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# Literary Representation of Natives in Indian Regional Literature-A Vast Panorama of Indigenous Culture, Imperialism and Resistance

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**Keywords— Cultural Imperialism, Class-struggle, Hierarchy, Bhasha Literature, Resistance**

## Abstract

*Indian English fiction writing shows the development of Indian literature which takes a dive deep into the colonial past of India along with the detail observation of the history of deviation of social strata and its psychological effects on common masses of India. Social realism was checked through the early independence period of English writing. In Indian English fiction writing, partition trauma was glorified, celebrated as the main theme and Gandhian age is also described by most of the prominent novelist like Raja Rao, Chaman Nahal, and Khushwant Singh. The women novelists took the initiative after the independent period and Kamala Markandeya, Ruth P. Jabhawala, Shashi Deshpande, Geeta Hariharan, Anita Nair and Namita Gokhale have shown the rebellious feminism through their postcolonial sensibilities. If we want to write historical, social and cultural literature of India, we do not have escapism from the history of adivasi victimization and several adivasi harassments of centuries in India.*

## I. INTRODUCTION

Adivasis marginalization is the dark reality of India, but hardly any Indian English writer seems serious about this theme and about their, realistic literary presentation. Indian English fiction writing shows their connectivity with the particular subject which are the issues of the largest population of this nation. Majority of the novelist writes for the interest of the Indian reader but such literature can never be a part of social revolution or gradual social transformation for the welfare state. In this regards, famous writer and novelist Sharankumar Limbale in his famous book *Towards an Aesthetic of Dalit Literature: Histories, Controversies and Consideration*, opines:

There has never been a revolution in the world for the sake of pleasure and beauty.

Many governments have been overturned for equality, freedom and justice. This is history. The literature that glorifies pleasure gives central place to the pleasure of seeking aesthete. The literature that promotes equality freedom and justice is revolutionary and it emphasizes the centrality of human being and society. If pleasure-giving literature arouses joy and sympathy in people, revolutionary literature awakens the consciousness of self-respect. (Limbale: 2004: 16)

## II. INDIAN BHASHA LITERATURE-CLOSE TO REALITY AND SUBJUGATION

In Maharashtra, we have massive data literature under the title *Adivasi Vimarsh* which observe the adivasi history for the last 300 years. Adivasi's revolts, existences and upbringing during colonialism, their struggle for survival in postcolonial India have presented very acutely in Marathi literature. Their stories of vanishing identities, erasing dialects of adivasis are realistically presented by many prominent Marathi writers. Marathi writers like Bhujang Meshram wrote poetry volume, *Abhujmal* depicting the adivasi hardship of survival. Dr. Vinayak Tumram is another big name in Marathi adivasi writings who is still giving justice to adivasi pathos through his writings. His books like *Adivasi Sahitya-Disha Ani Darshan*, *Rangarbhatil Jakhma* and *Gondwana Petle Ahe*. Sunil Kumare is a prominent adivasi prose writer who wrote *Jangle Jivhar*, *Kingari (Poems)*, Lataru Kavadu Madavi is a good interpreter who deals with the theme of the indigenous issue of Indian Adivasis. All these adivasi writers have given rebellious voices to century's subjugation of adivasis in this country. Tukaramji Warkhade is one of the prominent names in Marathi critical writing who wrote *Vaicharik Parivartnaccha Masuda*, *Adivasichya Astitvache Prashn*, *Lingo Ka Mithak* and *Bharat Ke Vastvik Bhumalak*. Some of the prominent academicians like Dr. Tukaram Rongate wrote *Adivasi Sahitya – Ek Chintan*, Dr. Vinod Kumre work *Adivasi Sahityatil Pravah- EK Abhyas* and Dr. Pramod Munghate wrote *Adivasi Sahitya Pravah*. This literature shows that *Adivasi Discourse* is strengthening day by day. These Bhasha literature about adivasi life are very different from the writings and perceptions of Indian English Fiction writings.

The regional literature of Jharkhand is the treasure of adivasi identities with the number of issues including subjugation, disposition and deculturization. Some of the prominent novelists of Jharkhand is Ashwini Kumar Pankaj who wrote the novel, *Mati Mati Arkati*. Mahua Manzi wrote the novel *Maram Gomke Nilkanth Hu.*, *Red Zone is written* by Vinod Kumar. Vandana Tete wrote, a critical volume, *Adivasi Sahitya Parampara and Prayojan*, Abhishek Kumar's, *Jharkhand Andhere Se Sakshatkar* deals with the critical evaluation of regional adivasi novels of Jharkhand. Novelist Reanendra wrote the novel *Global Gaon Ke Devta* Rakesh Kumar Singh's *Pathar Pe Kohara*, Sanjeev's *Paav Tale ki Doob, Dhar*, Vinod Kumar *Samar Shesh Hai*, Rakesh Kumar Singh's *Jo Itihas Me Nahi Hai* are some of the gems in regional adivasi novel writings.

When we study this huge body of Adivasi literature in regional languages with the treatment of all the

theories of literature including Colonialism, Postcolonialism, deconstruction, metanarrative, Marxism, Neocolonisation and Postglobalization but on the other hand mainstream Indian English fiction writing does not show such a vast maturity of 'ism' and its literary presentation through their novels. Indian English fiction writers find out them with ease when they use the word *Subaltern* but they never think adivasi women from this perspective, nor they have presented the community of Indian adivasi from subaltern point of view but the most striking and surprising reality is that the Adivasi-Abongional are the most wretched soul, most destructed cultures in contemporary independent India. We remind the title of Gayatri Chakraverty Spivak when he asks *Can subaltern Speak*, as the adivasi is the victim of neo-colonization and post-globalization.

In Indian social hierarchy, we notice that the ruling class is center in every sphere of national life including political terms, economic policies and the social circumstances. They have every authority that they make a dance to the ruling class on their tunes because the ruled class has no voice in power structure or oppressive state apparatus. In this regard of subaltern concept, Dipesh Chakraverty opines,

“Subalternity, the composite culture of resistance to and acceptance of domination and hierarchy is characteristic of class relations in our society, where the veneer of bourgeois equality barely marks the violent, feudal nature of much of our systems of power and authority” (Chakraverty: 1985:375).

## III. BHASHA LITERATURE AS MOUTHPIECE OF INDIGENOUS CULTURE AND SWYMBOL OF RESUISTANCE AGAINST IMPERIALISM

Adivasi life, culture, identity and geographical particularities could never be a part of Mainstream Indian English literature. A historical novelist like Manohar Malgonkar deals with colonial Indian societies without taking adivasi life in consideration. He praised and abuses the both about the princely state of pre-independence India in the novels like *The Princess*, *The Distant Drum*, *The Bend in the Ganges* and *The Devils Wind* but he could hardly give justice to the Bhil adivasi in his novel. Political victimization of adivasi could not present with sufficient detail. If Postcolonialism rewrite the nation with nationality, but in this concept of nation adivasi seems nowhere.

Postcolonial mainstream woman writers of India speaks about the marital or extramarital women relations, struggling identities of upper cast women in male-dominated patriarchy but women longing, her physical desire and rebels about stereotype traditional Indian mentality becomes the most distinct part of literary conferences but the seduction of adivasi girl Rima in *The River Sutra* or body celebration of Bilasia in *The Strange Case of Billy Biswas*, lustful attitude of Augustya towards adivasi women Para in *The English August* could never become the topic of their literary discourse on subaltern feminism. Mainstream Indian novelist should judge and rejudge the place of adivasi women, her matriarchy in a male-dominated society and her subjugation during colonialism, postcolonialism and in the contemporary period of new colonization. The relationship of adivasi women to her husband, their family problems could also be a major topic of third world feminism. In this regard Gayatri Chakravorty Spivak explores the concept of subaltern women when she opines:

Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the women disappears not into a pristine nothingness but into a violent shuttling which is the displaced figuration of “The Third world Women” caught between tradition and modernization... There is no space from which the sexed subaltern subject can speak. (Spivak 306-07)

Indian English fiction writers barely treated the land disposition of adivasi. In the novel *The Princes* when Indian Government wants to build a big dam in Bulwara which is a major adivasi territory in the state of Begwad, adivasi apposed them, because the government was not giving them compensation to migrate from their own land. Adivasi was promised for a better life, but the political victimization of adivasi is a major topic of discourse during their pre-colonial and postcolonial existence in adivasi territory. In the recent scenario, adivasi are forcibly driven out from their native soil without any promises of rehabilitation and without any certainty of compensations. The landlords in the adivasi area are grabbing their lands and turning it into dumping zone by intoxicating them. C. K. Janu has a make a serious comment on this contemporary subjugation of adivasi,

“They would get him drunk on arrack. Only then would be prepared to enter the forest and cut down trees. When one drinks arrack continuously, a stage comes when one cannot live without it.

That is how the overseers make money corrupting their bodies and mind” (Janu: 2004:44).

In Indian English fictions, postcolonial responses deal with the rewriting of history, sociology and political upheavals but the issue like displacement of adivasis hardly takes any place. Kamala Markandeya’s *The Coffin Dam* deals with the theme of displacement where the team of British Engineers with their families comes to adivasi village, they displace adivasi hut and built their own tents there. The western outlook towards adivasi is only as of the jungle. While depicting adivasi as romantic, superstitious, ignorant and uncivilized, the mainstream novelist has presented them from the matriarchic point of view. Female is given much respect in the adivasi family but the modern, urban, elite English writers look uninterested to depict this civilized and splendid side of adivasi. As the adivasi comes in contact with sophisticated city life the subjugation of their women increased. Explaining this point C. K. Janu comments:

What happens among our women is not what happens in civil society. In our case, unity in everything originates from our women. They have something in common that shelters us from meaninglessly adopting the ways of civil society. They have enough resilience in them to stand for what they feel is right even though they may have to suffer a lot for it. It is among our women that our traditions and the ways we dress live on even now. All our struggles have been struggles to establish the ownership rights of the real owners of this land for the right to live on it. (Sengupta: 2015:26)

#### IV. RESPONSIBILITY OF MAINSTREAM LITERARY CANON TO EXPLORED THE UNEXPLORED VOICES OF SUBJUGATED COMMUNITIES

Postcolonial Indian English novels have given voices to suppressed sections of society. The above-mentioned novel deals with poverty, hunger, famine, subjugation colonial and neocolonial traits but we hardly find that they have given voice to adivasi in their novel but on the other side C. K. Janu, a adivasi activist is well known for her adivasi fight for their land and forest. It seems that the issue of adivasi is not taken seriously by our Indian English fiction writers. Indian English fiction writing seems far away from adivasi reality but regional novel writing is

very convincing about their pathos. Disorientation of Adivasis, marginalization of Adivasis has been depicted authentically by Raja Shekhar Pateti in his volume, *Exploring Fourth World Literature* when he writes:

The struggle for land spearheaded by C. K. Janu was not merely a struggle for land by the landless. In fact, it was the resistance against dispossession. The Adivasis were trying to reclaim land on which they have existed over the millennia. The law passed during the colonial period and subsequently affected a kind of erasure of their existence and declared the land on which they live as 'forest' out by giving that nomenclature appropriated it for a specific purpose and excluded them from it. (Pateti: 1998:279)

Another regional novel, *Kocharethi* deals with the disposition of adivasi from their land. The exploited machinery of landlords has shown with its ugly reality through this novel. This novel is another example which shows a better understanding of adivasi life than the mainstream Indian English fiction writers. In the introduction of this novel, Catherine Thankamma opines:

The novel maps the Adivasis changing perceptions of land and its ownership. It accounts that traces the possession and disposition of land, the innocence of a people who did not even have a notion that land was property and that they could be alienated from it. To the Adivasis, the first inhabitants, there was no question of acquiring individual rights over the land. The land was not separable from their sense of collective identity they were one with it and celebrated this union on all rites of passage. (Narayan: 2011: Blurb)

## V. CONCLUSION

Disposition and land grabbing of Adivasis are not the modern issues, this is a process which is running down from the period of colonialism. The landlords were the wretched peoples who used to grab the adivasi land with or without their permissions. By taking benefits of adivasi illiteracy or by taking benefit of their helplessness, they were used to grab the land. Gopinath Mohanty, another novelist from Orissa, has presented the striking picture of dispossession of Adivasis in his most celebrated novel *Paraja*. Novels sympathetically deal with adivasi ethos, their customs, and struggle for survival. Mohanty's other novel

*Ancestor* again deals with adivasi ancestry. Many beliefs, tradition, customs, with their primordial powers have been kept in this novel. Regarding the theme of the novel Bikram Das opines:

The novel *Paraja* is much more than sociological or anthropological documentation. Sukru Jani is not merely the primitive tribesman ensnared by the predatory money lender from the city he is also quintessential man, waging heroic but futile war against holistic universe. The choice of the adivasi canvass, whether by accident or design, becomes singularly appropriate to Mohanty's theme; the primeval consciousness of his adivasi protagonists reflects perfectly the situation of the archetypal human being their stark joys and interwoven anguish embody the complexity of the human condition. (Mohanty: 1997:06)

India regional novel writing is much relevant and representative with the reality in the tribal heartland of India. Issues like dispossession, acculturation and dehumanization of tribal and other marginal communities have been represented with poignant observation. Mainstream writers can derive a good inspiration from the writings of Mahashweta Devi and can give voice to the voiceless people of India. Issues of disimpact of colonization, decolonization and globalization can be explained in a very acute manner by the novelist of Indian writing in English

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# Thematic analysis elements of intersectionality in Amrita Pritam's selective poems; today I invoke Warris shah, I will meet you yet again, and A virgin Sourath seelro

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**Keywords—** *women Subjugation, societal pressure, misogyny.*

## Abstract

*This study tires to find the themes of intersectionality in Amrita Pritam's poems, her poems are highly valuable in terms of gender roles, class, loss of identity, suppression of woman's individuality and sexuality. There has been little to no work done on Pritam's poems, nevertheless, this study will provide a unique lens through which we can imagine what she lived through. Her poetry is still relatable, and it is important to read her poetry through a feminist-oriented lens. In a world where man rules she shined more than ever, being a rebellious queen and an inspiration to many young girls. This study is textual analysis, its studied through thematic analysis.*

## I. INTRODUCTION

Amrita Pritam (1919-2005) is known for many things some call her a goddess of defiance while other say she is a radical feminist but one thing that all agree on is that her poetry is phenomenal. She is considered to be the most prominent figure in feministic literature and has written in Punjabi and Hindi, her works are widely celebrated in Sub-continent especially in India and Pakistan and most of her works are translated in many languages such as in Urdu and English, her works inspired many women. She is a novelist, short story writer, autobiographical writer and a poet. Born in Gujranwala, what is now known as Pakistan, came to Delhi in 1947 as a refugee during

partition, she was an eye witness to violence like no other, the brutality of partition of India-Pakistan. She spent her life fearlessly and boldly, she never gave in to societal pressure, she stood for herself as her life had not been the most conventional one. She divorced her husband with whom she spent almost 25 years and went on a venture to do poetry reading around world. (Alexandra , 2018)

Amrita Pritam put forward the most confliction and controversial themes in her writing, she never shied away from her portrayal of female sexuality, she wrote about female subjugation and the constrain that society put on their freedom. Her first love was always writing, in an interview she said, "I started writing very early,

earlier than even fifteen, I was less than that.” (Pritam, 1968) She wrote out of loneliness as her mother died when she was only eleven and she had no siblings, writing in a way became her best friend at the early age and remained until the end. Pritam’s love life also played a significant part and inspired her writings, she was romantically involved with Sahir Ludhianvi, with whom she shared multiple love letters and was extremely in love with so much so that she used to collect the buds of cigarettes that he would smoke and she would smoke it when she remembered him, (Rasidie Ticket, 1976) later she was also in love with Imroz and married him, she wrote many pieces about him and said she found him late in life, she wrote, “In the times of love and longing-Amrita and Imroz in which she shared their story.

