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Editorial

Whole world is preparing for commemoration of the birth anniversary of Mahatma Gandhi in the midst of polarisation of the nation-states due to war-mongering. The only hope that this planet has is Gandhian values of non-violence and social solidarity.

Article titled, 'Relevance of the Rich Heritage and Culture of India in the 21st Century' Smt. Asha Damle, in an engaging style and lucid narrative, provides an eagle's eye view of the civilizational legacy we have inherited with a Gandhian lens.

Dr. Rohini Kashikar Sudhakar, in her article entitled, 'Need for Improving literacy Rate of India' invites our attention to pandemic triggered tragedy in which majority of students from the marginalized sections of India are forced out of education and have fallen in the pit of illiteracy. The article makes a plea for the state and civil society to bring back students to the educational institutions and provide quality education.

Well-researched article by Smt. Sasikala A.S. titled, 'Environmental Thoughts of Gandhi for a Green Future' is extremely important in the current context of climate change. The article is courtesy the author and Gandhi Marg, April-June 2012, Vol. 34, #1.

Prof. Dr. Sunayana Kadle has authored a review article of recently published and valuable edited volume titled, *Gender And Mental Health* by Dr. Meenu Anand, published by Springer Nature.

We request the scholars and experts to send their original research-based articles, case studies and book reviews on contemporary challenges faced by the education sector.

Prof. Vibhuti Patel
Editor

RELEVANCE OF THE RICH HERITAGE AND CULTURE OF INDIA IN THE 21ST CENTURY

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The rich heritage and culture of India has been captured in this article, especially for the young would-be-teachers. It is a vast, comprehensive and an all-encompassing topic, in which lots of intensive research and studies have been conducted. My attempt will be to put all the aspects of Indian heritage and culture in a nutshell. Putting it into perspective, the Indian Civilization has been about 4500 years old, flourishing alongside the Mesopotamian and the Egyptian civilizations.

Introduction

Heritage, in the Indian context, would include all the traditions, qualities, languages and monuments, coming from the past, and still considered important for our country and its people. The diverse socio-cultural, linguistic and religious rituals, values and beliefs of different regions and blended, and an overall rich Indian tapestry of beautifully woven different hues and textures, many a times drawn from our ancient folk lore, folk traditions, folk tales, folk dances and folk tales.

Architecture: The historical and archaeological sites like Lothal and Mohenjo-Daro, stand witness to the once flourishing, progressive civilizations. The architecture evolved as an expression of differing geographical and historical conditions through space and time. The design and plan of the temples, for example demonstrates ample proof of the rich *Shilpashastra* and *Vaastushastra*.

The different regions also display their regional styles and are witness to rich socio-religious mingling of the populations. A typical Hindu Temple would have a central "Garbhagriha" where the idols of deities would be placed: atop this Garbhagriha would

be a town-like "Shikhara". There would be a huge "mandap" or a congregation hall, where people could sit and listen to *Vedic* chants and mantras or *kirtanas*, and participate in religious activities.

Various provincial styles were blended under the patronage of Mughal, Persian and Indian rulers. The capital city of Fatehpur Sikri near Agra, during Emperor Akbar's reign, Humayun's tomb, and the Red Fort at Delhi are examples of the blending of different styles of architecture. The Meenakshi Temple, the Sabarimala Temple, the Padmanabhan Swamy Temple and the Guruvayurappan temple are great examples of carved pillars and columns in the sleek design and layout of the temples. The Kailas temple at Ellora, Aurangabad, Maharashtra caves is an awe-inspiring example of largest rock-cut Buddhist cave temple.

Since India has seen numerous dynasties and cultures, there are various architectural wonders in our country: there is such precision, use of skills and knowledge shown in the use of scientific aspects, regarding position of magnetic meridians, position of the sun during equinoxes, and the ancient engineering principles used in the construction of temples and pillars. For example, the musical pillars in Vitthal temple, built in the 15th century in Hampi is famous for its exceptional craftsmanship in making the stone chariot.

The Konark temple, also known as the sun temple in Odisha has a sun dial, where there are 25 intricately carved wheels representing a clock. They have spokes and beads which have been mathematically and meticulously placed to depict the time of the day and the season as well.

The historical and archaeological sites of Mohenjo-Daro stand witness to the once flourishing and progressive civilizations which used advanced technology even in the absence of mechanical support. They had successfully applied scientific understanding and insights in the use of light, sound and magnetism in the structural design of the pillars and columns. They are no less than the wonders of the world, (not yet known to our own Indian population), almost standing like "Poetry in stone."

Sculpture and Paintings :

The most significant memories of ancient Indian sculpture are found among the stupas at Sanchi and Amravati, Constructed by Emperor Ashoka in 3rd century BCE. the Ashoka pillar in Sarnath (Uttar Pradesh) has been adopted as a national emblem of India: the wheel, known as the Ashok Chakra was adopted to be placed in the center of our own national flag. The Indian scriptures talk about Vishwakarma as being the first architect. The Guru-Shishya tradition was also followed in sculpture. In the Chola region, artists created beautifully carved stone and metal statues of Shiva, Nataraja, Lakshmi and other deities for temples in Thanjavur, Madurai and Kumbakonam.

One should not forget that the famous statue of the "Dancing Girl" depicts a confident girl in a natural pose, from the time of the Harappan civilization.

The rock- paintings of the pre-historic times were the earliest Indian Paintings. Stone-Age Rock-Paintings found in Bhimbetka rock- shelters are 10000 years old. The Mahbubani painting is a well-known art form (from Bihar). done on walls. The wall paintings of Ajanta and Ellora in Aurangabad, Maharashtra. They have the best Masterpieces of Buddhist art in India. The paintings and sculptures in the caves date back to 2nd century B.C. The ancient Indian paintings were influenced by different religious like Islam, Hinduism, Buddhism and Jainism. In spite of this the major artistic styles have been accepted and shared among all religious groups. The art of paintings flourished with the prosperity of empires, and the artists enjoyed the patronage of the kings.

Music :

The Indian classical music dates back to the Vedic Scriptures over 6000 years ago, when shlokas were chanted. In Indian philosophy, sound has been the focal point for truth. Through the souse of hearing, the truth was passed down through sages, and hence the oral tradition was passed down through generations,

before being written down. Indian music consisted of folk music, typical to different regions and style of singing. Hindustani Music, dominant in northern India, was made up of ragas, each with distinct series of pitches, accompanied by rhythm and other instruments.

The whole genre of classical Hindustani music hails from different schools of music known as the "Gharanas". The prominent ones were the Jaipur-Atrauli, Patiala, Kirana and Gwalior gharanas, as well as the Agra Gharana. These gharanas were named after the city of its origin, and each had their exponents. For example Maestro Bade Gulam Ali Khan was an exponent of the Patiala Gharana, just as late Bhimsen Joshi belonged to the Kirana Gharana. Hindustani classical music has a meticulously developed system of *ragas* meant to be sung at particular timings. They capture varied moods and emotions, which might sound to the ears as sad, happy, joyous, spiritual or patriotic and touch our souls and deeply impact our psyche. Some of the ragas were also known as "healing ragas, which had soothing and calming impact on patients having certain ailments, animals and plants. For example Raag *Ahirkhairav* and *Todi* were recommended for listening for patients of hypertension, since these ragas generate soothing impact and are known as "*Shanti Rasa*".

Carnatic music compositions were mostly found in South Indian languages and Sanskrit. This music style was also codified, traditional music consisting of ragas and talas. (rhythm) This is also a very complex and complete system across the world. Carnatic music emphasized on compositions and lyrics, the main exponent being Thyagaraja. The Hindustani music emphasized on notes (*swaras*) which were intricately patterned in the form of "*aalaps*" and "*tanans*"!

Just wish to remind the readers, that, even after the partition of 1947, of India and Pakistan, these were artists who fled to Pakistan, for feeling insecure in India, some of them stayed back. But soon enough some of them returned, since they felt that their talent was better appreciated here. Since Hindustani music had its lyrical roots dug deep into religion in Hindustani music the lyrics would be devoted to Shiva, Kali, Krishna, Rama and other

deities, to name a few. Hence the artists who returned from Pakistan also accepted and revered the Hindu deities, and flourished in their talent, and continued in their Guru-Shishya (*Ustad Shagird*) tradition. For many decades after independence. We had the best of Urdu Lyricists writing for the Bollywood songs during the 30s to 70s decades. The best of our Maestros of classical instrumental music have been strong pillars of support for Indian Classical music through their stellar performances across the world. For example, pandit Ravi Shankar for his Sitar, Pandit Ramnarayan for Sarangi, Maestro Alla Rakha for Tabla, Pannalal Ghosh for his flute and many others, who have glorified the music of our country. Truly, music is a language which transcends the barriers of religion caste or language.

