discourse of discontent' due to identity politics, questions raised by Dalit feminism of exclusion and discrimination, neo-liberal economic macroeconomic policies marked by liberalisation-privatisation-globalisation (LPG), voices of women from tribal communities, farm sector and displaced women due to mega development projects were to take centre stage for the agenda of women's movement and women's studies in the next 3 decades, post-1992. IT revolution also played crucial role in operationalising research as well as action due to massive use of internet as well as social media.

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**THE SOCIO ECONOMIC AND EDUCATIONAL  
BACKWARDNESS OF MUSLIMS OF MAHARASHTRA:  
A REPORT BY MAHARASHTRA STATE MINORITY  
COMMISSION, GOVERNMENT OF MAHARASHTRA**

A Review By  
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**Introduction**

Socio-economic background relates to a combination of an individual's income, occupation and social background. Socio-economic background is a key determinant of success and future life chances. Socioeconomic status (SES) is more commonly used to depict an economic difference in society as a whole. SES is typically broken into three levels (high, middle, and low) to describe the three places a family or an individual may fall in relation to others. Recently, there has been increasing interest from researchers on the subject of economic inequality and its relation to the health of populations.

The Constitution allows affirmative action for vulnerable sections of the population. Article 46 of the Directive Principles of State Policy empowers the State to make special provisions for the vulnerable communities and to protect them from social injustice/exploitation. Although this Article specifically refers to the protection of Scheduled Castes/Schedule Tribes, there is nothing in the directive to prevent the State from extending the scope of the provisions to include minority communities. In Maharashtra, Muslims, Christians, Buddhists, Sikhs, Jains and Zoroastrians (Parsis) are recognized as minorities. On the similar line there are varied problems associated with the same.

In order to understand the various problems associated with the minorities a Commission was established to establish the truth about the Muslim minorities. In the Interim report the Study Group had felt that despite several recommendations made by different committees on the pitiable economic and social backwardness of the Muslims, no concrete steps were taken to implement the recommendations and this unfortunate factor has created a feeling of utter despondency and a sense of alienation amongst the Muslims.

**The salient features of the status of Muslims as reported in the report are as follows :**

- 10.6% : Share of Muslim population in the state (2001)
- 78.1% : Literacy rate among Muslims (Census of India, 2001)
- 2.2% : Muslims completed graduation level of education (2009)
- 1.4% : Muslim women completed graduation level of education (2009)
- 59.4% : Urban BPL population among Muslims (2009)
- 59.8% : Rural BPL population among Muslims (2009)
- 32.4% : Muslim work participation rate (Census of India 2001)
- 12.7% : Muslim women work participation rate (Census of India 2001)
- 4.4% : Share of Muslims in government services (Sachar Committee Report 2006)
- Nil : Number of Muslims in the IAS Cadre in Maharashtra at present
- 4.4% : Share of Muslims in the police force (2007)
- 2.3% : Madarasa going children in the state

**The Muslims in Maharashtra**

Comprising over 10.27 million, the Muslims constitute the second largest religious group in the state. The Muslim population is distributed across different regions of the state. However, they are largely concentrated in the urban areas of Marathwada, Khandesh and Mumbai-Pune regions (Shaban



2011). The Muslims in Maharashtra do not constitute a homogeneous community. Broadly classified within the Sunni and Shia sects of Islam, there are sacerdotal differences among them. Despite differences, the Muslims of various denominations belong to the beliefs and articles of the faith of Islam. The majority of the Muslims in Maharashtra belong to the sect of Sunni and are dispersed across urban, rural and semi-urban areas of the state. Less numerous than the Sunnis, the Shia communities are concentrated in Mumbai, Pune and Nagpur. The Shia groups include the Bohra, the Khojas, Ismaili-Khojas, Ithna Ashari and the Iranis. There are similarities and cultural differences among these endogamous communities.

### **Recommendations:**

#### **General Recommendations:**

A strong well channelized administration is necessary for ensuring inclusive growth for the Muslims and also for addressing the issue of discrimination. There is a need to develop efficient lateral (local level) monitoring and facilitating system which can be met with establishing regional offices of MDD in each district of the state. These offices would function as public relation office would disperse information on government programmes. Transparency should be maintained in dealing with minority affairs. Data bank should be made and should be accessible to all. This might be done through regional offices on minority affairs and NGOs.

#### **Employment and Economic Empowerment:**

Unemployment is high among the Muslim men and still higher among Muslim women. The government-based employment programmes should be suitably implemented in cities and rural areas, giving priority to the underdeveloped and higher unemployment Muslim prone concentrated areas. The Maulana

Azad Minorities Financial and Development Corporation needs to be urgently revamped with the provision of professional staff and computerization of its records in order to make it effective.

### **Healthcare**

There is a need to look into the grievances of Muslims against the hospital administration and health officials. The discriminatory treatment of Muslims should be prevented and officials and doctors should be suitably sensitized to address the issue. More ICDS centers, *balwadis* and *anganwadis* are required in Muslim concentrated areas.