Amrita played a huge role in portrayal of a feministic point of view to the world, more significantly in India which was only a developing country at a time. She touched transactional far ahead of her time, such as, she talks about the societal restriction over womanhood in a world where patriarchy rules, she formed a realistic image of discrimination against women and a misogynist world view, the societal pressure, the shaping of ideologies, and traditional thinking of sacrifice that is only there in our society for women. She discusses controversial themes such as, Gender role, Class, Sexuality, and abuse. The four poems that are going to be discussed in this paper are; Ajj Aakhan Warrish Shah Nu (Today I Invoke Warris Shah), Mein Tainu Phir Milangi (I will meet you yet again), and Kumari (A virgin).

## II. INFLUENCE OF AMRITA PRITAM

Amrita Pritam witnessed the most horrid event in human history, killing almost one million Muslims, Hindus and Sikhs, her writings immortalized her and related with people. She was also responsible for starting a feministic perspective post-partition. She portrays strong women who live their lives on their terms and rebel against injustice, she emphasizes on education particularly as she was one herself and realizes importance of knowledge, she was not only voice of Punjab but voice of wisdom to all humanity. She is also known as Queen of

audacity. (Jonjua, 2016) Pritam is often said to Simone de Beauvoir of India and Pakistan, as we can see in many of her writing she insisted the femininity is socially constructed by patriarchal society to hold them back especially she focused on rural India, where women were defined by two terms only; marriage and children.

“One is not born a Woman” socially inflected constraints make an oppressed woman, so much so, that these women are so controlled and manipulated that they carry on these restrictions and pass on to their daughters (Joy, 2018). Her deep understanding of culture allows her to portray it an efficient way that touched many lives. She was one of the first woman to be awarded Punjab Rattan Award, Sahitya Akademi Award 1956, the Bhartiya Jnanpith Award, India’s highest literary award 1982 also in 2004, and Padma Shri Award and Padma Vibhushan in 1969. She was also awarded in Pakistan during her last days by Punjabi Academy, to which she referred “Maika”, she was sent chaddar from Warris Shah and Bolle Shah’s tomb as token of respect. (Wikipedia, n.d.)

**Today I invoke Warris Shah (Ajj Akhan Warris Shah Nu):**

This was written in 1949, in her poem collection called; I am historian of Hindh. Highly reproduced by many scholars in various languages. Pritam is calling Warris Shah who wrote Heer Ranjha, he wrote about daughter of Punjab and whole Punjab cried for her but now she is asking him to rise from grave to aid thousands of daughters of Punjab being raped, murdered and dismembered. About how many young ladies he will write a tragic love story but when will he write the real story, the horrific things were happening around. The context behind this poem is brutal and ruthless. Amrita Pritam was not delusional like other who reside in fantasy but a realist, she wrote about the real place of women in male dominated world, she showed us that the first opportunity that men will get, they will kill women, she tells the tale of sadistic society and about its owners.

This poem is a perfect example of gender roles, restricted social norms controlling women’s freedom and an expert critique over our society. She represents the radical manhood in our households just as in Warris Shah’s Heer Ranjha

her uncle poisoned her, perpetuated her to violence, our society is poisoning lives of many women, snatching away their right to live. She is also displaying her sleepless nights while travelling from Lahore to Delhi, she says she could smell the fear and hear the screams of victims. She wrote about these sensational topics to create awareness among women and the predicament of partition (Lobo, 2011). She lays a perfect scenery of what was happening, the bloodbath that took place, bodies spread across the fields instead of girls playing around there. She is referring to the core of Punjab the five rivers flowing as the name suggests "Pun" means five, Indus river, Jhelum river, Chenab river, Sutlej river and Beas river, and how it has become deadly because of poison mixed in by Britishers, the poison of hatred galore. She is imploring Warris shah that its time to turn the page as has changed since he has been gone, he needs to wake up now to write another tale.

Furthermore, she says the "land is fertile and sprouting" this can be metaphor for women of the rural India as they are fertile and giving birth also, but the fruit is not the legitimate one, this can be representator to the rapes of young girls and their lives being ruined. The skies are turning red from the blood that has been shed and the sheer gore and the cries coming from it, this can be connected to Khushwant Singh's novel Train to Pakistan, the humanity being killed. It turned the fresh air flowing, intoxicated. The famous bamboo flute by Ranjha taking the shape of snake that bites its charmer into one upon biting and everyone it encounters. She particularly referenced to limbs of Punjab as the daughters of Punjab as black and blue from pain, bruised and beaten. The cotton thread of respect is snapped now that hold Punjab together, where girls used to play in playgroups now they are running away and hiding, perfect metaphor for otherness for girls. "spinning wheel" refers to failed economy of rural areas, where newly wed couples are feeling away and not being able to celebrate their love.

She first creates the perfect picture of rural life and the disarrays it, the swings hanging on pipal tree than it being broken. Ranjha's brother refers to other boys; who have forgotten the real meaning of love instead taken the wrong definition of it perfectly captured in "Ice

Candyman, by Bapsi Sidhwa 1988". Blood is raining on the shrines of women fully drenched into it, first they made those huge standards for women and then disrespected them." Damsels of amour" means princess of love that is today sitting and crying on their door, lovers have turned into thieves of beauty and love, the real horror that men have created. She is suggesting that every man in today's societal perfection of man is, "Qaido" he is the uncle that poisoned Heer, killer of love. This represents the sadomasochistic nature of men. Today we cannot find another Warris shah to portray toxic masculinity, so she requests him give his commentary on this society from his grave as she seemed sure that even dead will be speechless to what has happened in the world. She asks him to turn the page of book of love now and start another story that is much more tragic.

*I will meet you yet again (Mein tainu phir Milan gi):*

The love poem she wrote for her partner Imroz while she was sick and bedded. It was published after her death and got much attention for its overwhelming emotional approach but its not only that, based on her real life, she talks about the enforcement of societal pressure and how we are forced to obey certain gender roles, not only women but men also. She was deeply influenced by her love for Sufism which then made her the contradictor of the political and social implications that were imposed on her. She was mainly in news for love affairs due to which she does changed many of her decisions, she did not get together with her partner Imroz because of societal pressure.

Pritam's poetry was had elements of Bhakti movement and the Sufi influence, which lead to social reforms for Medieval traditions of India. The superiority given to upper castes as brahman males and the exploitation of lower castes. she says in her 1968 interview, "the plain intolerance towards women". (Purakayastha ) I will meet you yet again is the most remembered poem of Amrita Pritam where she shares a note of optimism to her lover that she will meet him yet again even if it has to be the figment of imagination of his, she will come. This also shows her rebellious and brave image towards as she said in one her interview, "she loves life too

much” she lived her life to the fullest despite being crushed by societal pressure.

Since Imroz was a painter, she says she will paint herself on his canvas, she will be the ray of sunshine for him and he will be the warmth that will shield her from cold society. It is also the reference to her death and her time to end but she says their love and her legacy is immortal. She gives an excellent metaphor to the perishable body and unperishable form of love, and she promise to meet her love of the life to meet him yet again, breaking the rules of hereafter yet again, where the societal rules and judgements will not be applicable to them both, we can see the element of Sufism and spirituality here due to which even after death she became a controversy with different religious group debating her place in hereafter.

#### **A virgin (Kumari):**

This poem deals with extremely controversial topic of virginity. In Hindu and Muslim communities, the concept of virgin is prominent, Amrita Pritam challenges this concept and questions it. The slaughter of innocence is shown in the poem. A comparison of married women and maiden, one virgin and “The other” this other can be defined by Edward Said’s orientalism (Said, 1978). The suppression of womanhood by men and how the certificate has been given to man the minute you are married to them, they are certified molesters. She asks why one’s sexuality is a such an important part of their identity, she says, it is forced upon women, it has nothing to do with birth and status.

She talks about the individuality of women hidden in darkness of night in the bed, she expresses her feeling of loss of identity, she feels like nobody around the husband. The narrator has progressive narrative and talks about desires openly, as a virgin she has been deprived of addressing her longings. It has been since forever considered as sin if a woman speaks out of her sexuality. In last lines she clearly states she had to kill one and she does not know who she killed, this can be symbolized with her spiritual death, the theme of gender roles is so evident in this poem and also biographic almost about Pritam’s love life and criticism she faced, being open about her relationships.

Gender politics plays an important part, she targets the traditional man-woman relationship and how one gender play a prominent part in society while other is dormant. The inherited right of men of having a virgin woman to flaunt around. There are so many cases where we see men killing their wives in the name of virginity and the vain religious scholars let it happen. The honor killings are one of the common practices in rural areas of India as well as Pakistan and they are common because man get away with them without any punishment. Our whole society is huge group of sadistic and masochists who feel threatened when women comes into power. She wrote a small poem on man where she pictures a perfect image of what are in her eyes; A quarter of Hitler, A quarter of Christ, A quarter of Manu and A quarter of Majnu, she is admitting the good in man but mostly they are Hitlers.

### **III. CONCLUSION**

Amrita Pritam’s poems covers the whole era she lived in and the historic movements, firstly in “Today I invoke Warris shah” she painted the picture of brutality especially targeted towards women, partition is said to be one the most violent event in our history, the cruelty, hate and the dismemberment of humanity itself. Then in “I will meet you yet again” she expressed her feelings of being lost in the world and of separation from love and eternal longing for it, it also shows how powerless women is and how their happiness is always sacrificed in the name of class and financial status. And in “A virgin” she shared women’s place in society and how a woman is not a woman but label under virginity. This topic was a taboo in the society of that time and presently as well. Her bold and to the point attitude shocked many and stunned others. Its no doubt that Amrita Pritam is one the most renowned writers of sub-continent of all times. Her works are phenomenal and timeless.

### **FUTURE RECOMMENDATIONS AND LIMITATIONS**

This study only contained the thematic analysis and is limited in its resources. Since there has not been much work on her poetry, the future researchers can continue the study on her

writing style and on the power of using metaphors in her works. All her works are almost biographical so there can be more study on that as well.

The lack of original sources and translation this study was not carried on further, if researchers could find the translated books they can work on it for further research.

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# The crumbs of colonialism: the immigration process- from savages to civilized and shifting of submission from one sovereign to another

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**Keywords –** colonialism, citizenship, sovereignty, colonization, racism, homosacer, nations, nation-states, exclusion, inclusion, immigration, savages, neocolonialism

*The following article aims to explore the aftermath of colonialism in different shapes and forms. Moreover, the paper will also explain the ways racial and national identities are affected in the building of nationalism and its consequent effects during the process of acquiring the citizenship of another country (shifting our submission to another sovereign). I argue that colonialization was not only geographical but also racial and intellectual. The theories that evolved in the racialized colonial period such as social evolution theory are still seen in some of the workings of institutions (such as the Immigration Office). However, the application of social evolution theory is much more subtle now and essentially reflects the same colonial mindset. Hence, I will conclude that because of historical connectivity and neocolonialism immigration becomes a right. I will also deduce that the complex yet unnecessary immigration process renders the "submission to the sovereign" in limbo which disturbs the whole idea of nationalism*

## I. INTRODUCTION

The following paper aims to explore the idea of citizenship that emerged in colonial times and still persists to date. In the contemporary era, the legal and even the social forms of citizenship are now attached to rigidly exclusive nation-states. Exclusivity is practiced in the immigration process which is institutionalized in racist and classist ways. Thus, I will connect the Social Evolution theory by Lewis Henry Morgan to the immigration process. I will locate the process of evolution from savagery to barbaric to civilized in the stages of the immigration process (from applying for obtaining blue card to

having citizenship). The research will use the immigration process of Britain as the case study. The aim is not to overstate the lacking and problematic practices in the British immigration system. However, the aim is to use the British immigration system to give an idea about the working of the immigration system of former colonizers and a general viewpoint of the working of the immigration process.

## II. MAIN ARGUMENT-SOVEREIGNTY OF THE NATION'S STATES: EXCLUSION AND INCLUSION IN CITIZENSHIPS

The long-held strict and heterogenous national identities within the nation-states are being challenged by the increasing number of transborder immigrants. The traditional liberalism attached to state sovereignty requires the state to be neutral or oblivious to cultural variety. However, the ideas of traditional liberals increase racial polarization and inequality in social engagement. Consequently, to counter the challenges posed by immigration to the national borders and state sovereignty, the immigration process is designed in a way to filter out the undesired population. The undesired population includes people of color (essentially the inferior races), people of certain marginalized religions, and people from developing countries (the third world).

The sovereign of nation-states fails to account for cultural values and individual subjectivities particularly those of racial and religious minorities. However, in today's world, diversity is increasingly celebrated despite immigrants being identified by ethnic, racial, and religious differences. Thus, theories such as multiculturalism have evolved that is the proponent of acknowledging and accommodating minorities, including immigrants, by introducing policies or regulations to make it easier for minorities to participate in society. According to Marshall (1950), we must evaluate various kinds of involvement of people as citizens especially relating to economic and social well-being. It can also be argued that social inequality can be mirrored as "second-class" citizenship that rarely addresses the economic, social, and political engagement of immigrants. The movement of people across the physical territories does not only involve the legal politics of defining a citizen and non-citizen but also involves the politics of people moving across the social space.

There is a difference between the idea of citizenship in the nation-state and the idea of belonging to the nation-state. It is because the nation-state is an exaggerated and over-idealized concept that maps out the congruencies of nationhood and nationalizes geographical territories. The nation-state is an internally fluid but externally constrained space,

where cross-geographical mobility is drastically limited. The imagined "ideal" nation-state is a space of internal equality, mobility, and heterogeneity while being separate from external sociocultural and sociopolitical dynamics. The nation-state also aims to create a parallel between (imagined and unitary) national culture, and national territories by associating and attributing certain historical facts. For example, the national historical narrative of Pakistan sees the Mughals Empire as their national historic legacy and identity which can also be adopted by India, as the Mughals also ruled present-day India. However, Pakistan adopts this narrative because the national identity of Pakistan is constantly tied to Muslims and their struggles/achievements specifically in South Asia.

The concept of citizenship helps to connect normative concerns of equality and inclusion with the experiences of immigrants and native-born (nonimmigrants) in the nation. The terms of citizenship are not able to define who belongs to a particular nation, but they are able to clearly define who does not belong to a nation. A comprehensive definition of citizenship entails legal status, political security, basic rights, and a sense of belonging for an individual. However, the four key dimensions of citizenship stand in conflict with each other. For example, the legal status of an immigrant may be a citizen however, the immigrant may not be accepted in the social sphere of the host community.

- Exclusion and the Homosacer

A tension between exclusion and inclusion of the population (legally and socially) is constant in citizenship. For example, the Afghan refugees in Pakistan in the aftermath of the Soviet-Afghan War in 1979. The state of Pakistan was and is still reluctant to provide citizenship to Afghan refugees because the traditional view of citizenship deems it as an exclusive right only for the people born in Pakistan. However, the state of Pakistan also does not want to remove the Afghan refugees from its territorial boundary. Firstly, because of the international pressure groups and human rights activists who seek to find a safe place of abode for war-stricken Afghans. Secondly, the state of Pakistan being the sovereign can treat Afghan refugees as homosacer. The government of Pakistan treats Afghan refugees as homosacer by not

extending them citizenship and rights associated with it but also wants to keep them in the land of Pakistan in order to attract foreign aid. Moreover, the existence of Afghan refugees as homosacer is significant to the state of Pakistan because then the sovereign will blur the boundaries to dictate laws (regarding who is the subject of the state) yet hold no accountability towards the flexibility of laws. A way to understand it is that the government of Pakistan recognizes and wants to secure the contribution of Afghan refugee workers towards the economy of Pakistan but does not want to provide them citizenship. If citizenship is provided to Afghan refugees, they will also expect basic rights as citizens of Pakistan and utilities that are the responsibilities of the state. However, the state of Pakistan wants to keep Afghan refugees as homosacer by extracting their labor and enjoying the foreign aid that comes in the name of "refugees." If the status of Afghan refugees is changed from refugees to citizens, then the state will have a responsibility towards them, and no foreign aid will be expected as they are no more refugees.