Dance:

Dance is a type of art which involves expressive use of the body accompanied by music and rhythm. It is performed differently in different cultures and includes the folk dances as well. Classical and folk dances has been conceived from the Hindu Mythology. Bharal Muni wrote a treatise on dance/ performing arts known as *Natya Shashtra* in which different elements like words, gestures and music have been drawn from the *vedas*. Hindu deities like Shiva, Kali, Krishna have been presented as dancers on different occasional. Krishna's Raas Hila, or the *Tandava* dance of Shiva has been known to us. Dance has traditionally been an important part of our religion and culture. It is revered mostly because it incorporates melody, drama, gestures, body positions, use of hands and fingers and eyes. (mudras). Nataraja is considered a divine cosmic dancer and a classic image in Indian Art. The Chola Sculptures depict and associate the dances with Gods. It is believed to have evolved from religious rituals. It is regarded as a form of Yoga and discipline. (Sadhana). The chief classical dance styles in India are Bharatanatyam originating in Tamil Nadu: *Kathakali* from Kerala, *Kathak* (Uttar Pradesh), *Mani Puri* (Manipur), *Odissi* (Orissa), *Mohiniyattam* from Kerala, *Kuchipudi* from Andhra Pradesh. We also have cultural legacy of folk dances from all regions of the country. For example, *Garba* from Gujarat, *Ghumar* from Hariyana, *Jatra* from West Bengal, *Rasleela* from Uttar Pradesh, *Yakshgaan* from Karnataka, and *Laavni/ Bondlya/* from Maharashtra, to name a few. Generally,

all the dances depict one or more of the eight rasas (emotions or moods), namely *Shringaar* (beauty) *Hasya* (humour), *Veer* (valour), *Adbhut* (surprise), *Rundra* (anger), *Karuna* (empathy), *Bihhatsa* (disgust) and *Bhayanak* (fear). The whole gamut of human emotions is displayed through the Indian dances.

Festival:

A striking feature of the Indian culture has been its festivals. Seasonal festivals, as the name suggests, celebrate a particular season. Since India has been an agricultural country basically, the harvest time is celebrated as Pongal in Tamil Nadu, Onam in Kerala, and Bihu in Assam. All the above dances are celebrated in great splendor and spirit through songs and dances. *Makar Sankranti* is another harvest festival celebrated with great gusto in Maharashtra in keeping with the tradition of thanking God for the abundance of food grains, and hence prosperity, health, and satisfaction.

India is a country where the greatest number of festivals are celebrated: They reflect the different customs and traditions of communities bringing and strengthening the bonds of love and camaraderie. Communities also celebrate and participate in each other's festivals. The *Ganesh* Festival is one such religious festival which is not only celebrated in Maharashtra, but by other communities as well, with equal fervour.

Prominent Indian festivals are *Holi*, *Diwali*, *Christmas*, *Guru Nanak Jayanti*, *Navratri* and *Eid-ul-Fitr*, and our National Days and are celebrated with great enthusiasm. "Through our festivals, we still celebrate the victory of good over, evil, the spirit of service, the victory of truth, valuing one's support systems and the belief that Unity in Diversity is necessary to retain our uniqueness.

Indian Scriptures:

The Ramayana and *the Mahabharat* are the longest epics written almost 3000 to 5000 years ago, are still relatable to today's scenario. They keep reminding us of the values which we uphold even today and practices for leading a successful and satisfying

life. Written by the sage Valmiki, the Ramayana contains 24000 *Shlokas* (verses), and 7 *Kandas* (episodes). It emphasizes the truth that each one is responsible for his/ her acts, good or bad, and will have to face the consequences. Rama symbolizes a model of reason, right actions and desirable virtues. The Ramayana takes as through a whole spectrum of experiences like love, cowardice, hatred, foolishness, concept of truth, greed and revenge - all of them relevant to today's complex life. There are innumerable interpretations and discursive analyses of these 2 epic texts, done by different school of thoughts.

The Mahabharat is composed by the sage poet Vyasa almost 3000 years ago. It consists of 100,000 *Shlokas* - which are couplets or two - line versus. The Mahabharat is an ancient epic, a story about two families, the Pandavas and the Kauravas, who, in the battle of Kurukshetra, fight for the throne of Hastinapur. Some small historical stories are also interwoven in the narrative. The main theme is the idea of sacred duty which must be performed by humans without expecting any rewards for their efforts.

The Bhagvad Gita is a part of the Mahabharat, written by Ved Vyasa is in the form of conversation of wisdom between the *Pandava* prince Arjuna and his mentor friend Krishna, about how to live a good, righteous and happy life, even against odds put forth by people of relatives closest to you. Being human, all of us need guidance at some crucial points of our lives, and the Gita remains a trouble- shooter, at all times for all of us. Some of the gems of wisdom from the Gita are as follows:

- ❖ Focus on doing your duty: do not worry about the consequences.
- ❖ Defend the good, destroy the evil
- ❖ Be true to yourself.
- ❖ Talk to close friends and listen to your inner voice.
- ❖ This is the only way to be happy and lead a good life.
- ❖ Everything happened for good.

The Vedas are be the oldest written documents of the world (1500 - 1200 BCE) passed down through the oral tradition (hearing, learning and reciting) for thousands of years, before

Ved-Vyasa could compile them in a written form. There are four Vedas- Rigveda, Samaveda, *Yajurveda* and *Atharva Ved*. They are one of the best source of Ancient Indian history.

The Vedas, meaning knowledge or revelation, (through major findings, studies and research) probably highly correlated knowledge about diverse subjects such as Astronomy, Astrology, Mathematics, Science, Economics, History, Psychology, Philosophy and Music, Arts and Crafts. The knowledge of all these subjects has been blended into our way of life, based on the holistic understanding of the cosmic universe. The four Vedas contain hymns and *sholkas* devoted to the Hindu deities like Shiva, the fire and other gods. The Vedas clearly highlight the lifestyle, governance, the social structure and beliefs of the people living at that time. The Vedas have apprised us of the virtues of Mother Nature as the best healer, bringing Ayurveda (the fifth Vedas) into our daily lives, as a natural way of improving and maintaining good health.

In a lighter vein, I would like to add that, in the recent past, during the COVID-19 pandemic, there had been a plethora of video's offering domestic tips to alleviate ailments. Despite disclaimers, the source of information for most of them was the Ayurveda, incorporating the healing properties of our traditional, medicinal plants and herbs. Also the practices in Yoga for different physical, mental and spiritual ailments were shared.

Education in Ancient India :

Learning and education were imparted in the houses, in temples, *pathashalas* and *gurukuls*, for imbibing among students a pious way of life. The curriculum consisted of the *Vedas*, the *Upanishads* and the *Dharmashastras*. There were many progressive universities having good facility and high standards of learning.

Takshashila University (600 BC - 500 AD) was an early Buddhist centre for learning. Notable teachers and students incurred Chanakya, the author of *Arthashastra*, which was a treatise on Indian Economy and Military Strategy, written during his tenure at Takshashila.

Maharshi Charak also composed his medical treatise Charak Samhita during his tenure at this university. Panini, who was a Sanskrit Scholar and grammarian wrote his book *Ashtadhyayi*, which has complex, rule- based grammar and which survives till today.

Students from all over Asia flocked to Takshashila to gain knowledge and skills. There were no degrees awarded, since knowledge was its own reward. Primary and secondary education was followed by higher education. This university was considered the intellectual capital of ancient India.

The Nalanda University was also a prominent seat of learning in the 4th century BCE to late 6th Century BCE during the reign of the Gupta Dynasty. The university could accommodate 10,000 students and 2000 teachers' admission tests were tough and the administration very strict.