These provide platform for taking care of health of children, adolescent girls and lactating mothers.

### **Education**

Strengthening education of Muslims at upper primary and secondary levels is a key for the educational upliftment of the community. This requires provision of government/ municipal schools at secondary and higher secondary levels. Intensive campaign on getting children into the education net is necessary. A policy on Public Private Partnership should be put in place. The need of the hour is to tap the private initiatives at community, corporate and NGO levels for providing quality education and infrastructural support. Residential schools/colleges especially for girl students and the children of shifting population like construction labour, can help in furthering their education. We recommend establishment of more residential schools/colleges.

### **Women Empowerment**

The Muslim community is especially faltering on women's right and freedom. The triple s talaq issue, property rights of women, right of women to choose the occupation they like etc., need to be taken up by the community leaders to overcome the conservative elements within the community. The economic and

social empowerment of women will go a long way to cure many ills that the Muslim community presently. is facing There should be a special provision for Muslim women within the gender budgeting of the state.

### **Sensitization**

Feeble ties between the Muslims and the majority religious group has been a fueling factor in causing communal riots. There is a need to strengthen civic ties to curb riots by promoting shared spaces in all domains of life. Measures like cultural diversity index would create effective structures for building effective interrelationships among various religious communities. Immediate steps need to be taken to develop cultural diversity index and to implement it effectively. The diversity principle would help in ascertaining and monitoring presence of minorities, especially religious minority in all walks of life, whether social, political or economic.

### **Conclusion**

The report was given to the Chief Minister in the Year May,2013. The condition of Muslims is very critical in India. The Sachar Committee, on November 17 2006 made a number of recommendations to address the status of the Muslim community in India, including:

- Set up an Equal Opportunity Commission to look into grievances of deprived groups like minorities.
- Create a nomination procedure to increase participation of minorities in public bodies.
- Establish a delimitation procedure that does not reserve constituencies with high minority population for SCs.

- Increase employment share of Muslims, particularly where there is great deal of public dealing. Work out mechanisms to link *madarsas* with higher secondary school board.
- Recognize degrees from madarsas for eligibility in defense, civil and banking examinations.

From 2006 to 2013 no major development seems to have been taken place among the Muslim Community. Muslims have still a very dismal rate of education still. Muslims, despite being the largest religious minority of the country they are lagging behind from other religious minorities on all indicators of human development, such as living standards, financial stability, political existence, education and other aspects, thereby showing poor performance in the maximum fields. Their socio-economic status is far behind that of other minorities and is also less than the national level.

As per National Sample Survey Report of the 75th Round (2018), reported by the Times of India (2020) the Gross Attendance Ratio (GAR) of Muslims was lower (i.e., 100) than SCs (101), STs (102), OBCs, and minorities.

The enrollment of Muslims in higher education, as per All India Survey on Higher Education Reports (AISHE) (conducted by MHRD, GOI) revealed that the representation in higher education has also lowest from other communities such as SCs, STs and OBCs.

The present scenario is also not very encouraging. The kind of discrimination faced by the Muslims in India is critical. They are seen from the lens of suspicion, anti-national and criminal. There are myriad examples of innocent youths being languishing in judicial custody for years with no justice being rendered to them for years together. Muslim women are subjected to injustice and torture for two main reasons: education and ignorance. The

cultural backwardness also adds to the pathetic condition of the entire community which includes the boys also. Since independence the systematic prejudice, discrimination and violence is faced by the community in spite of constitutional protection.

**REVIEW ARTICLE OF AN EDITED VOLUME,  
*REVISITING SUBALTERN STUDIES ISSUES AND  
PERSPECTIVES* BY DR. PRADEEP WAGHMARE, PUNE:  
THE UNIQUE ACADEMY PUBLICATION PVT. LTD,  
2021,**

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The book - *Revisiting Subaltern Studies -Issues and Perspectives* has been edited by Dr. Pradeep Waghmare who works as an Assistant Professor in the Department of History, Ramnarain Ruia Autonomous College, Matunga, Mumbai since 2008. The Unique Foundation, a Pune based research and publication Institute has published this volume based on a collection of papers presented at the Interdisciplinary National seminar entitled ‘Subaltern Movements in India: Issues and Challenges’ organized by the Department of History of S.P. Mandali’s Ramnarain Ruia Autonomous College, Mumbai on 10<sup>th</sup> and 11<sup>th</sup> January 2020 and sponsored by the Indian Council of Historical Research, New Delhi.

**The forward** of the book is written Mukta Kulkarni Director, The Unique Foundation, Pune who has explained about the kind of publications and the research work undertaken by the foundation related to various issues. This book has 20 chapters in all, presented in five parts in the book.

**Part I**, has been titled **Subaltern Studies: Milestones and Critique** which comprises of 6 chapters which are based on the overall conceptions of subaltern and emplacement in the Indian situation.