It is proved that representation for nation-states can be through multiple means besides territorial representation. For example, as seen in the case of Afghan refugees participation in the labor force, forming families, and being part of social culture make the immigrants a significant part of the host society, in other term now even Afghans can represent Pakistan (as they have been living here for so long). However, traditional liberalists see this contribution as elevating to a form of participatory citizenship where aliens/intruders/refugees/immigrants soon will expect and make citizenship-like claims, even in the absence of legal citizenship status by the state.

In efforts against exclusionary citizenship, the liberal view aims to merge certain rights such as political involvement as an individual right or more as a human right. The idea of unified nationality has become obsolete with growing multiculturalism and transnationalism. The new reconfiguration of multiculturalism focuses on sub-national as well as transnational modes of citizenship. It is also realized that territorial membership underrepresents multiculturalism and hence the link between rights

and community membership becomes central to the discussions about multiculturalism.

### III. IMMIGRATION PROCESS: FROM SAVAGERY TO CIVILIZED

The long history of racialized practices has intensified with the emergence of nation-states. The rigid nationalism and strict geographical boundaries have made cross-border mobility extremely difficult by ending free cross-border movement. Moreover, countries have introduced immigration systems to filter out "wanted" and "unwanted" populations through border control. The immigration process is also a way to preserve the sovereignty of a nation by not extending citizenship to everyone.

The immigration process is designed in a way that only allows the desired population to become a part of a particular nation. The immigration process is divided into many parts and citizenship is granted only when an individual "progresses" from one step to another (progress is a long-held notion in the European civilizations where they define development in different parts of the world by making Europe a center). The idea of progress and the multi-layered citizenship process is very similar to the social evolution theory by Lewis Henry Morgan. The Social Evolution theory by Morgan sees human development throughout time in three stages: savagery, barbarianism, and civilization. The idea of progress from savages to civilized emerged when European societies "discovered" primitive populations.

The European societies tried to uplift primitive societies from savagery to civilization essentially through colonization. The whole uplifting process became known as the white man's burden where the white man (the superior race) was already at the civilized stage and the colonies such as Africa and India which had still not achieved civilization remained the inferior race. The immigration process, in a broad sense, is also designed along almost the same lines as the social evolution theory. Citizenship cannot be acquired just by filling out a form and relocating to a state. It is a process through which a person undergoes, that deems them (racially, intellectually, and financially) fit to be a part of a country.



For the comparison between the stages of social evolution and stages of the immigration process, I will use the case study of the British immigration system. The British immigration system is significant to the research because firstly the nation is a former colonizer. Secondly, like any other country with a dominant white population, Britain also has a long history of racialized practices and appropriation of the non-white population. The aim is not to target and label the British immigration system as racist but to obtain a broader picture of the immigration processes of former colonizers and developed nations. Thirdly, the British immigration system is very similar to the immigration systems of other developed countries such as the USA and Canada. Thus, using the immigration system of Britain we will be able to analyze the general trend of the immigration process in first-world countries.

- Savages to Barbaric- non-British citizens to Blue Card Holders

The first stage in the social evolution theory is savagery. The savage stage is the lowest where an individual is in its most primitive, underdeveloped, and uncivilized form. According to European colonizers, the most inferior races namely Africans are at the savage stage. However, when seen from the lenses of the immigration process, anyone who does not have British citizenship is seen to be on a savagery level. It is because all the people who do not possess British citizenship are not on the same "superior" level as their native British population. One of the reasons for establishing geographical boundaries is to keep savages/ others out of the sovereign's territory. Thus, anyone who wishes to be a part of Britain has to go through the immigration process to prove that they have progressed from the savage stage and are one step closer to being as civilized as the British.

Hence to "progress" from the stage of savagery to the stage of barbarianism and to aspire to be on the same level as British citizens, people have to go through a tedious process of acquiring the Indefinite Leave to Remain (ILR) or local terms Permanent Residence (PR). The UK blue card or permanent residence card allows for the Right of Abode. Individuals having permanent residence status are permitted to live and work in the United Kingdom indefinitely. There are no immigration limitations on

working or doing business in the UK, and there will be no term limits on the stay.

The ILR cannot be obtained by everyone. There is an eligibility criterion that deems people fit to make an application for acquiring ILR. This whole process of acquiring ILR can be seen as the transition from the "savage stage" to the "barbaric stage." During this transition, the ILR is awarded only to people who have valid work visas, people who have to do business in Britain, investors, and people who have UK ancestry or have a spouse who is a British citizen. For the transition from savagery to barbaric to be complete, the candidates (the savages) have to provide their personal details and go through certain tests. These tests include the "Life in UK" test, English proficiency test, and proof of finances. The three tests aforementioned, are to see whether the applicant is still a savage. The "Life in the UK" test is to demonstrate the knowledge of the applicant about British life. English proficiency test is to make sure that the applicant can fluently speak English (as if the English language is the measure of intellect). The proof of finances (varying from £1,270 to £20,000 according to the number of years an individual is willing to stay) is necessary to show that the applicants are able enough to support themselves. However, the ILR can relapse if the individual continually resides outside the UK for more than two years. The idea is to make sure that the PR holders continue to live in Britain to assimilate into the society and leave behind their savage traits. Moreover, the continual residence of PR holders in the host country will also mean continuous labor and contribution to the economy.

Thus, after obtaining an ILR or PR we conclude that an individual who was once a savage has now progressed to the barbaric stage. However, the civilized stage is still not reached because citizenship has not yet been awarded.

- Barbaric to Civilized- from Blue Card holders to British Citizens

The process to obtain citizenship from the ILR can be seen as the transition process from barbarians to finally civilized. Citizenship in Britain can only be obtained if an individual has ILR which means that the applicant has already been through and passed the stage of being a savage. The process to acquire

citizenship (essentially becoming civilized) entails certain conditions. For example, the applicant must have lived in the UK for the past five years, possess ILR, have passed the English proficiency test and "Life in UK test," have a good character, and must plan to permanently live in the UK. The idea of good character is also problematic in many ways. While the good character condition entails no criminal record and notorious behavior in society, it also requires "financial soundness." Thus, the basic idea is that citizenship will only be granted to people with a stable monetary position.

These conditions are also known as naturalization. In short, naturalization is the sole way to become a citizen. Naturalization requirements vary by country, but they typically entail a term of physical presence, "good character" and some knowledge of the culture of the host country and its predominant language (s).

This means that an applicant is obtaining citizenship through the naturalization process because essentially the applicant has lived long enough in the host country to almost become a part of it naturally. The process of naturalization is problematic and calling it a "naturalization" process is even more problematic. It is because the idea of naturalization rests upon the practices (such as living in the host country for more than five years or Life in UK test) to uplift the applicants from their inferior status by assimilating them into civilized society. Hence, after living in a civilized society for more than five years and learning their language the applicants will "naturally" elevate from the barbaric stage to the civilized stage in human evolution.

The immigrant is also supposed to attend a citizenship ceremony which marks the completion of the process of obtaining British citizenship and a Britain passport. During the ceremony, the applicant is required to swear an oath or affirmation of allegiance to the Crown and a promise of loyalty to the United Kingdom. This is a formal undertaking made to the head of the Monarch and the United Kingdom. After taking the oath and making the vow, the certificate of British citizenship is awarded, which is legal proof of being a British citizen and reaching the civilized stage of human social development.

#### IV. EXAMPLE OF RACISM IN THE BRITISH IMMIGRATION SYSTEM

In "British Multiculturalism after Empire" the authors explain that since there was no distinction between subjecthood and citizenship migration to Britain was also a primary privilege. Before the British Nationality Act of 1948, subjecthood (privileges attached to British subjects) was an inherent entitlement for everyone born within the British Empire and the Commonwealth. However, postwar Britain viewed itself as the head of Commonwealth states to move away from "whig imperialism" to a more egalitarian "Commonwealthism" (Ashcroft & Bevir, 2019). However, soon immigration process became highly racialized as the Immigration Act of 1971 included criteria that were highly based on race, such as the infamous "partiality" condition, which let most white descendants of British colonists into the UK but virtually prohibited nonwhites.

It would be wrong to conclude that all the British immigration policy was racialized, however, the covert patterns of filtering out desired and undesired population has been an integral part of the British immigration system. For example, in the immigration acts of 1961 and 1962, commonwealth-colored immigrants were denied entry, whereas the Irish received racialized advantages where they were exempted from immigration control. Moreover, the commonwealth subjects remained caught up between institutionalized racism and boundaries of whiteness in the post-colonial world. (Fox et al., 2012).

#### V. IMMIGRATION PROCESS: STILL NOT CITIZENS

It is a fact that immigration is a multifaceted process in both legal and social terms. The tedious legality involved has already been explained. But we should also take into account the "identity limbo" which is created during the immigration process and in the aftermath of attaining citizenship.

First and foremost, immigration creates a distinction between residence and citizenship which generates internal and external politics of belonging (Ashcroft & Bevir, 2019). This opens up a new debate about attaining formal citizenship rather than living as a

member/outsider. The immigrants become interwoven in the host society and their bond grows stronger with the land even in the case of the absence of formal citizenship. Thus, formal citizenship is not necessary for inclusion and assimilation in the host society. Second- and third-generation immigrants have a particularly compelling case. It is because some immigrants and their offspring can go on living without formal citizenship even though they might be residing in the only country they have ever resided in. For example, the case of Afghan refugees in Pakistan. The problems of membership and belonging are as old as human history. The contemporary nation-state fundamentally reconfigured both immigration and membership, submitting both to the nation-classificatory states and regulatory grid (Brubaker, 2010).

Furthermore, recent versions of external politics of belonging are also in a debate such as transborder nationalism rather than post-national or transnational. The idea of global law is also gaining ground in response to racialized immigration authorities to promote trans-territorial laws that treat people from different geographical locations equally.

## VI. ANALYSIS: HISTORICAL REASONS

Political shift from colonial states to nation-states: new forms of colonization (geographical, racial, and intellectual

In the colonies, the move from securing territory to population monitoring begins. Colonizers developed covert forms of control such as surveillance and monitoring through documentation/paperwork to manage their colonial subjects. The colonizers deemed it necessary to monitor populations (colonial subjects) after seizing their territories. The colonial population was perceived to be a "dangerous population" (Berda, 2013) and inferior subjects. It became a white man's burden to manage and civilize the colonial population. Hence the need for state administration (by colonizers) became inevitable. Moreover, colonial powers had to sustain their political sovereignty over the seized land and strengthen their strategic power. The monopoly over

geographic territory is exercised through granting citizenship as a token for recognizing the population as the subjects of the imagined concept of state.

In 19th-century British India, the notion of subject-citizen was gaining momentum because the label helped the Indian colonial population see themselves as on the same par with British citizens in Britain (Jayal, 2013). However, the British subject-citizen aspiration was with only a few Indian elites who were conscious of western ways of the organization of subjects in the states. Even though subjecthood is seen as a claim and citizenship as a legal status, the idea of subject-citizens was to see (colonial) India as one political unit regardless of its ethnic, religious, social, and lingual diversity.

However, soon "imperial" citizenship was introduced to differentiate between the external and internal aspects of citizenship. The external and internal dimensions of citizenship were created by the British colonizers to maintain a difference between their British citizens and their colonial subjects. The efforts for imperial citizenship were made to obtain equality in terms of rights for Indian subjects as enjoyed by other subjects of the British empire. The claim was made that Indian subjects were denied rights (which were given to the subjects of the Crown in Britain) because of the racial hierarchy in which the British population was superior. Such injustices were done because the colonizers recognized the colonial population as their subjects and not citizens. Even if the title of citizenship was given it would be attached to racist and classist notions such as "imperialism" or "colonialism." Another benefit of imperial citizenship to the British state was the increase in the population who firstly submitted their allegiance to the sovereignty of the Crown and secondly more tax collection.

The myth of inclusion in the British Empire continued with the colonial citizenship introduced to make sure that Indians were given civil liberties, and social and political rights under British rule "in India." However, such rights were given only to influential people such as landlords and notable people from the media. Colonial citizenship can be understood as largely based on class differences, which made room for different classes to emerge within colonial India such as landlords, civil

servants, and property holders. Such distinguished classes were put in delusion as being treated as citizens and not just mere subjects by granting colonial citizenship.

Thus, with multiple categories of subjecthood and complexities around the content of citizenships, the British empire conveniently made laws (such as immigration laws) to treat different classes of British subjects (and colonies) differently based on race, language, religion, and geographical territory,

- Immigration process: a convenient though covert neo-colonialist act

Multiple complexities are involved in the immigration process. The long duration of the immigration process leaves the national identity and submission of will to (state) sovereigns in limbo. It is because legally an individual wants to become a part of another country while being a part of his home country already.

Immigration also has a lethal effect on the economy of the country from where people are migrating. It is because of intellectual migration that leads to economic exploitation (the brain drain). Mostly, people who migrate also take away their intellectual labor or even physical labor with them which is a loss to the economy. However, immigration from the host country is beneficial economically because firstly only the skilled/trained people (a form of human capital) with financial stability are filtered through the immigration process. Secondly, the immigrant population will live and pay taxes which will keep the cycle of the economy healthy in the host country. Lastly, the processing fee for immigration also helps the state produce revenue.

Moreover, the colonial models returned to the West (to engage in neocolonialism) with global institutions and declarations such as the IMF (International Monetary Fund) and the Universal Declaration of Human Rights. The ambiguity around citizenship and a single sovereign are further intensified in the Universal Declaration of Human Rights. The world's most comprehensive international law book has some inherent contradictions between universal human rights and territorial sovereignty. The document recognizes the right of an individual to emigrate (the right to leave a country) but it does not recognize the right of an

individual to immigrate (to enter another country) despite being formed to promote cross-border harmony in human rights.

The Universal Declaration does not appear to impose explicit compliant obligations as it has no designated addressees. With globalization, the emergence of multiculturalism, and the weakening structure of nation-states the lines between nationals and immigrants are being challenged. With the existing complex declarations such as the Universal Declaration of Human Rights, the friction between the sovereignty of nations and the human right to mobility is resulting in absolute disagreement between the two. In this way, today's postcolonial migratory movements threaten not only the frontiers of European citizenship but also the borders of our imagination.

## VII. DOES MIGRATION BECOME A RIGHT IN LIGHT OF COLONIAL AND NEOCOLONIAL EXPLOITATION?

Immigration becomes a right because national identities are the product of past legacies. The past is essential to a nation's identity, as it shapes the nation and gives it form. For liberal nationalists, the link to the nation's specific past is shared by co-nationals identifying with their past legacies. However, the shared histories of nations make it difficult to own a particular history just because it is reminiscent of the current national identity as in the case of the Mughals, India, and Pakistan continually engage in the argument of who owns the Mughal legacy. However, colonialism has a rather extraordinary historical relationship. With the colonial encounter in the histories of nation-states such as Pakistan, it becomes difficult to capture the broad spectrum of shared history.

Even though nations follow a transition from historical empires and acknowledge the right of individuals to emigrate, they do not believe that there is also a right to immigrate into a particular nation-state based on mutual or shared histories. (Amighetti & Nuti, 2015).

The cultural factor is critical in explaining the concept of interwoven histories, but it does not suffice to establish cultural assimilation as a credible admission requirement. Rather the concept of

national identity of postcolonial immigrants can also be seen as already "assimilated" because of the colonized past. The shared history (because of colonization) between the immigrant and the nation of entry should have a binding relationship, discarding unnecessary requirements such as assimilation.