Vikramshila University was one of the first institutions to award degree and recognition. This University taught, among other subjects, Craftsmanship, Economics, Book-Keeping, Business and Agriculture. Apart from teaching Buddhist Philosophy and Vedic Sciences. Both Takshashila and Nalanda had astonishing libraries. Both were razed to the ground due to attacks by Turkish invaders. There were other universities like Vikramshila (now in Bihar). Vallabhi University and Nagarjuna Vidyapeeth (600 AD). Kanthalloor University in Kerala. All the institutions enjoyed the royal patronage and flourished, till Bakhtiyar Khilji, a Turko- Afghan Military general conquered the East- Indian regions of Bengal and Bihar and established himself as a ruler and destroying the universities in these regions.

EPILOGUE :

After having taken you through this journey into our ancient but enriching traditions, culture and history of heritage, I am tempted to connect all the above to an important being of the 20th century, an epitome embodying all the qualities and virtues so far visited. Yes I mean no other than the "Father of the Nation", Mahatma Gandhi, who as seen through his actions and writings,

seems to be immensely impacted by our ancient civilization and all that it represented.

In his book titled "India of My Dreams", he has stated "the different cultures that have come to stay in India have influenced Indian life.... and what does interest me is that my remote ancestors blended with one another..." He continues, writing, referring to Indian students that "all your scholarship and all your study of scriptures will be in vain, if you fail to translate their teaching into your daily lives, and you will have built your character on a solid foundations."

Talking about Bhagvad Gita he says, "Let the Gita. be a mine of diamonds to you, as it has been to me." Let it be your constant guide and friend." He admitted that he was "endeavoring to see God through service of humanity, for I know that God is in everyone."

Gandhiji's rules framed for the inmates of the Sabarmati Ashram reflects how much he cherished the scriptures for leading a fulfilling life. The rules included the use of religion in the widest sense of the term.

The rules stated:-

- to perform your own chores.
- to believe in non-violence, chastity and fearlessness: *Shrama* (labour) *daana* (donation), austerity, manual work, *brahmacharya* (celibacy), *asangrah* (non-hoarding), equality of religions.

He added that practice of all : these beliefs and principles would be "Practical aids to moral and spiritual growth." Whatever views the Mahatma held about Indian culture, and spoke about, he himself acted accordingly and remained firm in his views. He described the Indian culture as "magnanimous, flexible and a synthesizing one, replete with supplementary such as patience, tolerance and progressiveness."

About today's education, he felt that "true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose etc...." a

proper development of the mind, therefore can take place only when the physical and mental faculties go hand in hand."

Gandhiji proposed his scheme of Basic Education (*Nai Talim*) in a well- planned approach to education in 1937. He envisaged, that this approach to education of using the head, heart and hands, would enable the poorest of students to be self-reliant.

This approach forms the core principle or maxim of "learning by doing" since it enables the student to learn through first-hand experience called "Experiential Learning." This brings us back to the starting which is also landed in the current National Education Policy 2020. It emphasizes the development of skills of critical and creative thinking, problem solving and motivating student to ask questions.

We have come back a full circle from education in our ancient institutions, to the year 2020, where the same fundamental principles of learning have been recommended by the modern educators.

I would like to end by a quote by Einstein, who said about the Mahatma.

"Generations to come will scarcely believe, that such a one as this (Mohandas Karamchand Gandhi), ever in flesh and blood, walked upon this earth."

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NEED FOR IMPROVING LITERACY RATE OF INDIA

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There are so many people in India who had to miss the opportunity to learn due to socioeconomic vulnerabilities and inadequate educational infrastructure. In the coming days let's hope that underprivileged people like Shama, her husband and son will get to learn and that new, technological literacy skills will reach them and will be engaged in lifelong learning and learn wherever and whenever they can find learning opportunities.

Shama's Story

After the lockdown, when everything was going normal everywhere, including schools, etc. Shama came to join us as a housemaid. After discussing the basic things about including her in our family household work. I asked her what have you learned? " So, she said, "Nothing". Why didn't you learn? I asked. So she smiled and said, " My family was poor, But, I helped my mother and father by doing the household work and family business of *Jari* work. Then, I got married, and the question of learning did not occur to me."

Afterwards I asked her, how many children do you have, what do they do? She said, "The girl is studying, but in our village. She is with my in-laws. My boy is small, so he doesn't go to school." I asked, how small is he? Shama said, "He is eight years old". After explaining to her the work in my house and talking about it, I said in my mind, Oh, what is this, boy who is eight years old does not go to school? An eight-year-old boy who does not go to school. This is not correct. Something should be done to ensure

that he goes to school. I thought I should talk to her about admitting her son in the school.

Later, I asked her about her son, what he does when she comes to work and said to her, Do you want to send your son to school? So she said 'yes' but said I will first talk to my husband and then let you know. I said ok. The next day, when I asked her about this, she said, "No, I forgot to ask my husband about the child's school". This happened again and again, but I once told her firmly that I want her to talk to her husband about the school of the child. Once I told her firmly that you should ask your husband first. She said, Let's see after work. But immediately, she said that I will call my husband and send him and the son to you. You should please talk to them both about admitting him about the school, because both are interested, but we do not know what to do to admit him in the school. I said. "Oh, but you also want to be with us". So she said, ``No, I will not be able to come with my husband as I have work to do to complete the work of houses in line". Then, I said, you send them both and I'll see what I can do. Later both husband and son came. The boy really looked very young for his age. That's why maybe Shama thinks that her son is too young to go to school. Thinking that he must be malnourished, I asked his father, is there a birth certificate of your son? So he said 'No' it is not there. Why haven't you taken the birth certificate? He said 'it is there but, in our village'. I asked, 'Then how will you submit this to school? So, you have his Aadhaar card? He said 'Yes, I have Xerox. I said, "Well, let's go to school". Then we deliberately went to a government school near where Shama's family lived. That means if the boy is admitted to school, he will go to school every day and he will not have to use any vehicle. When we went there, we met the headmistress.

The headmistress and her teachers were busy with the work related to starting the school. Later ,after getting free from some work, the Headmistress and her other teacher started talking to us. Teacher asked us, "What is the work?". I said that we want to

admit this boy in your school. They both started asking all the usual questions. He asked the father, "What do you do? He said, 'I work in a scrap shop?'" The woman asked him, "What was your education?". The woman said, "Why is there no birth certificate? What do these people do? They leave their village and come to cities like Mumbai, but they do not come with the certificate. When will these problems of migrants stop?". We listened to what he and his other teachers said. Then I asked who are you? I said, "I have come to you on behalf of this child's mother. This child is eight years old. He needs to get admitted to the school. She said, "Yes, that's right", but how can I give admission on the mere xerox of the Aadhaar card?". I said, but you must know that as per the Constitution of India and the Right of Children to Free and Compulsory Education Act, 2009, you have to admit this child to school. They started saying, "Hey, we know the law very well. We will take this child to school from now. Please do not worry about it. But, we also have to register the children properly and need proper documents for admission of the child in the schools. The record of our children needs to be submitted to the government. If the required documents are not there, we have to prepare them. Like sending the children to the doctor to find out their age, ensuring that the child has a Aadhaar, well now tell us, where did you meet this child? I explained in detail what discussion happened between me and Sham about admitting the boy in the school. The Headmistress and other teachers heard me and told me, "Did you know? Every year before school starts, we conduct a campaign/drive to enroll children in school. This boy lives very close to this school, so how did our teachers miss him?" I said, "I don't know." But, please let us know if you are confirming his admission in your school. Then, Shama's son completed all the formalities of admission of the child in the school. At the end the teachers made me promise them that I would see that this boy would attend school every day, and Shama's son was admitted to the school.

Challenges for the Post-pandemic India

There are many children like Shama's son today in Mumbai, outside Mumbai, Maharashtra, and outside Maharashtra state all over the country who are still deprived of school due to the work or irresponsibility of their parents. And then these same children will then be counted as illiterate. All children need personal development. Children are the wealth of the nation, the future of the country depends on their progress. But, the fact is that many of these children are being neglected.

Similarly, there are many people like Shama who are illiterate who can use a mobile phone and know how to calculate money. But such persons cannot read or write. One wonders, How such illiterate people are managing their life in this technological age. My experience in the field reveals that all these people spend their daily life by taking the help of others. For example, if there is a need to read or write something important related to their property, etc., that person takes the help of someone, and that is how they live.