The section begins with **the chapter** by **Mr. Vikki Gayakavad** titled “**Can the Subaltern Move? Problematizing the popular notion of “Subaltern Movement”**”. The author of this paper is currently teaching English Literature at Ramnarain Ruia Autonomous College, Mumbai. He is also a Senior Research Fellow at the Department of English, Savitribai Phule

Pune University, Pune.

This chapter gives tries to make the reader understand the concept of Subaltern from the point of various authors and people who have their explanations about the subalterns. His paper attempts an epistemic investigation of the position of the subaltern subject and its articulation in the larger notion of 'subaltern movement'. The paper questions the widespread generalization of the idea of subaltern with reference to class or caste structure. The paper reasons that it is ambiguous to claim the possibility of a "subaltern movement" as it intermixes politics of agency with the politics of class which further eliminates the voices of the people that are still overlooked. It further highlights the need to study the lack of hegemony in the subaltern instead of seeing it as a subject of hegemony. The paper ends with a question to reflect and think: can the subaltern move?

**The next chapter number two** in Part I is titled '**Select Essays on the Subaltern by Ranajit Guha - An Analysis**' by **Dr. Kirti Y. Nakhare**. Dr. Kirti Y. Nakhare is an Assistant Professor in English and she heads the Department of Business Communication, S.I.W.S. College of Commerce and Economics, Mumbai. In this paper she has analyzed thoroughly the essays written by Ranjit Guha who was the wind beneath the wings of the *Subaltern Studies* group, enriched the vast repertoire of subaltern studies in the form of essays. At the end of the chapter concludes with a message that , it is time for small voices of subalterns to gather and become a roar and empower themselves, by adopting new and innovative forms of agency.

**Chapter three** Subaltern Passive Revolution in India is written by Vikrant Pande, is an Assistant Professor in the Department of Political Science at Ramnarain Ruia Autonomous College, Mumbai. **Mr. Vikrant Pande** in his chapter titled "**Subaltern Passive Revolution in India**" The author analyzes the different phases of evolution of Communist movement in India. He has analyzed the political and social realities of Nehruvian India by applying Gramsci theory and also has discussed on the Communist movement under the regime of Indira Gandhi. He discusses about the socialist

domination in India. The paper concludes with the statement by the author- However, the Communist Parties in India are now taking the cultural aspect of revolution more seriously than ever before.

**Chapter Four ‘Role of Newspapers in highlighting Subaltern Issues in Colonial India’** is authored by Neeta Khandpekar . She is Professor in the Department of History at the University of Mumbai. The paper focuses upon the subaltern issues of colonial India. Issues highlighted in the paper are about the Bondage of Hindu Widows, their remarriage, female education, famine, labour and caste. Interestingly issues like Labour, the life of Bhils and caste issues.

**Chapter Five’ Subalterns and the National Movement with Special Reference to the Quit India and Underground Movement’** is written by **Dr. Anuradha Ranade**, Former Head, Department of History and former Principal of DSPM’s K. V. Pendharkar College of Arts, Commerce and Science, Dombivli, Thane. Her paper focuses on the activities experiences of the subalterns in Quit India and Underground Movement. Here the lay masses, the teenagers, students etc. are considered as the subalterns. She has written the paper on the basis of the experiences and memories written by them as a part of the movement. The literature referred to, in this research paper, sheds light on the emotions and actions of the underground activists. Through it, one also gets a glimpse of the problems and adversities they encountered.

**Chapter Six- ‘Music and Literature: Subaltern Voices from Punjab’** is written by **Dr. Satwant Balse**. Dr. Satwant Balse is an Assistant Professor in History; Coordinator Foundation Course (interdisciplinary paper) and BVOC in Tourism and Hospitality at V.G. Vaze College (Autonomous), Mumbai. The chapter focuses the universal spiritualism, syncretism, and egalitarianism encouraged by the Bhakti and Sufi movement of medieval undivided Punjab as main factors in the growth of its regional literature as a tool of empowerment for the oppressed. She also remarks that spiritual movements were not successful in creating an egalitarian society. The paper discusses the participation of women in the growth of literary and musical



traditions of Punjab. At the end of the paper ,She affirms that the Punjabi literature does not receive much attention in the historiography of subaltern studies. A lot has to do with a lack of translation of key works in English and other languages. The Indian diaspora has contributed to subaltern studies but just about touch the surface of the current ground realities. Special efforts within Punjab are required to encourage women writers and to translate Punjab's rich literature which has high potential to perhaps re-write the subaltern history.