The idea of extraordinary, shared history is explained by Amighetti and Nuti in "A Nation's Right to Exclude and the Colonies." The author argues that the national identity of former colonies cannot be understood in isolation from the national identity of their ex-colonizers because these nations have intertwined histories (Amighetti & Nuti, 2015). The intertwined histories mean that the former colonies constitute an undetachable "historical and cultural" element that cannot be used to undermine the complexities of postcolonial identities. Even though the colonizers acknowledge the cultural and historical linkage with their former colonies they impose immigration laws for strengthening nationhood, for example, "Europeanization". On the basis of claimed cultural and historical connections, and alleged assimilation, postwar France favored immigration from European nations like Italy and Spain.

Moreover, immigration as a right should be granted by the colonizers in the form of reparations and the answer to the distributive justice system. The immigration policies towards the (formerly) colonized population should be loosened as a reparation and to rectify the colonizers' unfulfilled distributive justice duties during colonialism.

### VIII. CONCLUSION

Therefore, it can be concluded that the immigration process and obtaining citizenship is as exclusive as the concept of nationhood. The nations (countries/states) legitimize the exclusion of people using the citizenship and immigration process embedded in the legal framework. Hence, immigrants are accepted or rejected within the legal framework of an imagined concept on a highly racial, intellectual, and financial basis. There is visible institutionalized racism within the immigration process stemming from the racial and colonial past to present neo-colonialism. The process

of immigration is divided into stages which is very similar to the stages of social evolution theory which essentially uplifts a (non-white) man from his lower racial and social status. The racialized practices established during colonial times persist to the present time just in legal and organized forms such as the immigration process. Thus, with the immigration process, the national identity falls into limbo considering the historical aspects, the submission of will to the current sovereign (home country) and changing of the submission to another sovereign (host country). And because of the shared histories yet separate nation-states, I believe that immigration should be an individual right (and may be considered a human right too). It is because the relationship from a particular land cannot be made exclusively based on imagined concepts (nation-states).

Moreover, the exclusive practices also give room for new possibilities to occur such as neocolonial exploitation in the form of global institutions (IMF, UN) and charters which aims on unifying policies and practices for the whole world. This approach is problematic because global institutions (largely but not entirely) ensure the continual dominant presence of colonial powers and world powers. Moreover, global institutions rarely take into account the subjectivities and diversities involved in certain parts of the world, especially the non-west.

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## ग्रामीण क्षेत्र के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्रों में डिजिटल शिक्षा का तुलनात्मक विश्लेषण

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### संक्षेप

आजकल की तकनीकी युग में, ग्रामीण क्षेत्रों में शिक्षा के क्षेत्र में डिजिटल शिक्षा का अद्वितीय महत्व है। इस अद्वितीय अध्ययन में, हमने ग्रामीण क्षेत्र के माध्यमिक और उच्च-माध्यमिक स्तर के छात्रों में डिजिटल शिक्षा के प्रभाव को तुलनात्मक दृष्टिकोण से जांचा है। इस अध्ययन ने डिजिटल शिक्षा की प्रभावीता को मापने में महत्वपूर्ण निदान प्रदान किया है, जिससे हम ग्रामीण क्षेत्रों में शिक्षा को समृद्धि प्रदान करने के लिए सर्वेक्षण कर सकते हैं। इस तुलनात्मक अध्ययन से स्पष्ट होता है कि ग्रामीण क्षेत्रों में डिजिटल शिक्षा का महत्व और प्रभाव। यह अध्ययन हमें यह दिखाता है कि डिजिटल शिक्षा कैसे ग्रामीण क्षेत्रों के छात्रों को आगे बढ़ाने में सहायता कर सकती है, जिससे वह अपने आत्म-समर्पण और उद्यमी भावना के साथ समृद्धि की ओर बढ़ सकें।

### परिचय

भारत का संविधानिक प्रणाली महसूस की जा रही शिक्षा के क्षेत्र में भी एक महत्वपूर्ण परिवर्तन लाई है। ग्रामीण क्षेत्रों में शिक्षा के क्षेत्र में डिजिटल शिक्षा का प्रवेश हमारे समाज की आर्थिक, सामाजिक और राजनीतिक स्थिति को सुधारने की दिशा में बड़ा कदम है। यह विश्लेषण ग्रामीण क्षेत्रों के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्रों की शिक्षा में डिजिटल प्रौद्योगिकियों के प्रयोग का परिणामस्वरूप हुए परिवर्तनों की गहराई का अध्ययन करता है।

यह विश्लेषण उच्च-माध्यमिक स्तर पर शिक्षा प्राप्त करने के इच्छुक ग्रामीण छात्रों के संदर्भ में उनकी डिजिटल शिक्षा के प्रति रुचि और उपयोग की गहरी समझ प्रदान करने का प्रयास करता है। इसके अलावा, यह विश्लेषण छात्रों के शैक्षिक प्रदर्शन, उनकी शिक्षा में समरसता की स्थिति और डिजिटल शिक्षा के प्रति उनकी धार्मिकता की मान्यता जैसे महत्वपूर्ण पहलुओं का अध्ययन करता है।

इस अनुसंधान के माध्यम से, हम समझ सकते हैं कि ग्रामीण क्षेत्रों में डिजिटल शिक्षा का प्रभाव कैसे छात्रों के जीवन में सुधार कर

रहा है और कैसे यह शिक्षा को समृद्धि और समरसता की दिशा में ले जा रहा है।

### साहित्य की समीक्षा

**निवेदिथा डी. (2018)** ने अपने अध्ययन में स्पष्ट किया है कि यह अध्ययन किशोरों के सोशल नेटवर्किंग मीडिया के उपयोग के पैटर्न और पारिवारिक संचार पर उनके समय के अंतर का पता लगाने का एक प्रयास है एक माध्यमिक उद्देश्य किशोरों के अपने माता-पिता के प्रति लगाव की संरचना का निर्धारण करना है। भारत में उच्च विद्यालयों और उच्चतर माध्यमिक विद्यालयों के 556 छात्रों (सोशल नेटवर्किंग मीडिया का उपयोग करके) को एक संरचित प्रश्नावली दी गई थी परिणाम बताते हैं कि घर पर इंटरनेट वाले किशोरों और घर पर इंटरनेट के बिना अपने परिवार के संचार के लिए बिताए गए समय के बीच एक महत्वपूर्ण अंतर है। किशोरों के अपने माता-पिता के प्रति लगाव की संरचना के कारक विश्लेषण से तीन कारकों का समाधान निकला। लड़कों और लड़कियों के अपने माता-पिता के प्रति लगाव की संरचना के बाद के कारक विश्लेषण से भी तीन कारक सामने आए हालाँकि, इन विभिन्न समूहों की कारक संरचनाओं में कुछ

परिवर्तन देखे गए थे सोशल मीडिया से संबंधित शोध ने भलाई के बारे में कई मुद्दों का पता लगाया है। पश्चिम के अध्ययनों से पता चला है कि सोशल मीडिया के उपयोग, अवसाद के बीच एक महत्वपूर्ण संबंध है और इसका बढ़ा हुआ उपयोग अवसाद के लक्षणों के विकास के लिए एक जोखिम कारक हो सकता है। वर्तमान अध्ययन युवा वयस्कों के एक नमूने में सोशल मीडिया के अति प्रयोग, अवसाद और अफवाह के बीच संबंधों की जांच करता है। 264 प्रतिभागियों से डेटा एकत्र किया गया था। परिणामों ने एक महत्वपूर्ण सकारात्मक सहसंबंध का खुलासा किया। मध्यस्थता विश्लेषण से पता चला है कि अफवाह ने मध्यस्थता की फिर सोशल मीडिया की लत और अवसाद के बीच संबंध है।

**मोहम्मद अमीरी (2019)** ने अपने अध्ययन में स्पष्ट किया है कि सोशल मीडिया का उपयोग आज भारतीय युवाओं का एक अभिन्न अंग है। सोशल मीडिया के अत्यधिक उपयोग ने पूरी तरह से युवाओं का ध्यान खींचा है। सोशल मीडिया पर युवाओं की निर्भरता इस हद तक पहुंच गई है कि सोशल मीडिया के बिना हर युवा अपने विकास की दिशा के बारे में नहीं सोच सकता। सोशल मीडिया पर युवाओं की निर्भरता अब लत की ओर ले जा रही है। कई अध्ययनों के माध्यम से, यह व्यापक रूप से स्वीकार किया गया है कि सोशल मीडिया के अधिक उपयोग से भारतीय युवाओं पर गहरा नकारात्मक प्रभाव पड़ा है। साथ ही सोशल मीडिया का भी युवाओं के जीवन पर कुछ सकारात्मक प्रभाव पड़ता है। यह अध्ययन युवाओं द्वारा सोशल मीडिया के उपयोग के मुख्य उद्देश्यों पर प्रकाश डालता है, और युवाओं द्वारा सोशल नेटवर्किंग साइटों को ब्राउज़ करने में लगने वाले समय का पता लगाने का प्रयास किया गया है। यह अध्ययन प्रमुख पर केंद्रित है; और युवाओं के जीवन पर सोशल मीडिया के उपयोग के सकारात्मक और नकारात्मक प्रभाव। अध्ययन के परिणाम से पता चलता है कि सोशल मीडिया का अधिक उपयोग युवाओं को नशे की ओर ले जाता है।

**सोनिया संतोवेना कैसालू (2019)** ने अपने अध्ययन में स्पष्ट किया है कि इस अध्ययन का मुख्य उद्देश्य शैक्षणिक प्रदर्शन पर सोशल मीडिया की भागीदारी के प्रभाव का विश्लेषण करना था। नमूने में क्रमशः स्नातक या स्नातकोत्तर स्तर पर दो पाठ्यक्रमों में से एक (शिक्षा संकाय, राष्ट्रीय दूरस्थ शिक्षा विष्वविद्यालय, स्पेन) लेने वाले 1960 छात्र शामिल थे, जिनमें से 411 छात्रों ने सोशल मीडिया भागीदारी के आधार पर एक गतिविधि की। हमने मिश्रित मात्रात्मक (वर्णनात्मक विश्लेषण और एनोवा) और गुणात्मक (सामग्री विश्लेषण) डिजाइन का उपयोग किया। हमारे परिणामों से पता चला कि सोशल मीडिया-आधारित गतिविधि में भाग लेने वाले छात्रों ने उन लोगों की तुलना में बेहतर शैक्षणिक प्रदर्शन प्रस्तुत किया, जिन्होंने कोई गतिविधि नहीं की थी या जिन्होंने अधिक पारंपरिक शिक्षण गतिविधि में भाग लिया था। हम यह निष्कर्ष निकालते हैं कि शैक्षिक स्तर की परवाह किए बिना, सोशल मीडिया की भागीदारी प्रदर्शन पर सकारात्मक प्रभाव डालती है। नतीजतन, सोशल नेटवर्किंग साइट के उपयोग के चर पर विचार करना महत्वपूर्ण है क्योंकि यह आंशिक रूप से

अकादमिक प्रदर्शन की व्याख्या कर सकता है। हमने यह भी पाया कि पाठ्यक्रम के दौरान उत्पन्न नेटवर्क अभ्यास के स्थिर समुदायों का गठन नहीं करते थे। हमारी मुख्य सिफारिश यह है कि सोशल मीडिया भागीदारी के आधार पर पाठ्यक्रम तैयार करते समय निर्देश के तीन चरणों पर विचार किया जाना चाहिए।

**खैरुद्दीन हाशिम (2019)** ने अपने अध्ययन में स्पष्ट किया है कि सोशल मीडिया व्यापक हो गया है, हमारे समाज के सामाजिक ताने-बाने और संस्कृति को प्रभावित कर रहा है। यह अध्ययन छात्रों के सामाजिक व्यवहार पर सोशल मीडिया के प्रभाव के बारे में छात्रों और शिक्षकों की धारणाओं के बीच अंतर और समानता की जांच करता है। विशेष रूप से डिजाइन किए गए सर्वेक्षण का उपयोग करके डेटा एकत्र किया गया था। नमूना आकार 2605 छात्र और विभिन्न लिंग और उम्र के 507 संकाय थे। शोध के नतीजे बताते हैं कि छात्र और फौकल्टी सोशल मीडिया के इस्तेमाल से परिचित हैं और उसमें डूबे हुए हैं। निष्कर्ष छात्रों के सामाजिक व्यवहार पर सोशल मीडिया के उपयोग के लाभों का समर्थन करते हैं और किसी भी स्पष्ट नुकसान का संकेत नहीं देते हैं। अध्ययन के निष्कर्षों में छात्रों के सामाजिक व्यवहार पर सोशल मीडिया के उपयोग के फायदे और नुकसान से संबंधित प्रमुख समूह धारणाओं की पहचान शामिल है। छात्रों से संबंधित दो समूहों की सामान्य चिंताओं में शारीरिक निष्क्रियता, सामाजिक अंतर्मुखता, बदमाशी और वर्चस्व के दृष्टिकोण के संपर्क में शामिल हैं; और मानसिक सुस्ती ये निष्कर्ष सामाजिक व्यवहार को प्रभावित करने वाले सोशल मीडिया के उपयोग से संबंधित संभावित मुद्दों को समझने में मदद कर सकते हैं।

**जफर अब्बासी व अन्य (2019)** ने अपने अध्ययन में स्पष्ट किया है कि आज की दुनिया में, सोशल मीडिया सतत शिक्षा प्राप्त करने के लिए विष्वविद्यालय के छात्रों के सीखने के व्यवहार पर एक अनिवार्य भूमिका निभा रहा है। सतत शिक्षा पर सोशल मीडिया का प्रभाव एक आवश्यक और प्रेरक कारक बनता जा रहा है। दुनिया एक वैश्विक गांव बन गई है और प्रौद्योगिकी के उपयोग ने इसे सोशल मीडिया के माध्यम से एक छोटी दुनिया बना दिया है और यह कैसे निर्देश बदल रहा है। यह मूल अध्ययन सोशल मीडिया की सकारात्मक और नकारात्मक विशेषताओं और सतत शिक्षा के लिए विष्वविद्यालय के छात्रों के सीखने के दृष्टिकोण के बीच संबंधों को प्रकट करने पर केंद्रित जांच करने वाले कुछ लोगों में से है। हालांकि, इस अध्ययन का उद्देश्य रचनात्मक और प्रतिकूल कारकों की जांच करना है जो छात्रों के दिमाग पर प्रभाव डालते हैं और इनसे छात्रों को सकारात्मक और नकारात्मक पहलुओं को दूसरों के साथ साझा करने में कैसे मदद मिलती है। यह तेजी से ध्यान देने योग्य है कि सोशल नेटवर्किंग साइट्स और उनके अनुप्रयोग विष्वविद्यालय के छात्रों के लिए भारी लाभ के साथ-साथ जोखिम भी पेश करते हैं और छात्रों के मनोवैज्ञानिक समायोजन या सीखने के व्यवहार पर उनके प्रभाव को अच्छी तरह से नहीं समझा जाता है। इस अध्ययन ने क्लस्टर नमूनाकरण पद्धति को अनुकूलित किया, और उत्तरदाताओं ने पांच चयनित क्षेत्रों से भाग लिया। शोधकर्ताओं ने 16 से 35 वर्ष की



आयु सीमा वाले विष्वविद्यालय के छात्रों के लक्षित नमूने के बीच 1013 प्रश्नावली वितरित की, और उन्होंने 831 पूर्ण वैध प्रतिक्रियाएं एकत्र कीं। इस अध्ययन ने सोशल मीडिया के उपयोग का अभ्यास करने वाले छात्रों के व्यवहार की जांच करने के लिए सामाजिक संतुष्टि सिद्धांत को लागू किया। इस अध्ययन ने विशेष रूप से पिछले साहित्य से सोशल मीडिया के 18 प्रतिकूल और रचनात्मक कारकों की पहचान की। निष्कर्षों से पता चला कि सकारात्मक पहलुओं की तुलना में पाकिस्तान में सोशल मीडिया के उपयोग से छात्र के व्यवहार पर नकारात्मक प्रभाव पड़ता है। परिणाम पूरे छात्र समुदाय के लिए सामान्यीकृत नहीं हो सकते हैं क्योंकि निष्कर्ष केवल विशिष्ट उत्तरदाताओं के लिए विशिष्ट हैं। यह अध्ययन सोशल मीडिया की विरोधी और रचनात्मक विशेषताओं के बीच संबंध प्रस्तुत करता है और वेब-आधारित सोशल नेटवर्क उपयोग की बेहतर समझ को सुगम बनाकर भविष्य के अध्ययन के लिए मार्ग प्रदर्शित करता है।