So a less educated person takes the help of a well-educated person. Seeks help from educated relatives while buying expensive items. For receiving such help that needy person pays the cost in some or the other form. Such people live in such a nice and smart way that no one would know that the person is illiterate

There are so many people in India who had to miss the opportunity to learn due to socioeconomic vulnerabilities and inadequate educational infrastructure. Most of them had a school in their village. But still they never went to study in any school. Because their home situation was poor, poor, parents had many children, or they were under debt. Some parents had addictions and some were not interested in their children's education. Some were sent to school by their parents but were stopped from going to school due to school discipline or teachers' punishment.

For some of them there is no vehicle to go to school, or the school was too far away and some dropped out due to some administrative reasons such as girls did not have proper toilet facilities or sometimes, they had to face some strange experiences after going to school. Whatever the reasons may be, the fact remains that countless Indians are still deprived of education and alternatively from their development. They have to face the disadvantages of being uneducated on an almost daily basis. In developed countries like the United States of America, Finland, England, etc., almost everyone can read and write and has received formal schooling (WorldAtlas.com; 2011).

Along with the formal education provided by schools and colleges in developed countries, the printed word and electronic communication are accessible to large numbers of people in developing countries. According to the 2011 census, the literacy rate of India is 74.04%. And India still needs to make the remaining 25.6% literate. Male literacy rate is 82.14% and female literacy rate is 65.46%. Kerala has the highest literacy rate among Indian states at 93. is 9%. Bihar has the lowest literacy rate of 47%.

Since 1967, International Literacy Day (ILD) has been marked every 8th September across the world and in India as well to reiterate the importance of literacy. This year, the theme of International Literacy Day is “Transforming Literacy Learning Spaces: Exploring opportunities and Possibilities” . Which means one can become literate by using various platforms that are online, distance, face to face, etc. . Key issues are being considered to build flexibility in literacy learning and ensure quality, equitable and inclusive education for all. Using literacy by all in daily life including cyber literacy, digital literacy, E-literacy, Information Literacy, Media Literacy, News Literacy, Technology or ICT Literacy and many others are the essential ones that a person needs to learn and deepen. So that a constantly inquisitive society can be created. It is important to ensure that everyone becomes part of a lifelong learning community.

It is a matter of dignity and human rights for people to be literate. In terms of overall literacy, despite the considerable progress in the world, 771 Literacy challenges persist for millions of illiterate people, the majority of whom are women, who still lack basic reading and writing skills and face some form of insecurity.

According to UNESCO (2020) around 24 million people like Shama around the world cannot return to formal education, of which 11 million are estimated to be girls and young women. To ensure that no one is left behind, UNESCO has focused on enriching and transforming the existing education space through integrated approaches.

Literacy is the foundation of lifelong learning. It is necessary to make efforts to enable literacy education from the perspective of lifelong learning. It is necessary for everyone to know that for the development of the country, it is necessary for everyone in the country to become literate. Due to mass literacy, the fruits of developmental efforts can multiply throughout the country. In earlier times “education” was considered a once in a lifetime opportunity. But with the use of mobile phones and the Internet, online learning is increasing. With the development of online and distance education, anyone can study anywhere, anytime.

Traditional universities are changing with time. *ePG Pathshala (2018)*, *Swayam (2020)*, Massive Open Online Learning (MOOC), etc. Through various websites such as these, most such learning is self-directed, proactive and independent. But with India's low literacy rate, gender discrimination, and digital divide, it is difficult for everyone to get it.

Governments, educational institutions, schools, colleges, universities, NGOs, in fact every educated person may be trying their best to ensure that no educated person remains illiterate, but these efforts are falling short. Otherwise underprivileged people like Shama, would not have been seen deprived of learning opportunities even today. At present, nothing special is happening in India for literacy. To achieve it, we need political

will, government facilities, financial assistance and people's participation.

In the coming days let's hope that underprivileged people like Shama, her husband and son will get to learn and that new, technological literacy skills will reach them and will be engaged in lifelong learning and learn wherever and whenever they can find learning opportunities.

Note:

SWAYAM is India's national MOOC platform. It offers over 2,150 courses taught by close to 1,300 instructors from over 135 Indian universities. One aspect that sets it apart from other providers is that it allows students in India to earn academic credit online. Since the platform was launched in 2017, over 10 million learners have taken courses on SWAYAM. At the rate it's growing, in a few years, SWAYAM could become the world's largest MOOC provider.

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ENVIRONMENTAL THOUGHTS OF GANDHI FOR A GREEN FUTURE

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The environmental concern as we understand today was not there at the time of Gandhi, but his ideas on development, technology, self-sufficiency, village Swaraj etc. disclose his environmental concern. Different streams of environmental philosophy have paid their indebtedness to Gandhi.

Introduction

Introduction

We live in a world in which science, technology and development play important roles in changing human destiny. However, over-exploitation of natural resources for the purpose of development leads to serious environmental hazards. In fact, the idea of development is itself controversial in the present situation as in the name of development, we are unethically plundering natural resources. It is true that a science that does not respect nature's needs and a development which does not respect people's needs threatens human survival. The green thoughts of Gandhi give us a new vision to harmonize nature with the needs of people.

Gandhi was not an environmentalist in the modern sense. Although he did not create a green philosophy or write nature poems, he is often described as an "apostle of applied human ecology."¹ It is a fact that environmental concerns were minimal in Gandhi's time; but eminent environmental writers like Ramachandra Guha consider him an early Environmentalist.² His views on nature are scattered throughout his writings. His ideas relating to Satyagraha based on truth and non-violence, simple

life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic to modern environmentalism.

Gandhi considered the earth a living organism. His ideas were expressed in terms of two fundamental laws: Cosmic law and the Law of Species. Cosmic Law views the entire universe as a single entity. Nothing could malfunction outside the threshold limits built into the grand system that includes both living and non-living phenomena.³ He believed that "the universe was structured and informed by the cosmic spirit, that all men, all life and indeed all creation were one."⁴ He wrote: "I believe in the *advaita* (non-duality), I believe in the" essential unity of man and for that matter, of all that lives. Therefore, I believe that if one man gains spiritually, the world gains with him and if one man fails, the whole world fails to that extent."⁵ Regarding the law of species Gandhi believed that without the cooperation and sacrifice of both human and non-human beings evolution is not possible. Being rational human beings, we are the custodians of the rest of creation and should respect their rights and cherish the diversity. It is for this reason that taking more than the required resources is seen as theft. Gandhi evolved these principles from his vast readings and understandings of religious traditions of Hinduism, Jainism, Christianity and Islam. His social, economic and political ideas were framed on the understanding of interdependence of the whole universe.

Truth, Non-violence and Satyagraha

Truth and Non-violence are the fundamentals of Gandhian Philosophy. Nonviolence or Ahimsa means non-injury, but to Gandhi non-violence was much more than the absence of violence. He used it to mean non-injury in thought, word and deed. Ahimsa, Satyagraha and *Tapasya* were the basic principles that guided his life.⁶ Truth and Ahimsa are intertwined terms. To Gandhi truth is that "which determines the spirit in which one lives or the religious and ethical criteria which governs the way in which he thinks and acts."⁷ He believed that truth can be

achieved only by means of non-violence. It affords the fullest protection to one's self-respect and sense of honor. If truth is the highest law, then non-violence is the highest duty. Gandhi claimed that truth was the most correct and fully significant term that could be used for God. To practice Ahimsa is to realize truth and to realize truth is to practice Ahimsa. The concept Satyagraha gave practical expression to the religious and ethical ideals of truth and nonviolence. Tapasya or self-sacrifice is necessary to achieve the highest truth. It involves freedom from fear and a willingness to die. Gandhi believed that Satyagraha is nothing, but *tapasya* for the truth. The suffering that has to be undergone in Satyagraha is *tapasya* in its fullest form.⁸

Gandhi explained his concept of non-violence in the following terms.