*The readers after reading this part of the book gets an in-depth insight about the concept of Subalterns and makes one reflect on many aspects mentioned in the papers.*

## **Part II, has been titled Dalit Movement in India**

There are **three chapters** in Part II

Chapter seven is authored by Ms. Laxmi K. Salvi, faculty in the Department of History, University of Mumbai. **Ms. Laxmi Salvi** in her chapter "**Understanding Dalits' Dynamics in the Bombay Presidency with reference to its Rise and Growth**", It throws light on the rise and evolution of Dalit movement in Bombay Presidency during the colonial period. The paper explains that the depressed classes made an organic make up of Bombay through their invariable attempts, oriented towards carving out their own new distinct identity. The core argument of the paper braids around the spatial movements of Dalits that helped them gain consciousness for their upliftment and empowerment. The convergence of the Dalits in the cities diversified their activities throughout the country. Whilst doing so they didn't succumb to the counter pressure and plans of caste-Hindus, designed for forcible assimilation and amalgamation of theirs within Hindu fold. It showcases the different facets of Dalits' marks that find their manifestations culminating in creating the square identity of Dalits'. The paper affirms that the solidarity of Dalits helped them to reclaim and reinforce the share in space in the urban sphere.

**Chapter eight** is authored by **Dr. Kavita Patil** who is an Assistant Professor of English at B. M. Ruia Girls' College, Mumbai. In her paper titled "**The Paradox of Institution and Destitution in Baburao Bagul's Short Stories**". One of the

important writers of the Dalit literary movement in Marathi is Baburao Bagul. His short stories brought out the movement against the established institutionalized reading practices set by the upper caste Marathi writers before the 1960s in Maharashtra. Using the knowledge of 'Destitute Literature' purported first by Aniket Jaaware, spots how Baburao Bagul's style of writing brings out the undecidability on the part of the reader to have value judgements on characters' behaviour. It also shows the importance of post-structuralist ideas to analyze the importance of Dalit literature in the tradition of upper-caste hegemony in Maharashtra. Dalit literature, particularly Baburao Bagul's writings prove to be of immense importance as they break away from the accepted norms of reading and writing Marathi literature.

**Chapter nine** of this part II is by **Dr. Urmila Moon**. Dr. Urmila Moon is working as an Associate Professor and Head of the Department of Commerce at Ramnarain Ruia Autonomous College, Matunga, Mumbai. **Her paper is** entitled "**Entrepreneurial Challenges for Scheduled Caste (SC) and Scheduled Tribes (ST)**". She researches into the government schemes for promoting entrepreneurship among SC/ST entrepreneurs. The study reveals that SC/ST entrepreneurs continue to face numerous economic and social challenges due to limited support and ignorance towards the community. It also reveals that the government schemes suffer from lacunae in terms of successful implementation. She has pointed out the gaps in the schemes and the negative approach faced from banks and society and there is indeed a need for vigorous initiatives to motivate and boost SC/ST entrepreneurs. She concludes, that the government must keep SC/ST enterprises alive and healthy and initiate efforts aggressively to help these enterprises continuously contribute to the economy.

**Readers after reading the three chapter in Part II , get a fair idea about the Dalit movements and facts and discrimination towards them by the society.**

**Part III, Women's Movement in India, begins with Chapter Ten-This begins with a paper from Prof. (Dr.) Vibhuti Patel.**

Dr. Vibhuti Patel has been a Professor at the Advanced Centre for Women's Studies, School of Development Studies, Tata Institute of Social Sciences. She is actively involved in Indian Association for Women's Studies. **The paper is entitled "Dynamics of Contemporary Women's Movement in India"**. The three phases of the women's rights movement during the social reform movement of the 19<sup>th</sup> century, the women's rights movement within the Indian freedom movement and the feminist movement during the last five decades have been explained in this paper. The reader after reading this chapter gets to know about the developments of the past 50 years of feminist activism in India which have that have accomplished to challenge the 5000 years of patriarchal order by questioning the pillars of male domination within the family, kinship networks, organized religion, media and state. A number of reforms in favour of women which have been possible due to the pooled efforts of women's rights movement and women's studies scholars have been reported and discussed in depth. The author emphasizes on the importance of Subaltern studies so as to gain insight the issues of the people in-depth. The author concludes that Gender politics in India has changed drastically due to the shift from mass mobilization and grassroots level activism to proactive participation of women in decision-making bodies of government and non-government structures at all levels, from local self-government to board rooms of corporate governance.

**Chapter Eleven** is written by, **Dr. Meherjyoti Sangle**. Dr. Meherjyoti Sangle is Assistant Professor and Head of the University Department of History, S. N. D. T. Women's University, Mumbai. **The chapter is titled as "Economic Exclusion and Lives of Widows in post-colonial India"** which surveys the social and economic 'exclusion' of widows in post-independent India. This paper examines social isolation and economic exclusion of widows in the post-colonial period in India. The paper focuses on the 'women' widows, those who are living with their families or alone or with their children in villages and cities. It analyses the condition of widows in terms of caste, gender, religion and region in India. It evaluates the government social security schemes for women widows in Independent India. This paper is based on the government reports, National Family Health Surveys, Census

Reports, various case studies and research done by social scientists on widows, as well as reports of the institutional studies. The paper investigates the condition of widows in terms of caste, gender, religion and region in India. Widows lost all her liabilities, pride, position in family and society. The paper brings out the fact that in spite of the Widow Remarriage Act 1856, it has not been able to bring about any change in the status of the widows did not change the condition of widows. There have been many government schemes for such women who have no support but the is no awareness among the people about such schemes.