**तलातु इब्राहिम उमरी (2020)** ने अपने अध्ययन में स्पष्ट किया है कि इस अध्ययन ने माध्यमिक विद्यालय के छात्रों के मनोसामाजिक व्यवहार और शैक्षणिक प्रदर्शन पर सोशल मीडिया के प्रभाव की जांच की। यह बटागरवा स्थानीय सरकार, कटसीना राज्य, नाइजीरिया में आयोजित किया गया था। अध्ययन के लिए दो शोध परिकल्पनाएं तैयार की गई थीं और वर्णनात्मक सर्वेक्षण अनुसंधान डिजाइन को नियोजित किया गया था। लक्षित जनसंख्या में चार माध्यमिक विद्यालय शामिल हैं, जिन्हें सात पब्लिक स्कूलों में से जानबूझकर चुना गया था और 306<sup>प</sup> छात्रों को अध्ययन के लिए यादृच्छिक रूप से चुना गया था। डेटा संग्रह के लिए शोधकर्ता-निर्मित मान्य प्रश्नावली और अंग्रेजी भाषा में अकादमिक प्रदर्शन परीक्षण का उपयोग किया गया था। माध्य और मानक विचलन के वर्णनात्मक आँकड़ों का उपयोग करके एकत्रित डेटा का विश्लेषण किया गया था। अशक्त परिकल्पनाओं को स्वतंत्र नमूनों के टी-परीक्षण के अधीन किया गया था। दूसरों के बीच अध्ययन में पाया गया कि, सोशल मीडिया के उपयोग का मनोसामाजिक व्यवहार और शैक्षणिक प्रदर्शन पर नकारात्मक प्रभाव पड़ता है। इसलिए यह सिफारिश की गई कि माता-पिता, शिक्षकों, शैक्षिक मनोवैज्ञानिकों को इन प्लेटफार्मों पर अपने छात्र के रवैये पर अधिक ध्यान देना चाहिए और उन्हें समय प्रबंधन पर भी शिक्षित करना चाहिए क्योंकि उनका अधिक समय चैटिंग में बर्बाद न हो, उन्हें अपनी पढ़ाई पर ध्यान देना चाहिए।

**सालेह अलतम (2020)** ने अपने अध्ययन में स्पष्ट किया है कि वर्तमान अध्ययन का उद्देश्य भारतीय विष्वविद्यालयों में यमनी शिक्षार्थियों पर सोशल मीडिया का उपयोग करने की दक्षता की जांच करना है। इस शोध में चार सोशल मीडिया फेसबुक, ट्विटर, यूट्यूब और व्हाट्सएप को शामिल किया गया है। इस शोध में उपयोग की जाने वाली शोध पद्धति एक ऑनलाइन प्रश्नावली का उपयोग करके मात्रात्मक डिजाइन है। प्रश्नावली को क्लोज-एंडेड प्रश्नावली का उपयोग करके ऑनलाइन वितरित किया गया था। इस अध्ययन में षववहसम रूपों का शोषण किया गया। निष्कर्ष बताते हैं कि अंग्रेजी भाषा सीखने के लिए शिक्षार्थी सोशल मीडिया

का उपयोग करने में अधिक समय व्यतीत करते हैं, और अंग्रेजी भाषा सीखने के लिए सोशल मीडिया का उपयोग करते समय सुनना सबसे बेहतर कौशल है। परिणाम यह भी इंगित करते हैं कि सोशल मीडिया का उपयोग करने से शिक्षार्थी नई शब्दावली सीखते हैं और उनका अभ्यास करते हैं और उनकी वर्तनी की त्रुटियों को कम करते हैं। अंत में, ल्वनज्ज्म अंग्रेजी भाषा सीखने के लिए उपयोग किया जाने वाला सबसे अधिक उपयोग किया जाने वाला सोशल मीडिया प्लेटफॉर्म है। स्नेपचौट, इंस्टाग्राम, वीचैट आदि जैसे अन्य सोशल मीडिया के प्रभाव को स्पष्ट करने के लिए और अधिक शोध की आवश्यकता है। ईएफएल शिक्षार्थियों पर। प्रत्येक कौशल पर सोशल मीडिया के प्रभाव की अलग से जांच करने के लिए आगे के शोध की भी सिफारिश की जाती है।

**मणि मुक्कियाहा (2020)** ने अपने अध्ययन में स्पष्ट किया है कि इस सिफारिश के जवाब में, इस अध्ययन का उद्देश्य माध्यमिक विद्यालय के छात्रों की शैक्षणिक उपलब्धि पर सोशल मीडिया के प्रभाव की जांच करना है। शोध डिजाइन की एक सर्वेक्षण पद्धति, 150 माध्यमिक छात्रों से डेटा संग्रह वर्तमान अध्ययन का नमूना है। माध्यमिक छात्रों के सोशल मीडिया को मापने के लिए अन्वेषक द्वारा तैयार और मान्य सोशल मीडिया प्रश्नावली का उपयोग किया जाता है और अन्वेषक सभी विषयों में त्रैमासिक परीक्षाओं में छात्र के अंक एकत्र करता है। कि पुरुष और महिला माध्यमिक छात्रों के बीच सोशल मीडिया के संपर्क में और रेडियो, कंप्यूटर और मोबाइल के आयामों में महत्वपूर्ण अंतर है। अध्ययन से पता चला कि अधिकांश आरोपियों के पास मोबाइल फोन थे और उन्हें कई सोशल मीडिया के होने की जानकारी थी। इस अध्ययन का उद्देश्य उन कारकों की पड़ताल करता है लगभग 286 का डाटा एकत्र किया गया। स्मार्ट पीएलएस का उपयोग करके संरचनात्मक समीकरण मॉडलिंग (एसईएम) विश्लेषण किया गया था। परिणामों ने सोशल नेटवर्किंग गेम (एसएनजी) संदर्भ में सीटीएमटीपीबी मॉडल के आवेदन के साथ व्याख्यात्मक शक्ति में सुधार दिखाया। परिणामों से यह भी पता चलता है निर्माण के अलावा कथित आनंद, प्रवाह और सामाजिक नेटवर्क की तीव्रता का सामाजिक नेटवर्क गेम के प्रति व्यवहारिक इरादे और उपयोग व्यवहार पर महत्वपूर्ण प्रभाव पड़ता है। सैद्धांतिक योगदान और नीतिगत निहितार्थों पर अंत में चर्चा की गई।

### प्रविधि

अन्वेषणात्मक अनुसंधान को जब हम कोई चीज बनाना चाहते हैं, तो हमें उसे सही ढंग से और व्यवस्थित तरीके से बनाने के लिए आवश्यक सभी चीजें एकत्र करने की आवश्यकता होती है। हम यह सुनिश्चित करते हैं कि समस्या को ठीक करने के लिए हमारे पास पर्याप्त मुख्य चीजें मौजूद हैं। वर्णनात्मक तथा निदानात्मक अध्ययनों में दी हुई परिस्थिति की विशेषताओं को स्पष्ट एवं व्यक्त करने का प्रयत्न किया जाता है। अन्तर मानने वाले वैज्ञानिक इनको एक मानते हैं परन्तु कुछ वैज्ञानिक इन दोनों में अन्तर करते हैं। अन्तर मानने वाले वैज्ञानिकों की मान्यता है कि निदानात्मक प्ररचना कारणात्मक संबंधों के स्पष्ट कररने यह इस

बात का पता लगाने के बारे में है कि लोग ऐसा क्यों करते हैं और इसके कारण क्या होता है। वर्णनात्मक अनुसंधान किसी समस्या में वास्तव में क्या हो रहा है इसका विस्तृत विवरण देने के बारे में है। वर्णनात्मक प्ररचना की विशेषता यथार्थ और पूर्ण सूचनाएँ प्राप्त करना है। सामाजिक अनुसंधान मुख्य रूप से दो प्रकार की समस्याओं का अध्ययन करते हैं—प्रथम में समस्या से संबंधित सामान्य नियमों की खोज की जाती है तथा द्वितीय में समस्या के निदान से संबंधित अध्ययन होता है। प्रथम का अध्ययन वर्णनात्मक तथा द्वितीय का निदानात्मक अनुसंधान प्ररचना के द्वारा किया जाता है। इनका क्रम से विवेचन प्रस्तुत है।

अध्ययनकर्त्ता अपने शोधकार्य अथवा वैज्ञानिक अध्ययन में अनेक ऐसी सूचनाएँ, तथ्य, आँकड़े तथा जानकारियाँ काम में लेता है जो दूसरे अध्ययनकर्त्ताओं, वैज्ञानिकों, एजेन्सियों, संगठनों आदि के द्वारा एकत्र की हुई होती हैं। जब मैं आपको एक उदाहरण दूंगा तो यह और अधिक समझ में आएगा। भारत सरकार द्वारा जनगणना प्रतिवेदन तैयार किया जाता है। सरकार के लिए यह प्रतिवेदन, प्राथमिक सामग्री है लेकिन अन्य कोई भी इसका उपयोग करता है तो उसके लिए यह प्रतिवेदन द्वैतीयक सामग्री होगी। इसी प्रकार पुस्तकालय में उपलब्ध सभी सूचनाएँ, पुस्तकें, लेख, पाण्डुलिपियाँ, जीवनियाँ आत्मकथाएँ आदि का अनुसंधानकर्त्ता अध्ययन में किसी भी चरण पर उपयोग करता है तो वह द्वैतीयक सामग्री कहलाती है।

#### डेटा विश्लेषण

हम यह जानना चाहते थे कि ग्रामीण क्षेत्रों में छात्र डिजिटल शिक्षा के बारे में कैसा महसूस करते हैं। आधे छात्र माध्यमिक विद्यालय गए और आधे छात्र उच्चतर माध्यमिक विद्यालय गए। हमने डिजिटल शिक्षा के प्रति उनके दृष्टिकोण के बारे में एक परीक्षण में उनके अंक एकत्र किए। हमने औसत स्कोर की गणना की और छात्रों के दोनों समूहों के लिए स्कोर कितना फैंला हुआ था। हमने यह देखने के लिए कि क्या दोनों समूहों के औसत अंकों के बीच कोई बड़ा अंतर है, एक विशेष संख्या की गणना की जिसे टी-वैल्यू कहा जाता है। यह सारी जानकारी तालिका क्रमांक 1 में दर्शाई गई है।—

#### सारणी—संख्या: 1

#### ग्रामीण क्षेत्र के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्रों का तुलनात्मक विश्लेषण

अधिगम, अभिवृत्ति एवं आयाम	छात्र	माध्य	मानक विचलन	टी-मान
कुल योग	माध्यमिक स्तर	84 <sup>२</sup> 23	9 <sup>५</sup> 50	0 <sup>०</sup> 09
	उच्च माध्यमिक स्तर	84 <sup>५</sup> 46	8 <sup>६</sup> 67	
	माध्यमिक स्तर	20 <sup>२</sup> 23	2 <sup>७</sup> 76	

शैक्षिक वातावरण निर्माण में सहायक	उच्च माध्यमिक स्तर	20 <sup>०</sup> 00	2 <sup>७</sup> 70	
योजना निर्माण व समन्वित ज्ञान प्राप्ति में सहायक	माध्यमिक स्तर	17 <sup>६</sup> 69	2 <sup>७</sup> 77	1 <sup>५</sup> 16
	उच्च माध्यमिक स्तर	18 <sup>५</sup> 58	2 <sup>६</sup> 64	
ज्ञान प्राप्ति में सहायक	माध्यमिक स्तर	19 <sup>०</sup> 00	2 <sup>५</sup> 51	0 <sup>५</sup> 56
	उच्च माध्यमिक स्तर	18 <sup>६</sup> 63	2 <sup>२</sup> 22	
ज्ञानोपयोग एवं कौशल विकास में सहायक	माध्यमिक स्तर	13 <sup>३</sup> 31	3 <sup>०</sup> 06	0 <sup>७</sup> 70
	उच्च माध्यमिक स्तर	12 <sup>७</sup> 71	3 <sup>०</sup> 00	
शिक्षक से अन्तःक्रिया में सहायक	माध्यमिक स्तर	14 <sup>०</sup> 00	4 <sup>०</sup> 04	0 <sup>५</sup> 46
	उच्च माध्यमिक स्तर	14 <sup>५</sup> 54	4 <sup>२</sup> 22	

इन निष्कर्षों के आधार पर, हम कह सकते हैं कि डिजिटल शिक्षा के प्रति छात्रों के इन दोनों समूहों के दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है।

मूल रूप से, इसका मतलब यह है कि ग्रामीण क्षेत्रों में माध्यमिक स्तर और उच्चतर माध्यमिक स्तर के छात्र शैक्षिक वातावरण बनाने की उपयोगिता के बारे में कैसा महसूस करते हैं, इसके बीच कोई बड़ा अंतर नहीं है। हालाँकि, औसत अंकों की तुलना करने पर ऐसा अनोखा होता है कि माध्यमिक स्तर के छात्रों की इस मामले पर राय थोड़ी अधिक है। इसलिए, हम यह निष्कर्ष निकाल सकते हैं कि पहले भाग के लिए दृष्टिकोण, उच्च माध्यमिक स्तर के छात्रों की तुलना में उच्च स्तर के छात्रों के लिए डिजिटल शिक्षा स्टार्टअप वातावरण बनाने में अधिक सहायक है।

तालिका में दी गई जानकारी के आधार पर, यह पता चलता है कि ग्रामीण क्षेत्रों में डिजिटल शिक्षा का उपयोग करने वाले छात्रों का औसत स्कोर 17.69 है, और मानक विचलन 2.768 है। ग्रामीण क्षेत्रों में उच्च माध्यमिक स्तर के छात्रों के लिए, औसत स्कोर 18.58 है, मानक विचलन 2.636 है। इन अंकों के बीच अंतर बहुत बड़ा नहीं है, और टी-मूल्य 1.16 है, जो महत्वपूर्ण माने जाने वाले मूल्यों से छोटा है। इसका मतलब यह है कि छात्रों के दोनों समूहों के दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है। लेकिन बड़े छात्रों के ग्रेड छोटे छात्रों के ग्रेड से थोड़े बेहतर हैं। इसका मतलब यह है कि सीखने के लिए प्रौद्योगिकी का उपयोग करने से छात्रों के दोनों समूहों पर समान प्रभाव पड़ता है।

तालिका से पता चलता है कि जब ग्रामीण क्षेत्रों में छात्रों के लिए डिजिटल शिक्षा की बात आती है, तो दृष्टिकोण का तीसरा आयाम जिसे ज्ञान प्राप्त करने में सहायक कहा जाता है, का औसत स्कोर 19.00 है और माध्यमिक स्तर के छात्रों के लिए 2.514 का मानक विचलन है। उच्चतर माध्यमिक स्तर के छात्रों के लिए, औसत स्कोर 2.223 के मानक विचलन के साथ 18.63 है। टी-वैल्यू, जो दो समूहों की तुलना करता है, 0.56 है, जो .05 और .01 महत्व स्तर पर महत्वपूर्ण टी-वैल्यू से छोटा है। इसका मतलब यह है कि दोनों समूहों के बीच स्कोर में कोई महत्वपूर्ण अंतर नहीं है। हालाँकि, जब साधनों की तुलना की जाती है, तो यह पाया जाता है कि उच्च माध्यमिक स्तर के छात्रों के पास ज्ञान प्राप्त करने में सहायक आयाम में थोड़ा अधिक अंक हैं। यह परिकल्पना संख्या 7 का समर्थन करता है, जिसमें कहा गया है कि यह आयाम छात्रों के दोनों समूहों में मौजूद है। निष्कर्षतः, अंकों में कोई महत्वपूर्ण अंतर नहीं है, लेकिन उच्च माध्यमिक स्तर के छात्रों का ज्ञान प्राप्त करने के प्रति रवैया थोड़ा बेहतर प्रतीत होता है।