- 1 . Non-violence is the law of the human race and is infinitely greater than and superior to brute force.
2. Non-violence affords the fullest protection to one's self-respect and sense of honor.
3. Individuals and nations who practice non-violence must be prepared to sacrifice everything for the welfare of the whole world.
4. Non-violence is a power which can be wielded equally by all - children, young men and women or grown up people, provided they have a living faith in the God of love and therefore have equal love for all mankind. When non-violence is accepted as the law of life it must pervade the whole being and not merely applied to isolated acts.
5. It is a profound error to suppose that whilst the law is good enough for individuals it is not for masses of mankind.⁹

Satyagraha is an active form of non-violence. Gandhi considered it as truth force or soul force. Satyagraha is based on the idea that the moral appeal to the heart or conscience is more effective than an appeal based on the threat or bodily pain or violence. Satyagraha itself originates from the belief that while violence to persons and property diverts the minds of the parties concerned from the real issues involved, non-violent action invites the parties to a dialogue about the issues themselves.

The ecological scope of non-violence is unlimited. Gandhi's faith in non-violence and vegetarianism made him a votary of conservation of all diversity including all forms of life, societies, cultures, religions, and traditions.¹⁰ Arne Naess, the pioneer of deep ecology argued that ecological preservation is nonviolent in nature.¹¹ Naess introduced and Thomas Weber systematized the relation between non-violence, self-realization and mutual dependence of all living beings in the following points.

1. Self-realization presupposes a search for truth
2. All living beings are one
3. *Himsa* (violence) against oneself makes self-realization impossible.
4. *Himsa* against a living being is *himsa* against oneself
5. *Himsa* against a living being makes complete self-realization impossible¹²

Naess used these principles to evolve a broader philosophy of environmentalism i.e, deep ecology. He believed that Gandhi's Utopia is one of the few that shows ecological balance.¹³ As Gandhi envisaged, non-violence has the power to solve all our problems, including ecological crisis. Many thinkers considered the Indian Environmental Movements like Chipko movement, Narmada Bachao Andolan (NBA) etc. as the living example of Gandhian Environmentalism and they consider Gandhi as a "man with deep ecological view of life, a view much too deep even for deep ecology."¹⁴ The key agenda of the Chipko movement was that carrying forward the "vision of Gandhi's mobilization for a new society, where neither man nor nature is exploited and destroyed, which was the civilizational response to a threat to human survival."¹⁵ All these together made Gandhi an exponent of Indian environmentalism.

Gandhi's Critique of Modern Civilization

Modern industrial civilization has had a huge impact on human kind as well as on the environment. It made a small part of the population wealthy at the cost of exploiting the world's natural resources. Gandhi believed that it propagates nothing other than the hunger for wealth and the greedy pursuit of worldly

pleasures.¹⁶ Hind Swaraj, published in 1909, criticized the modern civilization as "satanic". He observed that 'machinery is the chief symbol of modern civilization; it represents a great sin. It is machinery that has impoverished India.'¹⁷ The distinguishing characteristic of modern civilization is an indefinite multiplicity of wants, whereas ancient civilizations were marked by an imperative restriction upon, and a strict regulating of these wants.¹⁸ Gandhi believed that the ancient civilizations were religious in nature which would surely limit worldly ambitions.

Gandhi believed that true civilizational values are not present in modern civilization. In Hind Swaraj Gandhi argued that what we think as 'civilization' today is an illusion, and that any civilization that ill-treated outsiders could hardly avoid ill-treating its own people. Gandhi's critique of western civilization and science emanates from his dissatisfaction with the divorce of science and progress from morality.¹⁹ He was not against the technology, but the technologism which creates a hierarchical relationship among men as well as between men and nature. Gandhi believed that the greatest achievements of modern civilization have been weapons of mass destruction, the awful growth of anarchism, the frightful disputes between capital and labor and cruelty inflicted on innocent, dumb, living animals in the name of science and technology. He believed a science to be science only if it afforded the fullest scope for satisfying the hunger of body, mind and soul.

Modern civilization involved an egregious amount of violence against nature which was largely seen as man's property. This undermined man's unity with his environment and fellowmen and destroyed stable and long established communities.²⁰ Natural resources were ruthlessly exploited and their rhythm and balance disturbed while animals were killed or tortured for human needs. Gandhi believed that villages would soon disappear due to the urbanization which is part of modern civilization, and of which environmental degradation is a product.

While the western environmentalists spread the message of "going back to the nature" Gandhi spread the message of "going back to the villages". He believed that the "the blood of the

village is the cement with which the edifice of the cities is built."²¹

Ecological Economics of Gandhi

Modern economy is "propelled by a frenzy of greed and indulges in an orgy of envy."²² It makes man more materialistic at the risk of majority and the environment. Gandhi asserted that "true economics stands for social justice; it promotes the good of all equally, including the weakest and is indispensable for decent life".²³ Dr. J C Kumarappa summed up Gandhian economic ideas as constituting philosophy that sought to create an "economy of permanence". All nature is dovetailed together in a common cause". Kumarappa argued that "when this interconnection works out harmoniously and violence does not break the chain, we have an economy of permanence."²⁴ He identified different types of economies and realized that the highest form of economy is the economy of service which Gandhi suggests. Gandhian economic Concepts like swadeshi, trusteeship, bread labour etc. received attention and acceptance from the whole world.

The swadeshi spirit encourages us to consume commodities made from our own villages, thus promoting small scale industries which help ordinary farmers and weavers to live happily. Limitation of wants is another important aspect in Gandhian economics. Gandhi urged us to minimize our wants to minimize the consumption and thus reduce the burden on nature by avoiding hazardous wastes. Our civilization, culture and swaraj depend on the restriction of wants. Gandhi realized that the modern civilization and the market economics have a tendency to multiply the wants and needs of common people. Bread labour is another important economic concept of Gandhi. He valued bodily labor saying "the rains come not through intellectual feats, but through sheer bodily labor. It is a well-established scientific fact that where forests are denuded of trees, rains cease, where trees are planted rains are attracted and the volume of water received increases with the increase of vegetation".²⁵ The Gandhian concept of bread labor encourages the use of human hands and body instead of machines to produce essential items like 7 vegetables, cloth etc.

The economic ideas of Gandhi differed from conventional economics and bore close resemblances with ecological economics. The term sustainable development was not much discussed at Gandhi's time, but his ideal vision of the world known as Sarvodaya safeguard the rights of future generations, through the welfare of all. The following table shows the difference between conventional economics and Gandhian economics and reveals how it contributes to environmental sustainability.

Table 1: Differences between Conventional & Gandhian Economics

	Conventional Economics	Gandhian Economics
Basic philosophy	Materialistic	Spiritual
World View	Human Centric	Eco centric (considers the equal right of human and non-human beings.
Macro Aim	Profit Maximization	Sustainable communities through agriculture and constructive programmes.
Views on Science and Technology	Inevitable part of human progress	'Scientirism' the 'technologism' makes modern man slaves of machines

Views on natural resources	Maximum benefit out of natural resources	Limited use of resources
Views on modes of production	Mass production with the aid of modern technology	Production by the masses
Nature of production	Capital 'intensive	Labor intensive
Views on the market	Large scale market induced by globalization	Local and national (<i>Swadeshi</i>)
Nature of Power	Power vested in the industrial nations or the corporate (centralization of power and resources)	Power belongs to people (decentralization of power and resources)
Outcome	Urbanization, environmental crisis, resource depletion and natural calamities.	Village <i>swaraj</i> , and environmental sustainability

Gandhian Conflict Resolution and Environment

Conflict resolution is an emerging branch of social science which deals with the techniques to resolve conflicts between nations or between individuals. It can also be applied to address environmental issues.

Whenever there is a mismatch between different interests, conflicts arise. Gandhian non-violence or Satyagraha is accepted by many as an effective technique of conflict resolution. Gandhi never used the word 'conflict resolution'; instead he use terms

like mediation and 'negotiation'. He never considered conflicts as problems, rather, they were opportunities for moral growth and transformation.

"The contribution of Gandhi in conflict resolution was his "working hypothesis that the non-violent resolution of group conflict was a practical goal."²⁶ His philosophy of truth and nonviolence contribute to the theory of conflict resolution. Gandhi believed that truth is one and different individuals perceive it differently. Nobody can claim that their perception is correct. If we are not sure about the supreme truth there is no need of violence or conflict. In order to realize truth one should have to realize God. Self-realization is the way to realize God. Self-realization will lead us to refrain from violence against other beings.

So far as the Indian environmental movements are concerned, the conflict is often between different interest groups or between the state and people, and are often led by peasant groups or tribal people. It is often in the form of struggle for the protection of livelihood control over resources or some form of self-determination.