Part III concludes with the **twelveth chapter** of **Dr. Abhidha Dhumatkar** entitled “**The Jihad of Indian Muslim Women against Triple Talaq**”. Dr. Abhidha Dhumatkar is Head, Department of History at Sathaye College, Mumbai Dr. Abhidha in her chapter has expounded the concept of divorce and its numerous types in Islamic law. She has further analyzed the Shah Bano and Shayara Bano divorce cases as glowing examples of Indian Muslim womens’ endeavours for their liberation. The paper further highlights how the issue of Triple Talaq lately became a pawn of power politics among various Indian political parties.

*Part III has focused on the Women issues challenges and the movements for the liberation and schemes for empowerment of women. It is very informative*

**Part IV, entitled Tribal Movement in India,** begins with the **thirteenth chapter** by **Dr. Madhu Kelkar**. Dr. Madhu Kelkar is Associate Professor at H.R. College of Commerce and Economics, Churchgate, Mumbai. This chapter number thirteen is titled “**Development and Displacement - A Study of the Tribals of Colonial Thana District 1860-1948**”. This chapter looks at the impact of the developmental policies of the Colonial State on the indigenous population of the Thana District of Bombay Presidency. In this chapter the author discusses the problems faced by the tribals and the struggle of the tribals of the regions where the inception and growth of hydraulic water supply systems for the city of Bombay that started with the Vehar Water supply in 1860 to Tansa cum

Vaitarna in 1948. Besides this, it presents the findings that the policy for urban water supply ultimately merged with the colonial forest policy and resulted in humongous spatial changes in both the island city as well as the hinterlands. The author highlights that the struggles continued post-independence period too.

**Chapter fourteen is written by Ms. Gayatri Lele.** Ms. Gayatri Lele is currently working as an Assistant Professor in the Department of Civics and Politics, University of Mumbai. In her paper “**Subaltern Vision of Nation and Nationalism: a case of the Nagas**” she investigates the case of the Naga nation and nationalism in the context of subaltern analysis of Indian nation and nationalism. She writes in her paper about the reasons for Nagas left isolated and “otherised “ in the post-independence period . In her paper she explains that, the Idea of a nation is an abstract and fluid idea which may not always be in congruence with and confined to the idea of a particular State. It ultimately results into a clash between State building and nation building. If the idea of the nation asserted by a particular identity poses a challenge to the integrity and identity of the State, it might result in the formation of various nations within the State. This is exactly the issue in the case of **Nagas**. She affirms that the conflict between ‘subaltern’ and ‘mainstream’ ideas of the nation, nation-building and nationalism is visible in various forms.

**Chapter fifteen by Dr. Prakash M. Masram.** He has been working as an Assistant Professor in the Department of History, University of Mumbai In the paper “**Tribal Revolts in India with referance to the North-Eastern region of Maharashtra during the Colonial period**” **Dr. Prakash Masram** emphases on the tribal revolts of northeastern Maharashtra the causes and their issues and challenges. The paper explains about the movements by the tribals which were organized for encroachments of forest land and legitimate rights of natural sources .He enumerates that such movements by the Adivasi are persisting in the contemporary period. He says at the end of the chapter that the Adivasi community is still facing many problems even after post-independence. They are struggling for fulfilling their basic needs, preserving and conserving their

identity and existence. There are a lot of provision by Government side for Tribal community. However, Government authority, NGO and bureaucrats are deliberately neglecting or not implementing welfare policy for empowering the Adivasi community

In the **sixteenth chapter** ,written by Ms. Hridaya Ajgaonkar is as an Assistant Professor at the Department of English, University of Mumbai. **Ms. Hridaya Ajgaonkar** has titled her paper “**Tribal Bodies, Embodied Privilege, and the Imagined Indian Nation in Mahasweta Devi’s “Shishu”**”. The paper delves into the nuanced politics of the socio-economic violence that is displayed in the deformity and infertility of the Kuva Agaria tribe. The Kuva Agaria is a tribe that shrunk to the size of Shishu (children) due to a lack of resources.

*Part four focusses on the tribals and their issues and is very informative.*

**Part V is titled Labour and Peasant Movement in India** and begins with **Chapter seventeen** which is a joint chapter written by Dr. Louiza Rodrigues who is the Professor and Head, Department of History, Ramnarain Ruia Autonomous College, Mumbai. and Ms. Riddhi Joshi who has completed her M.A. from the Department of History, University of Mumbai. **Prof. (Dr.) Louiza Rodrigues and Ms. Riddhi Joshi paper is titled “The Informal Labour Force Survey: Unskilled Women Labourers in Mumbai’s Slums”**. Through the interviews taken of women workers from the slums in the wards (A to T) of Mumbai city, the authors inspects the issues related to the unskilled women labourers in the unorganized sector The paper highlights the problems of these women both collectively and individually while accomplishing dual duties in the labour market. The study includes a field-based empirical quantitative and qualitative analysis. Recommendations to frame policies and schemes in the light of the problems challenged specifically by these women are discussed. They maintain the fact that these women play a very important part in the growth of the country’s economy.