तालिका से पता चलता है कि जब ग्रामीण क्षेत्रों में छात्रों के लिए डिजिटल शिक्षा की बात आती है, तो दृष्टिकोण का तीसरा आयाम जिसे ज्ञान प्राप्त करने में सहायक कहा जाता है, का औसत स्कोर 19.00 है और माध्यमिक स्तर के छात्रों के लिए 2.514 का मानक विचलन है। उच्चतर माध्यमिक स्तर के छात्रों के लिए, औसत स्कोर 2.223 के मानक विचलन के साथ 18.63 है। टी-वैल्यू, जो दो समूहों की तुलना करता है, 0.56 है, जो .05 और .01 महत्व स्तर पर महत्वपूर्ण टी-वैल्यू से छोटा है। इसका मतलब यह है कि दोनों समूहों के बीच स्कोर में कोई महत्वपूर्ण अंतर नहीं है। हालाँकि, जब साधनों की तुलना की जाती है, तो यह पाया जाता है कि उच्च माध्यमिक स्तर के छात्रों के पास ज्ञान प्राप्त करने में सहायक आयाम में थोड़ा अधिक अंक हैं। यह परिकल्पना संख्या 7 का समर्थन करता है, जिसमें कहा गया है कि यह आयाम छात्रों के दोनों समूहों में मौजूद है। निष्कर्षतः, अंकों में कोई महत्वपूर्ण अंतर नहीं है, लेकिन उच्च माध्यमिक स्तर के छात्रों का ज्ञान प्राप्त करने के प्रति रवैया थोड़ा बेहतर प्रतीत होता है।

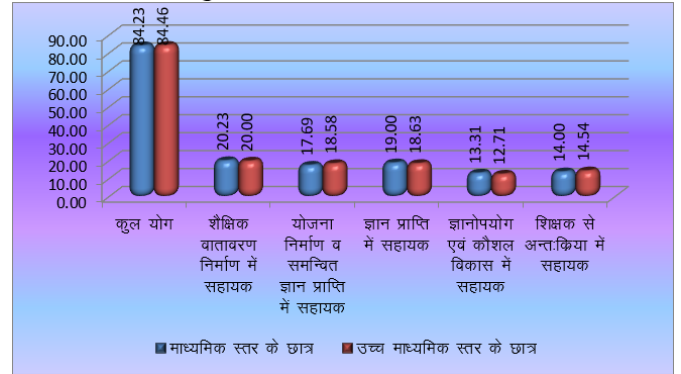
तालिका से पता चलता है कि छात्र अपने शिक्षक के साथ बातचीत करने में कितने सहायक हैं, इसका औसत स्कोर 14.00 है, और स्कोर की सीमा 4.040 है। यह ग्रामीण क्षेत्रों में माध्यमिक स्तर के छात्रों के लिए है जो डिजिटल माध्यम से शिक्षा प्राप्त कर रहे हैं। समान आयाम के लिए, लेकिन ग्रामीण क्षेत्रों में उच्च माध्यमिक स्तर के छात्रों के लिए औसत स्कोर 14.54 है, जिसकी सीमा 4.222 है। टी-वैल्यू, जो हमें दो समूहों की तुलना करने में मदद करता है, 0.46 है, जो अंतर को महत्वपूर्ण मानने के लिए आवश्यक टी-वैल्यू से छोटा है। इसका मतलब यह है कि दोनों समूहों के बीच इस बात में कोई महत्वपूर्ण अंतर नहीं है कि वे अपने शिक्षक के साथ बातचीत करने में कितने मददगार हैं। हालाँकि, अंकों की तुलना करने पर यह पाया गया कि उच्चतर माध्यमिक स्तर के छात्रों के अंक माध्यमिक स्तर के छात्रों की

तुलना में थोड़े अधिक हैं। यह परिकल्पना संख्या 7 का समर्थन करता है, जिसमें कहा गया है कि डिजिटल माध्यम से शिक्षा प्राप्त करते समय छात्र अपने शिक्षक के साथ बातचीत करने में कितने सहायक होते हैं, इसमें कोई महत्वपूर्ण अंतर नहीं है।

### चित्र-संख्या: 1

#### ग्रामीण क्षेत्र के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्रों का

#### तुलनात्मक विश्लेषण का विवरण



ग्रामीण क्षेत्र के 150 लड़कियों के एक समूह को यह अध्ययन करने के लिए चुना गया कि वे डिजिटल शिक्षा के बारे में कैसा महसूस करती हैं। आधी लड़कियाँ ग्रामीण क्षेत्रों के माध्यमिक विद्यालय से थीं और आधी लड़कियाँ ग्रामीण क्षेत्रों के उच्चतर माध्यमिक विद्यालय से थीं। शोधकर्ताओं ने औसत अंकों को देखा और लड़कियों के दोनों समूहों के लिए अंकों में कितना अंतर था। यह देखने के लिए कि क्या औसत अंकों के बीच कोई बड़ा अंतर है, उन्होंने टी-वैल्यू नामक एक विशेष संख्या की भी गणना की। यह सारी जानकारी तालिका क्रमांक 2 में लिखी गई है।

### सारणी-संख्या: 2

#### ग्रामीण क्षेत्र के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्रों का तुलनात्मक विश्लेषण

अधिगम अभिवृत्ति एवं आयाम	छात्रा	माध्य	मानक विचलन	टी-मान
कुल योग	माध्यमिक स्तर	81 <sup>७</sup> 75	9 <sup>७</sup> 69	0 <sup>०</sup> 036
	उच्च माध्यमिक स्तर	81 <sup>७</sup> 85	9 <sup>७</sup> 10	
शैक्षिक वातावरण	माध्यमिक स्तर	20 <sup>०</sup> 08	3 <sup>५</sup> 56	1 <sup>१</sup> 113

निर्माण में सहायक	उच्च माध्यमिक स्तर	19 <sup>08</sup>	2 <sup>81</sup>	
योजना निर्माण व समन्वित ज्ञान प्राप्ति में सहायक	माध्यमिक स्तर	16 <sup>13</sup>	3 <sup>57</sup>	0 <sup>444</sup>
	उच्च माध्यमिक स्तर	16 <sup>54</sup>	3 <sup>01</sup>	
ज्ञान प्राप्ति में सहायक	माध्यमिक स्तर	19 <sup>21</sup>	1 <sup>72</sup>	0 <sup>213</sup>
	उच्च माध्यमिक स्तर	19 <sup>08</sup>	2 <sup>53</sup>	
ज्ञानोपयोग एवं कौशल विकास में सहायक	माध्यमिक स्तर	12 <sup>79</sup>	3 <sup>05</sup>	0 <sup>391</sup>
	उच्च माध्यमिक स्तर	13 <sup>15</sup>	3 <sup>46</sup>	
शिक्षक से अन्तःक्रिया में सहायक	माध्यमिक स्तर	13 <sup>54</sup>	3 <sup>68</sup>	0 <sup>5</sup>
	उच्च माध्यमिक स्तर	14 <sup>00</sup>	2 <sup>77</sup>	

डिजिटल शिक्षा के संदर्भ में दृष्टिकोण का पहला शोधकर्ता माना जाता है। कुल मिलाकर शैक्षणिक माहौल बनाने के प्रति उनके नजरिये में कोई खास अंतर नहीं है।

तालिका से पता चलता है कि ग्रामीण क्षेत्रों में माध्यमिक स्तर की छात्राओं का योजना और सीखने के प्रति औसत (औसत) रवैया 16.13 है, मानक विचलन 3.5671 के साथ है। ग्रामीण क्षेत्रों में उच्च माध्यमिक स्तर की छात्राओं का औसत रुझान 16.54 है, मानक विचलन 3.010 है। इन दोनों औसतों (टी-वैल्यू) के बीच का अंतर 0.444 है, जो .05 और .01 स्तरों पर महत्वपूर्ण मूल्यों से कम है। इसका मतलब यह है कि छात्रों के इन दोनों समूहों के दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है। हालाँकि, उच्च माध्यमिक स्तर के छात्रों के दृष्टिकोण के इस आयाम में माध्यमिक स्तर के छात्रों की तुलना में थोड़ा अधिक अंक हैं। अतः, परिकल्पना संख्या 8 के अनुसार, डिजिटल शिक्षा के माध्यम से योजना बनाने और सीखने के प्रति छात्रों के इन दोनों समूहों के दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है।

तालिका में दी गई जानकारी के आधार पर, हम देख सकते हैं कि डिजिटल शिक्षा के प्रति ग्रामीण क्षेत्रों में माध्यमिक स्तर की लड़कियों के रवैये का औसत स्कोर 19.21 है, और मानक विचलन (स्कोर कितने फैले हुए हैं इसका एक उपाय) 1.719 है। ग्रामीण क्षेत्रों में उच्च माध्यमिक स्तर की लड़कियों के लिए, औसत स्कोर 19.08 है, और मानक विचलन 2.529 है। टी-वैल्यू (स्कोर कितने भिन्न हैं इसका एक माप) 0.213 है, जो 0.05 और 0.01 स्तर पर महत्वपूर्ण टी-वैल्यू से कम है। इसका मतलब यह है कि दोनों समूहों के बीच रवैया स्कोर में कोई महत्वपूर्ण अंतर नहीं है, लेकिन माध्यमिक स्तर की लड़कियों के लिए स्कोर थोड़ा अधिक है। तो, हम कह सकते हैं कि ज्ञान प्राप्त करने में सहायक होने के मामले में डिजिटल शिक्षा के प्रति ग्रामीण क्षेत्रों में माध्यमिक स्तर और उच्च माध्यमिक स्तर की लड़कियों के दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है।

सारणी के अनुसार ग्रामीण क्षेत्र के उच्च माध्यमिक स्तर की छात्राओं की डिजिटल शिक्षा से दी जानेवाली शिक्षा के संदर्भ में अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' का माध्य 12.79 व मानक विचलन 3.050 है तथा ग्रामीण क्षेत्र के उच्च माध्यमिक स्तर की छात्राओं की अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' के प्राप्तांकों का माध्य 13.15 तथा मानक विचलन 3.461 है तथा अन्तर का टी-मान 0.391 है जो कि .05 तथा .01 सार्थकता स्तर पर सार्थक टी-मान से कम है। इसलिए ग्रामीण क्षेत्र के माध्यमिक स्तर की छात्राओं की डिजिटल शिक्षा से दी जानेवाली शिक्षा के संदर्भ में अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' के प्राप्तांकों का माध्य ग्रामीण क्षेत्र के उच्च माध्यमिक स्तर की छात्राओं की डिजिटल शिक्षा से दी जाने वाली शिक्षा के संदर्भ में अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' के प्राप्तांकों के माध्य में कोई सार्थक अन्तर नहीं है किन्तु प्राप्त माध्यों का तुलनात्मक अध्ययन करने पर ज्ञात होता है कि ग्रामीण क्षेत्र के उच्च माध्यमिक स्तर की छात्राओं की

उपर्युक्त सारणी 2 के अनुसार माध्यमिक स्तर की छात्राओं की डिजिटल शिक्षा अधिगम, अभिवृत्ति का माध्य 81.75 व मानक विचलन 9.692 है तथा ग्रामीण क्षेत्र हाई स्कूल की लड़कियों का औसत रवैया स्कोर 81.85 है और मानक विचलन 9.098 है। दोनों समूहों के बीच अंतर बहुत कम है, इसलिए इसे महत्वपूर्ण नहीं माना जाता है।

तालिका हमें बताती है कि ग्रामीण क्षेत्रों में लड़कियां सीखने का अच्छा माहौल बनाने में कितना अच्छा प्रदर्शन करती हैं, इसका औसत स्कोर 20.08 है। इस पहलू के लिए मानक विचलन 3.562 है। दूसरी ओर, ग्रामीण क्षेत्रों में उच्चतर माध्यमिक स्तर की लड़कियों के लिए, समान पहलू के लिए औसत स्कोर 2.813 के मानक विचलन के साथ 19.08 है। इन दोनों समूहों के बीच अंतर बहुत बड़ा नहीं है, क्योंकि टी-वैल्यू 1.113 है, जो .05 और .01 स्तरों पर महत्वपूर्ण टी-वैल्यू से कम है। अतः यह निष्कर्ष निकाला जा सकता है कि पर्यावरण स्टार्टअप बनाने के प्रति उनके दृष्टिकोण में कोई महत्वपूर्ण अंतर नहीं है। हालाँकि, जब औसत की तुलना की जाती है, तो पाया जाता है कि उच्च माध्यमिक स्तर की लड़कियों की संख्या उच्च माध्यमिक स्तर की लड़कियों की तुलना में यह बस अधिक है। इसलिए, परिकल्पना संख्या 8 के आधार पर, ग्रामीण इलाकों में लड़कियों के लिए

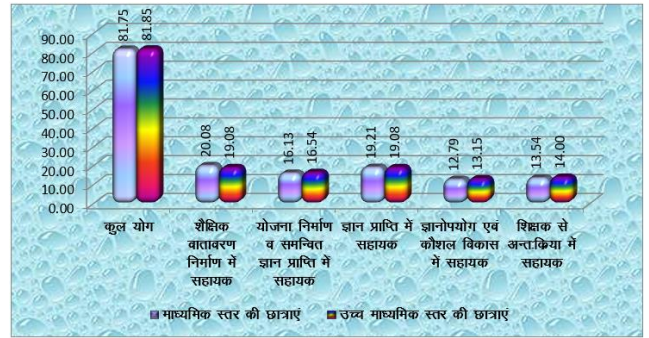
अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' के प्राप्तांकों का माध्यमिक स्तर की छात्राओं की अभिवृत्ति के चतुर्थ आयाम 'ज्ञानोपयोग एवं कौशल विकास में सहायक' के प्राप्तांकों के माध्यमिक स्तर से कुछ अधिक है। अतः परिकल्पना संख्या- 8 अभिवृत्ति के चतुर्थ आयाम के संदर्भ में चयनित की जाती है, जब हमने अंकों को देखा, तो हमने देखा कि उच्च माध्यमिक स्तर के छात्रों की तुलना में माध्यमिक स्तर के छात्रों का एकीकृत ज्ञान प्राप्त करने में मदद करता है का औसत स्कोर थोड़ा अधिक था। इसका मतलब यह है कि हमारा विचार कि इस क्षेत्र में कोई बड़ा अंतर नहीं है, हमारे द्वारा एकत्र की गई जानकारी से समर्थित नहीं है।