Environmental injustice, and marginalization are considered as instances of structural violence. As Gandhi believed violence and counter violence will never help to resolve conflicts, he considered Satyagraha as the "only force of universal application be that of Ahimsa or love" to fight these kinds of problems.²⁷ It is entirely different from mere passive resistance, where there is no scope for mutual love. In passive resistance, Gandhi believed "there is a scope for hatred" but "Satyagraha may be offered to one's nearest and dearest."²⁸

Environmental movements in India used Satyagraha as the moral equivalent of war. Forest Satyagraha was first used effectively in Chipko movement to protest against deforestation. Gandhian techniques like padayatras were conducted to save nature. Conflict resolution techniques based on non-violence and self-sacrifice were used by environmental activists like Chandi Prasad Bhatt, Baba Amte, Sunderlal Bahuguna, Medha Patker

and others.

Conclusion

Several decades before the rise of environmental movements, Gandhi picked up fundamental environmental issues like over-consumption, violence to man and nature and so on. There are several movements in different parts of the globe fighting against environmental injustice. Some of them are violent in nature, but in India environmental movements have been forged by Gandhian traditions of non-cooperation and non-violence. The Gandhian definition of non-violence is far more than mere passive resistance, rather "it is a way of life, which affects everything from what a person eats through to how they relate to the world around them"²⁹. Gandhian Satyagraha often functions as a conflict resolution technique. Gandhi wrote much about the colonial power, its impudence, and the heinous destiny it has imposed on the country. He criticized modernization and industrialization for its lethal effects on the society. He believed that "the economic imperialism of a single tiny island kingdom (England) is today keeping the world in chains. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts."³⁰ He observed that the Indian situation demanded a new vision on economics which is centered on agriculture and village industries. He conceptualized a new economic order based on ecological balance. The village romanticism of Gandhi has been considered as central to his environmental philosophy. However, going back to the thoughts of Gandhi is essential to build up a green future, where there is no place for human greed.

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**REVIEW ARTICLE OF AN EDITED VOLUME
GENDER AND MENTAL HEALTH BY
DR. MEENU ANAND**

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The book – *Gender and Mental Health- Combining Theory and Practice* has been edited by **Dr. Meenu Anand** who works as an Assistant Professor in the Department of Social Work, University of Delhi. The book is published by Springer Nature Singapore Pvt. Ltd. in 2020.

This book has 16 chapters in all, presented in three parts in the book.

- **Part I**, has been titled **Conceptual Underpinnings for Gender and Mental Health** which comprises of 5 chapters
- **Part II**, is titled **Mental Health Scenario in India: A Gendered Lens** comprises of 5 chapters
- **Part III**, is titled **Gendering Mental Health: Field Narratives** comprises of 6 Chapters

Part I begins with the **Chapter 1** titled **Understanding Gender and Mental Health** is written by two authors, **Nilima Srivastava and Meenu Anand** (Editor herself). Dr. Nilima Srivastava is a professor and director with the school of Gender and Development studies, Indira Gandhi National Open University, New Delhi.

This chapter is an introduction which is written to make the reader understand the importance of Gender in Mental health. The chapter also explains the relationship between gender and health seeking behaviours. The role of socio-cultural factors that impact the mental health have been explained in-depth. In this chapter the authors have also

quoted a number of studies on mental health and disorders. The authors have discussed issues related to poverty and mental health, linkages of mental health with the reproductive health, Gender differences in Psychiatric disorders.

Chapter 2: This chapter is titled as **Gender, Depression and Emotion: Arguing for a De-colonized Psychology** written by **Bhargavi V. Davar** who is a PhD from IIT Mumbai and presently is a practicing Art Based therapist and a teacher, an international certified trained of UNCRPD.

This chapter as per the title, attempts to theorize emotion visa-vis gender and the social construction of depression. The author tries to make a point that there is a need to question views which see women's emotions a primitive, psychosomatic and an inferior way to respond to problems of life. Further in this chapter she discusses about the women's mood and colonialization by mentioning research studies and articles. Subaltern Gendered and Cultural Discourses of women have been discussed in the chapter and she has quoted popular stories about emotionally expressive women to prove her points about Emotions in women and how they are embodied expressions of distress. She concludes that a communitarian theory of emotion must be fully articulated to provide cultural basis of women's depression, its acceptance and relief, if that's an expressed need.

The next chapter 3 is titled **Women and Mental Illness: A Psychological Perspective** is authored by **Saraswati Chakraborti** who works a Psychiatric Social Worker at Department of Psychiatric social work- IHBAS New Delhi. In this chapter as the title suggests it explains about how the mental health of women is associated with the larger multifaceted social, political and economic issues prevalent across the sociocultural environment. The author has narrated a few case studies to portray the issues of women with mental illness challenges they face and the ordeals that they have undergone in life. She concludes that concerted efforts at the social, political, economic, legal levels can bring changes in the lives of women

and these will contribute to the improvement of mental health.

Chapter 4 -Gender Roles in Mental Health: A Stigmatized Perspective is written by **M.S. Bhatia and Aparna Goyal**. M. S. Bhatia is the director, Professor and Head, Department of Psychiatry, University college of Medical Sciences and Guru Teg Bahadur Hospital University of Delhi and Aparna Goyal, is a senior Resident with Department of Psychiatry at University Medical Sciences and Guru Teg Bahadur Hospital University of Delhi.

In the chapter the authors have given an in-depth understanding of sex and gender and its impact on gender -based norms prevalent in the society. Understanding gender and Gender Norms, Debate on the perspectives of women's mental health, Psychiatric Disorders among Women prevalent in the society. The authors have given a number of suggestions to improve mental health of Women. The chapter concludes by saying that there is a need for a vision to develop community based and community -intensive mental health programmes that are broad based and inclusive of all the needs of all the people and through creative and innovative strategies rehabilitation of women and children suffering from mental disorders should be taken up.

Chapter Five' Understanding and Locating Mental health in cross -cultural Context: Indigenous Community Perspectives is written by **Malathi Adusumalli** who is an Associate Professor with Department of Social work , University of Delhi.

In her chapter she has discussed about the diverse notion of mental health among across cultures. She has quoted a number of findings from research studies and articles in her chapter. The notions related to health and healing of two Communities *Chechus* and *Jad Bhotiyas* from two states Telangana and Uttarakhand respectively. She explains in her chapter that the changing natural conditions is affecting the men's mental health of the two communities as these communities are facing threats from the natural and changing climatic crisis that is destroying their habitats and their contexts of work and living. This affects the health

After reading this part of the book, the reader gets an in-depth understanding about gender and mental health. The five chapters explain Mental health from social and cultural context and there are number of research studies and the guidelines from WHO regarding mental health especially of women.

Part II, has been titled, Mental Health Scenario in India: A gendered Lens

There are **five chapters** in Part II

Chapter 6 -Mental Health aspects of the ‘MeToo Movement’: Challenges and Opportunities is authored by **R Srinivasa Murthy**, who has been a Prof of Psychiatry in Bangalore and also a staff at WHO and currently working to develop and disseminate self- care skills for emotional health with people living with cancer and AIDS.

In this chapter he has cited recent evidences of atrocities on women and the gender discrimination in the society that is prevailing at large. He has quoted the Nirbhaya case of 2012 and the MEETOO Movement .He has explained about the Role of Mental health professionals and the Mental health interventions that are needed. He talks about the need for re thinking of mental health and the promotion of mental health. He has quoted the voices of the community to sexual violence in this chapter.

Chapter 7- the Intersectionality of Gender, Disability and Mental Health by **Abhishekh Thakur** who is teaching at Department of Social work, University of Delhi, in his chapter explains that disabled women and girls are there in all racial, ethnic, religious and socio-economic backgrounds and sexual orientations and whether living in rural areas or Urban areas and face multiple challenges of discrimination and stereotyping and this makes it difficult to achieve their goals. He writes about the noteworthy connection among the diverse yet interrelated themes of the Intersectionality of Gender, Disability and Mental Health. He too has explained his views on the basis of research studied that have been mentioned in this chapter. He explains that there is a connection between emotional challenges and psychological struggles involved in living with impairments

which create risk factors as well as vulnerabilities and how they affect the disabled women in the lives.