Next **chapter number eighteen** has been written by Dr. Ravi

Rameshchandra Shukla who has been teaching Political Science at R.D. National College, Bandra, Mumbai since 2009 and International Relations and Foreign Policy of India to PG course students at University of Mumbai. This chapter on **“Farmers as Subaltern and Agrarian Reforms at Crossroad”** by Dr. Ravi Shukla. is aimed to examine the marginal farmers as financial peasants, cutting across the social and cultural barriers. This paper deconstructs a simplification of the problem by critiquing the Marxist approach to Indian agriculture. This paper looks into current institutional and technological efforts to modernize agriculture and bring the educated youth back to agri-business. The paper incites a discussion on the current farmers bills by the Modi government. It also presents likely explanations as a policy measure. He says in his paper that, the debate on farmers and agriculture can never come to end being a dynamic and ever developing area. However, large number of marginal farmers should be recognized as social and economic subalterns, as they are forced to survive on the margins. Therefore, the development with a human face is the main challenge before Indian agriculture today.

**Chapter nineteen** by written by Dr. Ajaykumar Pralhad Lokhande is working as an Assistant Professor in the Department of History, K. V. Pendharkar College, Dombivli, . **Dr. Ajaykumar Lokhande** in his paper titled **“Awakening among the Marginalized: Literary works of Satyashodhak Mukundrao Patil”** An attempt has been made to highlight the work of social awakening through the Satyashodhak Publication, in the first half of the twentieth century.

He has analyzed the efforts of Mukundrao Patil, in the awakening of the masses through short stories written by him. This paper also throws light on fact that the neglected and marginalized fundamentals are rarely touched by well-known historical trends. The grievances of the downtrodden are not highlighted by the established historical writings due to which the alternative subaltern historical writing becomes the vehicle of expression of downtrodden elements in society.

Part V concludes with the **twentieth chapter** by **Dr. Sanjay**

**Kamble.** Dr. Sanjay S. Kamble is working as Assistant Professor in the Department of Sociology, Shivaji University, Kolhapur. **This chapter is titled “Understanding Pani Sangharsh Movement in Western Maharashtra.”** The paper is based on the qualitative study which is an analysis of the local farmers’ struggle for the reconstruction of government policy of water resources within the theoretical framework of a new social movement. It deals with the moving background of this movement, the emergence of ideology, the organization of leadership and collective action, and critical evaluation on the restructuring of government policy on water and towards equal rights to water for all. The paper reports the movement related to equality of water resources is spread out in the 13 talukas of Sangli, Satara and Solapur districts in Western Maharashtra. The author explains that, The *Pani Sangharsh Movement*, as a new social movement and also as the environmental movement, is based on developing a scientific alternative of equitable water distribution at various locations, and collectively struggled against the denial of the right to livelihood water and agricultural production. This major achievement of the movement to promote the social, legal reformation vision for alternative development, sustainability and social equality based on the politics of distribution of natural resources in the context of globalization. The movement has stimulated the process of new socio-economic policy change which might give rise to this kind of movement at the national level.

### **Conclusion:**

Subaltern – Actually as a reader, I have heard about this word the first time and went through the dictionary for the meaning. The meaning meant low ranking or secondary. This raised more curiosity to know what is written in the book. As I read the book, I got to know so many facts and information about the various issues and perspectives that the authors have brought forth through the chapters. Every chapter of the book is very informative and all the views that are expressed by the authors are based on exhaustive research.

The struggles and the movements for justice Tribals, Dalits,



Women, Labourers, people belonging to the Scheduled Castes, the Scheduled Tribes, the ethnic minorities are presented along with the historical background for the initiation of the movements has been explained by authors and these will make readers reflect on the issues.

All the chapters are very informative. Readers will get a lot of insight into the various problems faced by the Subaltern sections. A list of references is provided after each of the chapters and the readers through the references can further collect information about the topics. The book is very useful for academicians and researchers in the field of humanities and social sciences. It would be valuable resource material for students who are perusing studies related to the topic.

Moreover, one who reads the book will get so much information on the Subalterns and really it stirs up the feelings of the readers and as a reader apart from the factual knowledge in all the chapters, it made me feel very empathetic with the people who are struggling for survival, struggling for their rights and their recognition, just to survive in this biased world. The atrocities on women, the tribals, taking away their rights and the farmers suicides, made me ask the question ...Is there Equality in the society, Is there happiness. Doesn't everyone deserve to be happy and get basic needs? Indeed!!!, a reflective book.