जानकारी के अनुसार, अपने शिक्षक के साथ बातचीत करते समय छात्र कितना मददगार महसूस करते हैं इसका औसत स्कोर 13.54 है और स्कोर के बीच का अंतर लगभग 3.683 है। यह ग्रामीण क्षेत्रों में माध्यमिक स्तर की लड़कियों के लिए है जिन्हें डिजिटल शिक्षा के माध्यम से पढ़ाया जा रहा है। ग्रामीण क्षेत्रों में उच्चतर माध्यमिक स्तर की लड़कियों के लिए, समान पहलू के लिए औसत स्कोर 14.00 है, जिसमें लगभग 2.771 के स्कोर के बीच अंतर है। इन दोनों औसतों के बीच का अंतर 0.500 है, जो उन मूल्यों से छोटा है जिनका उपयोग हम यह निर्धारित करने के लिए करते हैं कि अंतर महत्वपूर्ण है या नहीं। तो, ऐसा लगता है कि अपने शिक्षक के साथ बातचीत करते समय छात्र कितना मददगार महसूस करते हैं, इसका औसत स्कोर दोनों समूहों के लिए लगभग समान है। हालाँकि, जब औसत की तुलना की जाती है, तो ऐसा प्रतीत होता है कि उच्च माध्यमिक स्तर की लड़कियों का औसत स्कोर माध्यमिक स्तर की लड़कियों की तुलना में इस पहलू में थोड़ा अधिक है। इन निष्कर्षों के आधार पर, हम कह सकते हैं कि लड़कियों के दो समूह अपनी शिक्षा के बारे में कैसा महसूस करते हैं, इसमें कोई महत्वपूर्ण अंतर नहीं है, खासकर जब बात आती है कि वे अपने शिक्षकों को कितना मददगार पाते हैं। यह परिकल्पना संख्या 8 का समर्थन करता है, जो बताता है कि लड़कियों के दोनों समूहों का डिजिटल शिक्षा के प्रति समान दृष्टिकोण है। जब बात आती है कि शिक्षा शिक्षक के साथ बातचीत करने में कैसे मदद करती है, तो इसमें कोई महत्वपूर्ण अंतर नहीं है।

उपर्युक्त सारणी-संख्या 2 के तुलनात्मक विश्लेषण को दण्ड-चित्र संख्या 408 के माध्यम से निम्न प्रकार स्पष्ट किया जा सकता है:

## चित्र-संख्या: 2

### ग्रामीण क्षेत्र के माध्यमिक एवं उच्च-माध्यमिक स्तर के छात्राओं का तुलनात्मक विश्लेषण का विवरण



### निष्कर्ष

यह अध्ययन दिखाता है कि ग्रामीण क्षेत्रों में डिजिटल शिक्षा का प्रभाव चिंतनीय और गहरा है। डिजिटल शिक्षा के माध्यम से, ग्रामीण क्षेत्रों के छात्रों को न केवल विशेषज्ञता की प्राप्ति में सहायता मिल रही है, बल्कि वह अब अधिक उत्साही और संवेदनशील बन रहे हैं।

इस अध्ययन के माध्यम से हमने देखा है कि डिजिटल शिक्षा के प्रयोग से छात्रों की शैक्षिक साक्षरता में वृद्धि हो रही है। यह शिक्षा का स्तर बढ़ाने के साथ-साथ उनकी ताकत और संवेदनशीलता को भी बढ़ा रही है। इससे न केवल छात्र अपनी शिक्षा में समृद्धि प्राप्त कर रहे हैं, बल्कि वह अब अधिक समाज से जुड़े हुए हैं और उनकी सोच और दृष्टिकोण में भी सुधार हुआ है।

इस अध्ययन ने साबित किया है कि ग्रामीण क्षेत्रों में डिजिटल शिक्षा का प्रयोग उन छात्रों के जीवन में सकारात्मक परिणाम पैदा कर रहा है जो पहले शिक्षा से दूर थे। इससे उनकी सामाजिक समरसता, आत्म-समर्पण और स्वाभिमान में भी सुधार हुआ है। इसलिए, हमारा निष्कर्ष है कि डिजिटल शिक्षा ग्रामीण क्षेत्रों में शिक्षा के क्षेत्र में नए दरवाजे खोल रही है और उन छात्रों को नई ऊँचाइयों तक पहुँचने का मार्ग प्रदान कर रही है।

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# Impact on Value Pattern on Education: A Socio-Economic Study

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**Keywords**— Empowerment, Societal, Economic, Communities, Social,

**Abstract** – In an ever-evolving global landscape, education remains a pivotal instrument for individual empowerment and societal progress. This abstract presents a socio-economic study that examines the profound impact of value patterns on education. It explores the intricate relationships between socio-economic factors, cultural norms, and the values instilled in the educational process, shedding light on the far-reaching implications for both personal development and economic growth. This abstract underscore the multidimensional impact of value patterns on education and its socio-economic ramifications. The study aims to offer valuable insights into how educational values can either foster or hinder economic development, innovation, and social equity. By understanding these intricate relationships, we can work towards more inclusive, economically vibrant, and culturally sensitive educational systems that empower individuals and communities to thrive in an ever-changing world.

## I. INTRODUCTION

Education is a strong impetus in accomplishing the points which society sets before itself. In the event that the social pattern of a society is materialistic, at that point normally its education pattern will be molded for the attainment of material values which advance delights of faculties and material solaces. A society without any culture will have no distinct educational association. Subsequently the way of life of a society has a ground-breaking sway on its education pattern. Education and culture are personally and necessarily associated. We are living in an anger in which tremendous innovative changes have gotten boundless change social and social conditions. The present arrangement of education is an ideal impression of our materialistic frame of mind. The peril can be endured just on the off chance that we

focus on development of a liberal individuals, who are basically impervious to teaching and education ought to build up the propensity for reappraisal of our own values, an assignment which is the prime worry of any solid arrangement of education. In the Indian viewpoint, there is not any more huge value than 'Dharma'. Unselfishness, penance and renunciation are significant segments of Indian culture.

In spite of the fact that instructors have made noteworthy commitments by utilizing diverse classroom circumstances to teach values our students' keep on confronting numerous issues. This is an age, when the past is superfluous, the present questionable and the future confounded and dreadful. Traditional values have never been so profoundly dismissed and run so fiercely damaged as they are today. The youthful discover a hole between the teachers,

maintained and lived values. They scan for answers to the three essential inquiries: who am I? What am I doing here? Where am I going? As such they scan for their personality, for a reason in life and for an important human predetermination, individually and generally. Be that as it may, this hunt is troublesome as their vision is obscured, because of the different weights from without and inside themselves and thus the disequilibrium.

## II. LITERATURE REVIEW

**Gawande E.N. (2014)**, in his book, 'Value arranged Education (Vision for Better Living)', introduces an up-to-date image of value situated education covering its verifiable, social and established foundation so as to give developed residents high goals of living with a solid moral code. It realizes a nearby connection with the most recent themes in Religious and Moral Education, Population Education, Yoga education and Environmental Education with teacher's dynamic role in its arranging and assessment. It talks about practically every one of the themes associated with the subject in the light of the ongoing researches and concentrates, for example, its authentic foundation, considerations of different commissions on value situated education, the idea of human value, protected values, the value education and educational plan, value education and populace education, value education and environmental education, value education and yoga education, value education and co-curricular exercises, value arranged education and teacher's role, explanation of certain questions about value situated education and so on.

**Hulleman, C.S. (2017)** led an examination on the 'Role of Utility Value in the Development of Interest and Achievement'. This was to assist students with seeing how the value in their coursework adds to interest and achievement and to test the adequacy of an instructional mediation to advance view of utility value and interest - especially for students with lower fitness convictions - contrasted with a benchmark group. A procedure model of utility value impacts is proposed and tried. The outcomes showed that the intercession adequately expanded view of utility value and interest. What's more, the theoretical pathways of the procedure model were upheld.

**Lumpkin A. (2018)** led an experimental investigation for teaching values through youth and pre-adult games. The examination discovered a few issues in youth and pre-adult games and proposes substitute approaches to address them, beginning with the development and implementation of a competitor - focused way of thinking. The examination depicts the goals for youth and juvenile games, talk about what the moral values of guardians, mentors and competitors ought to be in wearing settings and finishes up with proposals for upgrading the game encounters of youth and pre-adult competitors.

**Bar (2014)**, conducted study on "A Study on Value of Teacher Trainees with Special Reference to Local". Conducted the study on values of 200 teacher trainees with reference to sex and locality and found that male and female teacher trainees differ significantly in aesthetic and power values where as rural and urban student teachers different in economic and family prestige.

**Thomas Dietz and Linda Kalof (2011)**, conducted study on "Value orientation, Gender and Environment Concern." Soci-Psychological model is developed to examine the proposition than environment represents a new way of thinking. Behavioral intentions are modeled as the sum across value of the strength of value time the strength of believes about the consequents of environmental conditions for value objects. Sample of 349 college students. The result is consistent with other recent findings from contingent valuation surveys. Women have strong beliefs than men about consequences foe self, others, and the biosphere, but there is no gender difference in the strength of value orientations Inquiry into the influence of cultural context variables on vocational behavior remains a primary research need in vocational psychology. Responding to this need, individualism -collectivism (I-C) constructs were examined as an individual differences' cultural context variable relative to: (1) fit and consistency of expressed occupational choice with reported occupational planning attitudes and behaviors; (2) work values; and (3) family background and expectations of 268 college students representing various racial-ethnic groups in the United States.



### III. RESEARCH METHODOLOGY

The present research study falls under the classification of Description Survey Design since the motivation behind the present research study was to examine and depict the affiliation or the relationship of ward variable value with three free factors Family arrangement, Gender and Type of Institutes and subordinate autonomous variable SES. In the present research study, Survey kind strategy was utilized since the goals of the present research study were to decide if and to what degree the relationship existed among the needy variable, viz. value, three free factor, viz. kinds of family, gender and sorts of foundations and Subordinate free factor viz. SES (Socio-economic condition).

After development of the tools, the agent visited the chose B.Ed. foundations. Earlier consent was taken from the principal and specialists of the chose B.Ed.

organizations. To guarantee speedy and complete return of value scale and socio-economic status scale, they were given to the chose test of B.Ed. students. Before giving the value scale and socio-economic status scale, appropriate affinity was set up with the subjects. At that point the motivation behind the value scale and socio-economic status scale was disclosed to them. The students were informed that these tests had nothing to do with their achievement in definite assessment.

### IV. DATA ANALYSIS

Analysis of data means processing and studying the composed material in request to find inherent realities. The data have contemplated from whatever number points as could reasonably be expected to investigate the new actualities.

*Table 4.1 Level of the dimension of value orientation - Theoretical Value- of teacher trainees in colleges of education affiliated to Kerala University*

Dimensions	Categories	Low	Average	High
		%	%	%
Sex	Male	15.3	69.4	15.3
	Female	18.5	65.1	16.4
Locality	Urban	19.2	63.2	17.5
	Rural	16.6	68.5	14.9
Marital status	Married	16.5	68.4	15.1
	Unmarried	19.1	63.7	17.2
Locality of the college	Urban	17.9	65.9	16.2
	Rural	17.3	66.1	16.5
Optional subject	Arts	17.5	65.9	16.6
	Science	18.6	65.5	15.9
Residence	House	16.9	65.5	17.5
	Hostel	20.0	66.0	14.0
	Govt.	17.8	67.8	14.4
Parents occupation	Private	20.6	64.0	15.4
Teaching experience	Business	15.3	66.2	18.5
	Others	19.3	67.2	13.5
Type of	Yes	17.7	66.2	16.0
	No	18.1	65.5	16.4
	Govt.	14.9	72.0	13.1

college	Aided	18.8	61.5	19.6
	Unaided	21.2	60.0	18.8
Religion	Hindu	19.2	62.1	18.7
	Christian	15.4	70.1	14.5
	Muslim	20.1	66.7	13.2
Qualification	UG	17.6	66.9	15.5
	PG	17.2	65.0	17.8

The table uncovers the degree of measurement of value direction - theoretical value regarding the foundation factors. Since the level of normal degree of measurement of value direction - theoretical value-

educator trainees is more than 50%. Consequently the degree of measurement of value direction - theoretical value - of instructor trainees as far as foundation factors is normal.

Table 4.2 Level of the dimension of value orientation - Economical Value- of teacher trainees

Dimensions	Categories	Low	Average	High
		%	%	%
Sex	Male	16.5	67.1	16.5
	Female	20.3	60.4	19.2
Locality	Urban	20.5	61.2	18.3
	Rural	19.4	63.4	17.2
Marital status	Married	18.2	64.2	17.7
	Uimiarried	21.4	58.7	20.0
Locality of the college	Urban	19.4	62.9	17.8
	Rural	21.1	57.9	21.1
Optional subject	Arts	18.6	62.2	19.2
	Science	21.6	60.9	17.5
Residence	House	20.6	61.5	17.8
	Hostel	18.9	61.4	19.7
	Govt.	20.2	65.9	13.9
Parents	Private	20.2	61.4	18.4
occupation	Business	19.6	62.3	18.1
	Others	16.8	64.3	18.9
Teaching experience	Yes	22.4	59.5	18.1
	No	20.3	60.9	18.7
Type of college	Govt.	20.0	64.1	15.9
	Aided	14.6	73.5	11.9
	Unaided	22.0	61.2	16.8
Religion	Hindu	18.3	62.7	18.9

	Christian	18.5	62.1	19.4
	Muslim	17.8	63.8	18.4
Qualification	UG	19.5	61.5	19.0
	PG	20.9	60.2	18.9

The table uncovers that the degree of measurement of value orientation - economical value - concerning the background variables, since the level of normal degree of measurement of value orientation -

economical value - teacher trainees is more than 50%. Along these lines the degree of measurement of value orientation - economical value - of teacher trainees regarding background variables is normal.

Table 4.3 Level of the dimension of value orientation - Aesthetic Value- of teacher trainees

Dimensions	Categories	Low	Average	High
		%	%	%
Sex	Male	15.3	63.5	21.2
	Female	18.6	63.1	18.4
Locality	Urban	21.8	55.4	22.8
	Rural	15.3	66.6	18.1
Marital status	Married	15.1	65.6	19.3
	Unmarried	17.4	62.7	20.0
Locality of the college	Urban	17.1	61.9	21.0
	Rural	20.5	58.4	21.1
Optional subject	Arts	20.8	60.1	19.0
	Science	16.4	66.4	17.2
Residence	House	17.7	64.3	18.0
	Hostel	20.9	54.9	24.3
	Govt.	14.4	62.5	23.1
Parents occupation	Private	19.9	64.8	15.4
	Business	15.7	65.8	18.5
Teaching experience	Others	16.8	61.1	22.1
	Yes	18.1	62.0	19.8
Type of college	No	19.0	58.5	22.5
	Govt.	12.7	67.1	20.2
	Aided	21.2	61.2	17.7
Religion	Unaided	23.2	55.2	21.6
	Hindu	21.3	55.4	23.4
	Christian	16.5	65.5	17.9
Qualification	Muslim	16.7	64.9	18.4
	UG	19.0	62.4	18.6

	PG	18.4	59.9	21.8
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The table uncovers that the degree of measurement of value orientation - tasteful value - concerning the background variables, since the level of normal degree of measurement of value orientation - aesthetic value

- teacher trainees is more than 50%.. In this way the degree of measurement of value orientation - tasteful value - of teacher trainees as far as background variables is normal.

*Table 4.4 Level of the dimension of value orientation - Social Value- of teacher trainees in colleges of education to Kerala University*

Dimensions	Categories	Low	Average	High
		%	%	%
Sex	Male	14.1	63.5	22.4
	Female	17.7	60.7	21.6
Locality	Urbein	18.1	59.9	22.0
	Rural	15.9	62.7	21.3
Marital status	Married	16.5	63.0	20.5
	Unmarried	16.1	75.7	8.2
Locality of the college	Urban	19.0	60.5	20.5
	Rural	14.9	75.5	9.6
Optional subject	Arts	17.9	60.9	21.2
	Science	16.2	61.6	22.3
Residence	House	16.8	73.4	9.8
	Hostel	17.7	64.0	18.3
	Govt.	16.3	68.3	15.4
Parents occupation	Private	15.7	76.0	8.2
Teaching experience	Business	17.4	70.8	11.7
	Others	16.8	61.1	22.1
Teaching experience	Yes	15.6	64.1	20.3
	No	17.6	60.3	22.1
Type of college	Govt.	15.7	66.9	17.3
	Aided	15.0	73.8	11.2
	Unaided	17.2	74.4	8.4
Religion	Hindu	14.9	62.7	22.3
	Christian	18.2	61.8	19.9

	Muslim	16.7	59.8	23.6
Qualification	UG	16.4	63.2	20.4
	PG	18.4	68.6	13.0

The table uncovers that the degree of measurement of value orientation - social value - concerning the background variables, since the level of normal degree of measurement of value orientation - social

value - teacher trainees is more than 50%. In this way the degree of measurement of value orientation - social value - of teacher trainees regarding background variables is normal.