Chapter Eight -Gender and Schizophrenia: Are Differences Biological or Social is by **Ananya Mahapatra and Smita Deshpande**

Ananya Mahapatra is working as an Associate Professor at the Centre of Excellence in Mental Health ABVIMS DR RML hospital and Smita Deshpande is a Professor of Psychiatry and heads the National coordinating unit of ICMR for NMHP projects and Central Unit of UNESCO Bioethics chair at Centre of Excellence in Mental Health.

The authors have examined the gender standpoint in the social consequences of illness in the terms of degree of disability, quality of life, stigma, discrimination and social outcomes. They have explained the issues of treatment of male and female persons and the need for gender specific treatments. They mention the biological and social differences among men and women with schizophrenia. They explain the role of social workers in facilitating gender and culture sensitive interventions to improve treatment outcome in both male and female persons with schizophrenia. The chapter concludes with the affirmation that women are at a greater disadvantage due to poorer access to healthcare services and the gender norms in the society.

Chapter 9- Urban Women and Mental Health Concerns in India. This is written by **Vibhuti Patel** who 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. In her chapter, as the title suggests, she explains that the mental disorders and minor psychiatric morbidity rates have enhanced due to the deteriorating socio-economic and political situation in India. She highlights on the need for Counselling and specially the need for a culture specific approach in counselling. She has brought out a valid point on the importance of Training programmes on counselling for sensitizing the general practitioners and the health personnel to mental health. She feels the need for social counselors at health posts and public hospitals to help and support women in distress. She concludes by saying that the Society and state needs

to provide opportunities for women for self -actualization so that they can achieve higher mental health

Chapter 10- Female Criminality, Mental Health and Law has been written by **Saumya Uma** who is an associate professor at the Jindal global law school. She begins the chapter by stating that Mental health has not received adequate attention from law makers, implementers and interpreters in India, especially in law. She explains the importance of law as a tool to address gender inequalities that exists in the field of mental health. The chapter discusses gendered aspects of mental health and law focusing on the criminality and criminal law's treatment of women accused of heinous offences. The analysis in the chapter is based on critical judgements delivered by high courts and supreme courts of India. She concludes that there is a dire need for more active conversation between people in the field of mental health, Criminal law, mental health and gender studies for developing a holistic perspective towards criminal responsibility of women facing mental health challenges

Part III has been titled **Gendering Mental Health: Field Narratives**

Chapter 11- Psychological Rehabilitation- The past, Current Approaches and Future Perspectives by **Roy Abraham Kallivayalil and Sheena Varughese**. Roy Abraham Kallivayalil is Professor and Head of Psychiatry, Pushpagiri institute of Medical Sciences, Thiruvalla, Kerala and Sheena Varughese is an Assistant Professor at Pushpagiri institute of Medical Sciences, Thiruvalla, Kerala. In this chapter the authors have discussed about the concept of psychosocial rehabilitation. They affirm that this is an important component for managing persons with mental illness. They discuss in-depth about developing skills in the disabled individuals so that they live learn and work in the community. As a field Narrative the Kerala experience as a model suitable for low and middle income countries for developing innovative strategies to as to meet the challenges of mental illness. The authors have discussed the history of mental health movement in India from 1947 to 2005 and also the Global Initiatives taken up for community mental health. They conclude that collaboration with

NGO's will be a lasting model for mental health care in LAMI countries.

Chapter 12 – Homelessness and Women Living with Mental Health issues: Lessons from the Banyan's Experience in Chennai, Tamil Nadu written by **Lakshmi Narasimhan, K.V.Kishore Kumar, Barbara Regeer and Vandana Gopikumar.** Lakshmi Narasimhan has been working with the Banyan since 2005, K.V.Kishore Kumar is the director of Banyan and BALM and has worked as a senior Psychiatrist at NIMHANS Bangalore, India ,Barbara Regeer is an assistant professor at Athena Institute , VU University Amsterdam and Vandana Gopikumar , a professor of social work at TISS and a co-founder of Banyan and BALM.

As the name suggests they narrate about the Banyan -a crisis intervention and rehabilitation center for the homeless women with mental health issues. The progress of this center and the kind of care and recovery facilities to the women. They conclude by writing that the Gender responsive restructuring of mental health services with the focus on justice is an essential step to establish an egalitarian ecology that presents opportunities for the most marginalized groups to thrive.

Chapter 13- Tarasha's Experience of Working with women living with Mental Illness : 'Melee tar Aamchi, Jagli tar Tumchi' (if she dies she is ours, if she lives,she is yours) is authored by **Shubhada Maitra and Ashvini Survase.** Shubhada Maitra is a professor and dean , school of social work TISS, Mumbai and Ashvini Survase is a project manager at *Tarasha* and perusing her PhD. In this chapter the authors discuss about Tarasha which is a community based field action project of TISS which was established in 2011. The authors explain in detail Tarasha's experience of working with women living with mental illness. Besides this the lived experiences of women and Tarasha's model of Intervention wherein the women move towards recovery and reintegration through the three phases is described in detail.

Chapter 14-Gender Differentiation In The Presentation Of Symptoms, Assessment, Diagnosis And Treatment Of Mentally Ill Prisoners written by **Mark David Chong, Amy Forbes, Abraham P. Francis, and Jamie Fellows.** Mark David Chong is a

senior lecturer in Criminology and Criminal Justice studies at James COOK University Australia, Amy Forbes is an associate professor of Communication and Journalism and dean at James cook University, Australia, Abraham P. Francis is an associate professor and head of academic group in social work and human services at James cook University Australia and Jamie Fellows is a senior lecturer at the law school at James cook University Australia

As the name suggests the chapter explains about the treatment of Mentally ill prisoners. The Penal system and the Mental illness and its impact on prisoner Rehabilitation and gender as a mediating factor has been discussed, the need for a gender responsive approach and its proper implementation for the benefit of both female and male mentally ill inmates has been discussed.

Chapter 15-Gender And Community Mental Health : Experiences Of Mahac Foundation-A Community Based Mental Health Service In Kerala, South India authored by **Anupma V Prabhu, Anu Sonia Vincent, Uma Parmeswaran and Chitra Venkateswaran.** Anupma V Prabhu is a psychologist and special educator, Anu Sonia Vincent is a psychologist working at Mehac, Uma Parmeswaran is working in a research project and Chitra Venkateswaran is a professor of Psychiatry and Palliative care physician. The *Mahac* Foundation which is a community based mental health service in Kerala, and in this chapter the activities carried out by this foundation for the persons with mental health issues have been explained. The services provided by the community have been described. Two cases have been reported. The authors conclude that participation of people in community and local volunteers yield positive results.

Chapter 16- Practicing Strength- Based Approach With Women Survivors Of Domestic Violence by Gunjan Chandhok and Meenu Anand. Gunjan Chandok is a senior Research scholar at Department of social Work, University of Delhi, perusing PhD research and Meenu Anand is the Editor herself. The authors have discussed in-depth the strength-based approach (SBA) in this chapter. The SBA concentrates on the inherent strengths of individuals, families, groups and organizations deploying people's personal strengths to aid their recovery and empowerment. The seven key principles of the practice are explained

diagrammatically. The Relevance of this approach to mental health and wellbeing with survivors of domestic violence has been discussed. A number of case studies have been cited.