## **GANDHI JAYANTI CELEBRATIONS, 2021 AT GANDHI SHIKSHAN BHAVAN**

**By Sabiha More,**  
Associate Professor,  
Surajba College of Education,  
Mumbai

Gandhi Jayanti has been a matter of joy and celebrations for all the members of INDIAN COUNCIL OF BASIC EDUCATION. The College, the High school and the Primary School all ensure that all the learners are exposed to the teaching and values being practiced and proven by Mahatma Gandhi through various programs: lectures, visits, deliberations, films and workshops. Never had we a HOLIDAY on 2<sup>nd</sup> October since its inception. Every year we try to bring in speakers and believers of the Gandhian Values to make our learners reaffirm their faith in the values being propagated by Mahatma.

### **CELEBRATIONS BY SMT. SURAJBA COLLEGE OF EDUCATION:**

The year 2021 has been a year of uncertainty, hopelessness, pain misery and natural disaster round the world. So disturbed is the entire Universe with natural catastrophe that they organized by the world at Glasgow titled, “The **2021 United Nations Climate Change Conference**,” from 31 October to 13 November 2021.

We started thinking and acting on the conservation of the natural treasure of the mother earth, long time ago but to reiterate the idea of saving the nature we invited a very well-known activist who is trying to teach the young school students how to conserve and preserve nature through an initiative called Sow Good Farms. We invited her to have a lecture cum Discussion with our B.Ed. Students this Gandhi Jayanti 2<sup>nd</sup> October 2021. She discussed how she wants our young generation to be more cautious while dealing with the nature.

The Chief Guest, **Ms. Pragati Chaswal**, discussed that how she founded this organisation in 2017. SGF takes the responsibility of connecting children with nature. Although the venture began as Chaswal's attempt to understand food and move toward a sustainable lifestyle, over time, this initiative took a turn, with her educating the urban young generation.

SowGood is a community of like-minded people who believe that it's important for all of us to stay in touch with nature despite our urban lifestyle. Started in 2017, by people who believe that children should not forget that their favourite chips don't come out of packets, but from potatoes that they can grow themselves.

SowGood works with the vision of 'growing a more-nature aware generation'. Keeping our vision in mind, they design & execute programs in schools, corporates & communities using farming & waste management. Their diverse range of programs increases environmental awareness, provides holistic learning experiences, inculcate waste-free habits and mindset, generates livelihood for farming families & most importantly connects individuals to nature. Since the younger generation has forgotten what it is to create green spaces, SowGood Foundation (SGF) - a not-for-profit based in Ghitorni, New Delhi - has taken it upon themselves to educate them of nature's bounty. There was a very fruitful discussion after the deliberation. Some of our students wanted to do internship with SowGood Farms, New Delhi.

### **SHRI. I J PATEL HIGH SCHOOL**

The high school students from STD V to X also celebrated the Gandhi Jayanti through Online mode due to the Pandemic. The students again stressed the idea of saving the mother nature through REDUCE, REUSE, RECYCLE. The students from various standards through the VIDEO showed how to reuse the waste to create new usable things for daily lifelike pen-stand, vase and crown, The students also sang bhajans in the regular assembly. Beside this the students also prepared slogan for saving the unity, integrity and the uniqueness of our nations. The students also participated in drawing competitions depicting various incidents that took place in the life of Mahatma Gandhi. Some students also prepared a scrap book writing about various

incidents which proved to be a turning point in the life of Gandhiji.

### **GSB's PRIMARY SCHOOL**

The students of the primary section were asked to plant a tree each individual and protect it round the year. When the trees grew they were asked to come and plant it in the ground of the school as and when they felt comfortable. Students were through Online mode educated about the need to preserve mother nature. In the process they were encouraged to conserve water too. They were also initiated to the ideas that all those were also propagated by Mahatma Gandhi whose values were the base of our school. They were also taught Bhajans which were being sung in the Ashrams where ever he stayed. Our young students sang the Bhajans with a lot of joy and enthusiasm.

Gandhi had cautioned the world, much before any modern-day environmentalist, about the problems of large-scale industrialization, which we are confronting today. Gandhi visualized that mechanization will not only lead to industrialization, to massive urbanization, to unemployment, but will also lead to the destruction of environment. His seminal work, *Hind Swaraj*, written a hundred years ago in 1909 warned of the dangers the world is facing today in the form of environmental destruction and the threat to the planet. We as an entity are trying to follow the footsteps of Mahatma Gandhi in whatever possible ways. We are not claiming that we are perfect, but we are not going to stop trying:

- We shall try to educate the young generation to understand the perils of reckless urbanization and mechanization.
- We are going to make our young generation more aware and alert about the destructive activities that ruin mother nature.
- We shall educate our younger generations to have more choices but limited wants and desire.

No. 2019-2458-11  
GOVERNMENT OF THE CENTRAL PROVINCES AND BERAR  
GENERAL ADMINISTRATION DEPARTMENT.  
MEMORANDUM

To  
The Registrar, High Court of Judicature, Nagpur.  
All Commissioners of Divisions.  
The Commissioner of Settlements and Director of Land Revenue.  
The Chief Engineer, Public Works Department.  
The Legal Remuneration to Government.  
The Chief Conservator of Forests.  
The Inspector-General of Civil Hospitals.  
The Director of Public Instruction.  
The Inspector-General of Police.  
The Inspector-General of Prisons.  
The Director of Veterinary Services.  
All Deputy Commissioners.  
All Superintending Engineers.  
All Commissioners of Forests.  
The Director of Public Health.  
The Director of Industries.  
The Registrar, Co-operative Societies.  
The Commissioner of Excise, etc.  
The Superintendent, Government Printing.  
All Secretaries to Governments.  
The Secretary to His Excellency the Governor.  
The Military Secretary to His Excellency the Governor.  
The Registrar, Civil Secretariat.  
All Departments of the Secretariat.  
The Publicity Office.

Nagpur, the 2nd September 1938.

In future Mr. Gandhi should be referred to in all correspondence as "Mahatma Gandhi".

*C. P. B. Bose*  
Secy. to Govt., C. P. & Berar,  
General Administration Department.

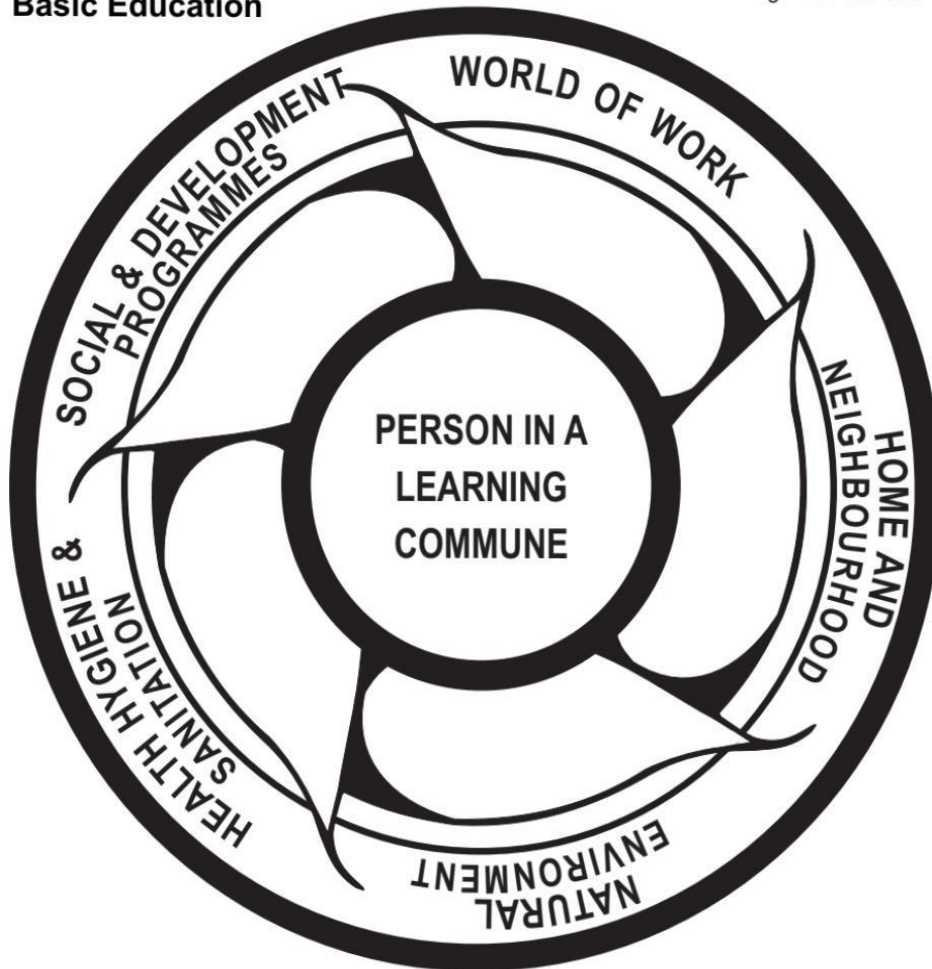
An office order of the Congress government in the Central Provinces in 1938, instructing all (and especially British) officials, to henceforth refer to Gandhi as 'Mahatma'.

# GANDHI SHIKSHAN BHAVAN

Functional Education

Indian Council of  
Basic Education

Regd. No. 9331/64



Development of well-integrate personality is possible if :

- a. Educational experiences and work experiences interweave, intersect and reinforce each other.
- b. Students and teachers participate actively in the community services such as adult education, promotion of better health, hygiene and sanitation etc.
- c. Curriculum provides for self-directed learning and
- d. Education concerns itself with the development of the human person.

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