Conclusion:

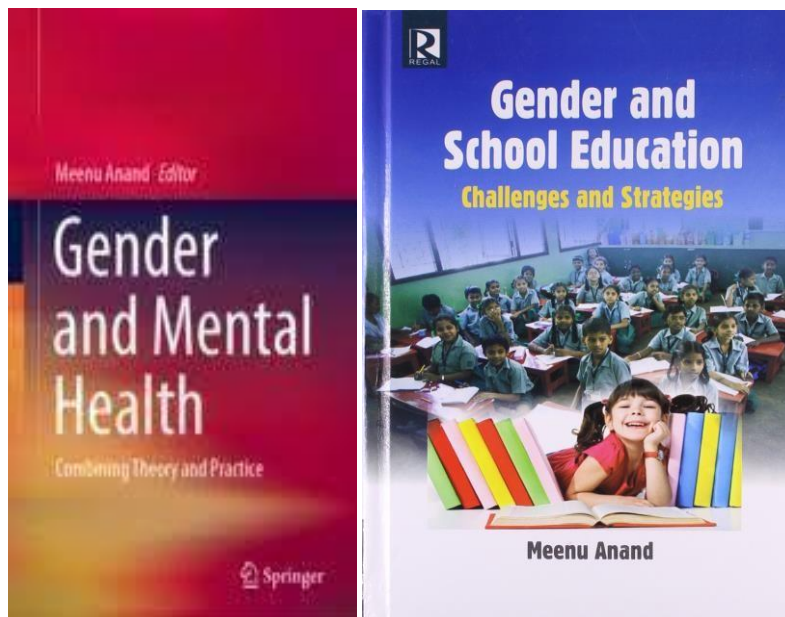
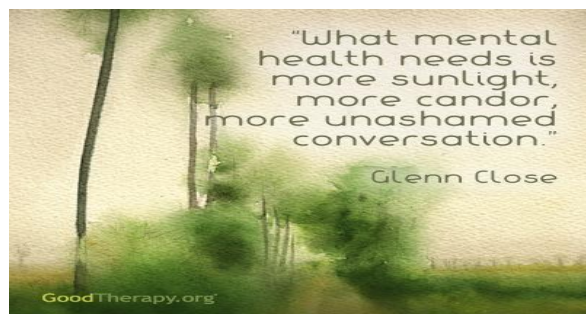
Mental health is a huge issue. There also tends to be a significant stigma attached to anything related to mental health, which is why it is so essential that we accept good mental health efforts and work to overcome the blocks that have been put up that keep us from addressing mental health in a positive, fruitful way. Women are twice as likely as men to get depression. Anxiety and specific phobias. Statistically the problem is 12 percent of women compared to 6 percent of men. Women's mental health is a significant element in one's overall well-being and contentedness, as it maintains cognitive alternates, emotional sanity, and balance of ourselves, lives, and relationships. Sustaining a positive mental health and treating any mental health conditions is vital to stabilizing constructive behaviours, emotions, and thoughts. Focusing on mental health care can increase productivity, enhance our self-image, and improve relationships.

With the changing world, the mental health issues have become rampant and increasing day by day. In this scenario this book is a very good attempt to understand all the facets of mental health and the aspects that lead to the problems of mental health.

This is an edited book The chapters written in the book. When I read the credentials of the authors, I was highly impressed. The authors have expertise in the subject and have collected information, analyzed the issues, quoted research studies, case studies in-depth due to which, every chapter of the book is very enlightening. The personal views that are expressed by the authors based on their experience in the field are thought provoking. Since the authors have done in-depth reference, the references have been given at the end of each chapter. The reader is exposed to so many facts and information about the various issues and perspectives related to mental health and illness. The book brings into light how the different factors in the environment affect the mental health of women. Readers will

get a lot of insight into the various aspects of Mental health and illness and it also makes readers reflect on the subject. The models and approaches on mental health by social work professionals, medical practitioners and academicians have been discussed in-depth. The book has reported in part III, the institutions which work for cure of mental health and rehabilitation and it is interesting to read the process of treatment and how life is made livable for them through various programmes.

The book is very useful for academicians and researchers in the field of psychology, sociology, gender studies and social work. It would be valuable resource material for students who are perusing studies related to the topic.



ABRAHAM LINCOLN'S LETTER TO HIS SON'S TEACHER

He will have to learn,
I know,
that all men are not just (fair),
all men are not true.
But teach him also that
for every scoundrel
(dishonest) there is a hero;
that for every selfish politician,
there is a dedicated
(committed) leader..
Teach him for every enemy
there is a friend.

**Steer him away from
envy,**
if you can,
teach him the secret of
quiet laughter.

Let him learn early that
the bullies are the easiest to
lick... Teach him, if you can,
the wonder of books...
But also give him quiet time
to ponder the eternal mystery
of birds in the sky,
bees in the sun,
and the flowers on a green
hillside.

In the school teach him
it is far honorable to fail
than to cheat...
Teach him to have faith
in his own ideas,
even if everyone tells him
they are wrong...
Teach him to be gentle
with gentle people,
and tough with the tough.

Try to give my son
the strength not to follow the crowd
when everyone is getting on the band
wagon...
Teach him to listen to all men...
But teach him also to filter
all he hears on a screen of truth,
and take only the good
that comes through.



**Lincoln
was the
16th
president
of the
united
states
and one of
the great
american
leaders**

**Teach him to close his
ears to a howling mob**
and to stand and fight
if he thinks he's right.
Treat him gently,
but do not cuddle him,
because only the test
of fire makes fine steel.

Let him have the courage
to be impatient...
Let him have the patience to
be brave.
Teach him always
to have sublime (inspiring)
faith in himself,
because then the will have
sublime faith in mankind.

Teach him if you can,
how to laugh when he sad...
Teach him there is no shame in tears,
Teach him to scoff (ridicule) at cynics
(sarcastic people)
and to beware of too much
sweetness...
Teach him to sell his brawn (strength)
and brain to the highest bidders
but never to put price-tag
on his heart and soul.

WORTH READING TWICE



What Is Education?

At the end of World War II, this letter was found in a Nazi concentration camp. It is addressed to Teachers.

Dear Teachers,

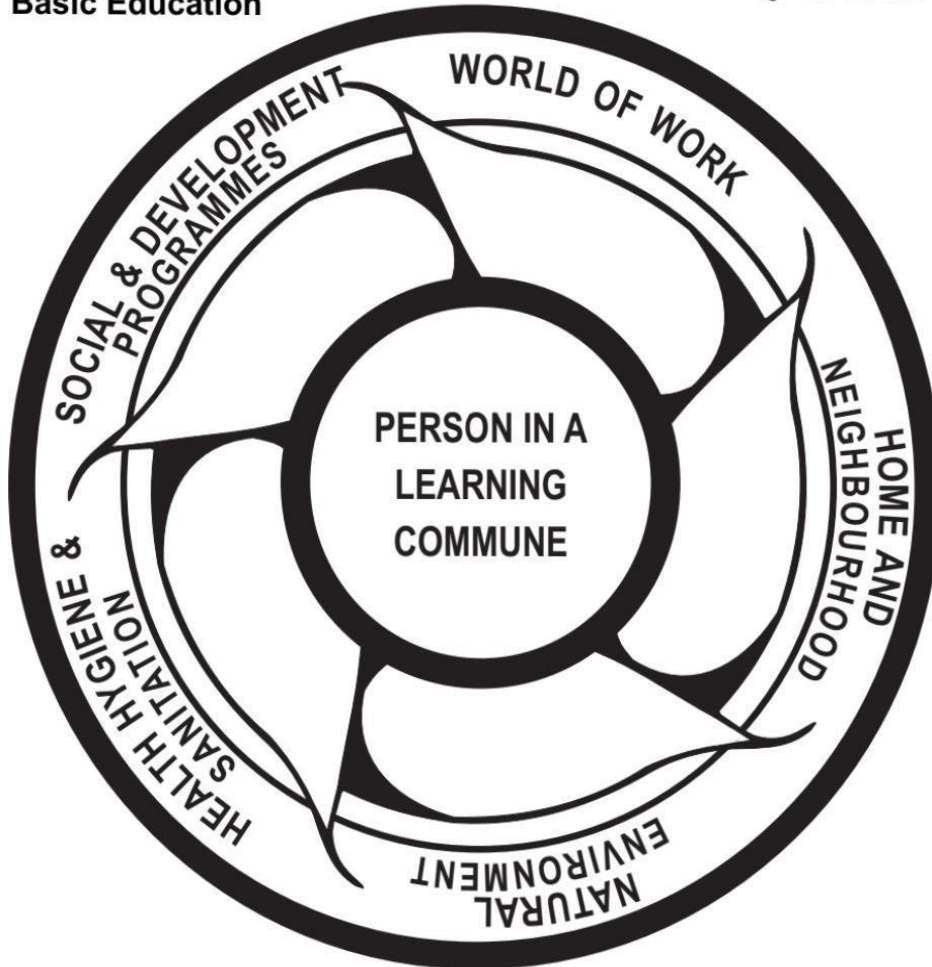
I am a survivor of a concentration camp. My eyes saw what no man should witness: Gas chambers built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses. Women and babies shot and burnt by High School and College Graduates. So, I am suspicious of education. My request is: Help your students become human. Your efforts must never produce learned monsters, skilled Psychopaths, educated illiterates. Reading, writing, arithmetic are important only if they serve towards making our children more humane.

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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