*Table 4.5 Level of the dimension of value orientation - political value- of teacher trainees*

Dimensions	Categories	Low	Average	High
		%	%	%
Sex	Male	20.0	63.5	16.5
	Female	18.0	63.8	18.1
Locality	Urban	18.1	63.1	18.8
	Rural	18.3	61.2	20.5
Marital status	Married	17.5	61.8	20.8
	Unmarried	18.8	60.9	20.3
Locality of the college	Urban	18.2	63.0	18.7
	Rural	18.1	62.1	19.7
Optional subject	Arts	18.8	59.6	21.6
	Science	17.5	64.8	17.7
Residence	House	18.3	59.1	22.6
	Hostel	18.0	65.4	16.6
	Govt.	15.4	62.5	22.1
Parents	Private	19.5	65.2	15.4
occupation	Business	18.1	61.6	20.3
	Others	16.8	63.5	19.7
Teaching experience	Yes	17.7	63.7	18.6
	No	18.3	58.8	22.8
Type of college	Govt.	13.3	65.5	21.2
	Aided	21.2	63.5	15.4
	Unaided	21.2	60.0	18.8

Religion	Hindu	18.3	62.3	19.4
	Christian	17.7	65.2	17.1
	Muslim	19.0	62.1	19.0
Qualification	UG	19.3	58.2	22.4
	PG	16.1	66.1	17.8

The table uncovers that the degree of measurement of value orientation - political value - concerning the background variables, since the level of normal degree of measurement of value orientation - political value - teacher trainees is more than 50%. In this way the degree of measurement of value orientation - political value - of teacher trainees as far as background variables is normal.

**Data analysis and interpretation regarding value pattern of B.Ed. students in relation to family setup (Ho1 to Ho9)**

**Ho1:** There will be no significant distinction between the mean scores of the value size of the B.Ed. students according to joint and family unit, Mean, SD and t-proportion were figured and exhibited beneath in table 4.21.

*Table 4.21: Significant difference between the mean scores of the value scale of the B.Ed. students in relation to joint and nuclear family*

Family setup	N	M	SD	SED	'c.r'	Note
Joint family B.Ed. students	283	198.92	14.92	1.49	1.97	Significant
Nuclear family B.Ed. students	167	200.81	14.56			

As indicated by table 4.21 the got value of t-ratio between the mean scores of value scale joint and family unit of the B.Ed. students is 1.97. The determined value of t-ratio is higher than the t table value 1.96 at 0.05 levels. Thus, there is a significant distinction between the mean scores of value size of B.Ed. students of joint and family unit. Thus the Ho1 is dismissed.

Mean of value size of B.Ed. students from joint family is 198.92 and family unit is 200.81. It is cleared that B.Ed. students from joint family is lower than the B.Ed. students from family unit. Value contrast is exceptionally obvious from figure 4.1.

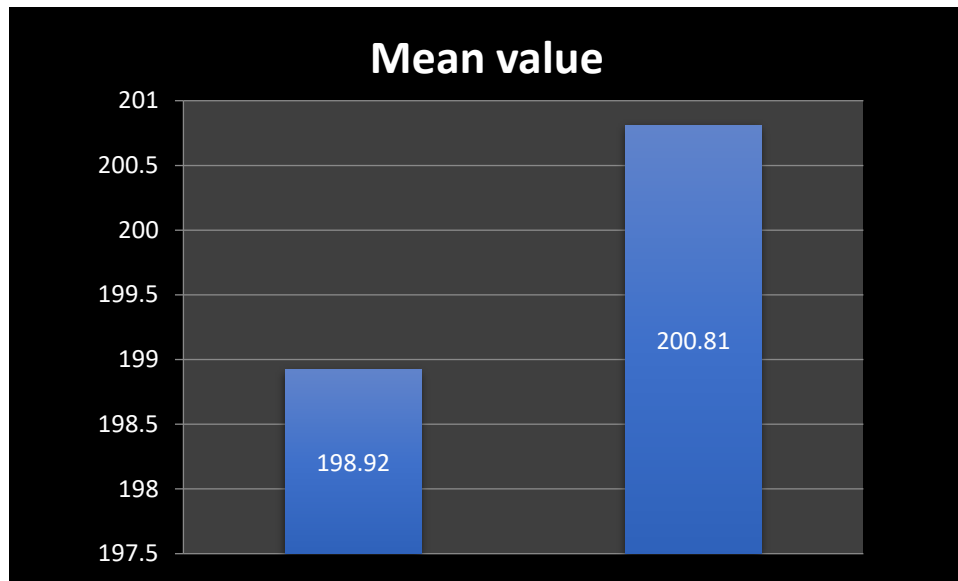


Fig.4.1: mean scores of the value scale of the B.Ed. Students in relation to joint and nuclear family

**Ho2:** There will be no significant distinction between the mean scores of the theoretical value of the value size of B.Ed. students according to joint and family

unit, Mean, SD and t-ratio were registered and displayed beneath in table 4.22.

Table 4.22 Significant difference between the mean scores of the theoretical value of the value scale of B.Ed. students in relation to joint and nuclear family

Theoretical value	N	M	SD	SED	'c.r'	Note
Joint family B.Ed. students	283	24.87	4.02	0.39	4.39	Significant
Nuclear family B.Ed. students	167	26.60	4.07			

As indicated by table 4.22 the acquired value of t-ratio between the mean scores of value scale joint and family unit of the B.Ed. students is 4.39. The determined theoretical value of t-ratio is higher than the t table value 2.58 at 0.01 level. Henceforth, there is a significant contrast between the mean scores of value size of B.Ed. students of joint and family unit. Subsequently the Ho2 is dismissed.

Mean of value size of B.Ed. students from joint family is 24.87 and family unit is 26.60. It is cleared that B.Ed. students from joint family is lower than the B.Ed. students from family unit theoretical value contrast is exceptionally obvious from chart 4.2.

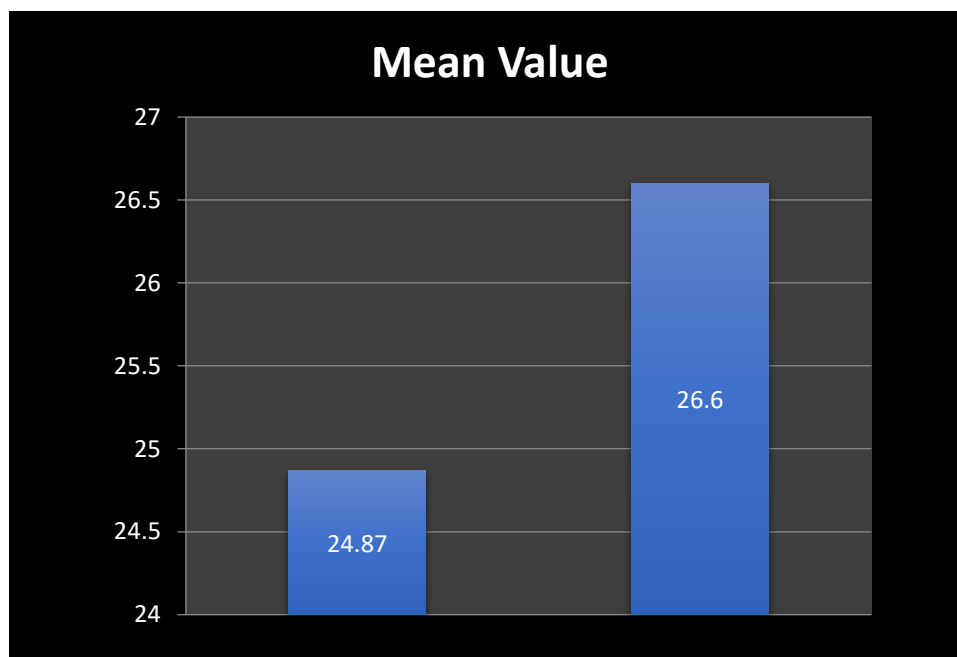


Fig.4.2: Mean scores of the theoretical value of the value scale of B.Ed. Students in relation to joint and nuclear family

## V. CONCLUSION

In the present research based on the data analysis we get the translation that there is a distinction in values dependent on sort of family and socio-economic status. In addition, regarding gender we get contrast in theoretical, spiritual and moral values among male and female students. In this manner, values in life are significant for the sound development of the society and our Indian values are reflected in our way of life as it is introduced from the very adolescence, which is additionally reflected in the discoveries of the present research. To check the hypothesis of the present research analysis of the got data and its interpretation is introduced in the present section Moreover the tables are referenced to speak to the data. Hence the present section is describing the checking of the score of value trial of the B.Ed. students. Therefore, this part is heart of the present research.

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# An Exploratory Study of Indian State Tourism Department Official Website Contents for the Promotion of Food Tourism

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**Keywords** – Food Tourism, Regional Cuisine,  
Gastronomy, Sustainable Tourism, Official  
Websites

**Abstract** – Regional cuisine has always been a component of the tourist experience. In fact it represents an important part of the average tourist budget. Food tells us about a culture and the society. Food tourism plays a important role in enhancing tourist experience, regional identity and help in the growth of other area of that region. Food helps in the sustainable development of a tourist destination. Gastronomy has been an important attribute in development destination. Previous studies reveal that there is a positive connection between food and tourism. Gastronomy can be use as tourism product for presentation & offering of local cuisines to tourists. Since today we live in the world of advanced Information Technology and for most enquiries Google is consulted. People have more faith on official websites so it is recommended that the official websites should be utilized as principal platforms for promotional efforts.

## I. INTRODUCTION

The word “gastronomy” first emerged in a poem published by Jacques Berchoux, a Frenchman in 1804. In the poem, Berchoux described gastronomy as enjoying food and drink at the very best. Before then, the word “gastronomy” had been ubiquitous and had been extremely difficult to define, because it encompassed an extensive association with everything related to food, eat, and drink. In 1835, the word gastronomy added and defined in a French

dictionary as “the art of good eating.” Athenee, a Greek writer, he wrote about food and drink and food habit in those days. Similarly, the Italians in the Middle-Ages explored and incorporated gastronomy in every part of life, from medicine to farming. Food included in the study of medicine and that makes relationship between healthy living and food habits. By 1920, the first gourmet literature was published in France as a guideline to local foods for travelers, which function to promote regional gastronomy

tourism” **Review of literature:** Kumar Vikas (2015) revealed in their study that tourist returning to a particular destination to enjoy a cuisine: which he/she enjoyed during a past visit means that role of food and a drink is becoming much more important than just a basic need. Gastronomy has become a central part of the tourism experience. (Kumar Mahesh, 2014) stated that local and regional food, wine could give added value to the destination. (Ignatov & Smith, 2006) stated that term culinary tourism means the preparation styles of food in the context of social and culture and its consumption during tourism trips. Previous research has shown that tourists spend almost 40% of their budget on food when traveling (Boyne, Williams, & Hall, 2002). The 2004 Restaurant & Foodservice Market Research Handbook states that 50% of restaurants’ revenue was generated by travelers (Graziani, 2003). It shows that there is a symbolic relationship between food and the tourism. Moreover food has been considered as an effective promotional tool of a destination (Hjalager & Richards, 2002). China, Thailand, Italy and France have been known for their cuisine. (Hjalager & Corigliano, 2000) stated that culinary tourism is an area that has not been studied by many researchers but it could be a crucial segment of the tourism industry. (Au & Law, 2002) stated that gastronomy and tourism linked together. Authentic and interesting food can attract visitors to a destination. The image of France has always been associated with its food and wine. (Quan & Wang, 2004) noted that food can convey unique experience and enjoyment to travelers.

## II. METHODOLOGY

This paper is a study of how much efforts are being made by different state of India for the development of tourism using their gastronomic prospective and a comparison of the same with the efforts being made by other countries. Since today we live in the world of advanced Information Technology and for most enquiries Google is consulted for, both these facts were kept in mind while designing the research methodology. This study is focused on the

exploration of official website of state tourism department of India which is known for their remarkable efforts for the promotion of Gastronomic Tourism. Most of the data and information is being collected from the websites and previous research.

### **Importance of Website for Regional Cuisine and Cultural Promotion**

Website contents play a very important role in food tourism, since today we live in the world of advanced Information Technology and for most enquiries Google is consulted. People have more faith on official websites so it is recommended that the official websites should be utilized as principal platforms for regional cuisine and cultural promotional efforts. In the UK each decade since the 1950s has seen a series of food related television programmes fronted by a chef/cook who has become nationally, sometimes internationally, recognized. As many of the recent star chefs claim their expertise on the basis of a particular regional cuisine, it is not surprising that these regions also become framed as potential tourist destinations. Journey and leisure promotion away from conventional press such as television and magazines, towards new press targeted on personal customer needs, particularly the Online. The Online has an excellent potential to web link professional providers of gastronomy and journey and leisure items to allocate but vast international market of experienced customers. For Example: Sanjeev Kapoor show Khana Khazana, Tarla Dalal, Puspesh Pant, Vikas Khanna celebrity chef articles on food. Travel Living channel, food food channel.

### **Establishing Gastronomic Activities**

Creating events based on food and tourism such as food fairs, cookery workshop, visit to local market and food producers, food tours. Food has moved into museums and heritage sites, Dharohar, Haryana culture Museum in Kurukshetra University, Kurukshetra. Surajkund Craft Fair in Haryana, Ratnawali festival in Kurukshetra university, Kurukshetra (Haryana), Phagun Mela in Mahrshi Dayanand University, Rohtak (Haryana) could tell the story of the produce and production processes, including sometimes with hands-on experience.

Festivals, themed events, parties, fairs, competitions, etc., can be conceptually linked to food. Such events also enable cooking utensils and food-processing equipment to be displayed and sold. Festivals also feature appearances by celebrity chefs, lectures and demonstrations, cooking competitions, auctions, etc. Finally, we believe that gastronomy is currently a key element in the development and promotion of a tourist destination and official website contents related to these theme based programme can be beneficial for the promotion of culinary tourism. Therefore, both public and private organizations involved in tourism should consider it to be of utmost importance in the promotion and commercialization of the area.

### **Study of Indian State Tourism Official Websites Contents Regarding Promotion of Regional Cuisine**

1. [www.delhitourism.gov.in](http://www.delhitourism.gov.in) : The official website of Delhi Tourism contents show the information about Delhi facts, historical importance of Delhi, local transport, entertainment places and accommodation facilities. The websites beautifully explain delicious cuisine of Delhi, famous restaurants which offer various types of cuisine.

2. [www.tamilnadutourism.org](http://www.tamilnadutourism.org): The official website of Tamil Nadu Tourism contents show the detailed information about the tradition, culture, folk, festivals & local dance, temples etc. Hotel, restaurant and famous destinations Information regarding weather condition, peak season and off season is also provided. But when it comes to Gastronomic Promotions it has a one page description about the Tamil Nadu cuisine under the link of cuisine.

3. [www.up-tourism.com](http://www.up-tourism.com): The official website of Uttar Pradesh Tourism "A land of Ganga and Yamuna river cultural and geographical diversity dense forests and fertile land and places of historical, cultural and religious importance. The land of Rama, Krishna, Buddha, Mahavir, shrines and holiest city Varanasi. It is also home of India's most visited site Taj Mahal (Agra). Information about destinations and accommodation and various tourist circuits is also provided. But the Gastronomic importance or promotion is not there nor is any link to know about

the cuisine seen except few recipes in the dropdown menu of home page.

4. [www.aptdc.gov.in](http://www.aptdc.gov.in): The official website of Andhra Pradesh Tourism Development Corporation it tells about historical genesis of Andhra Pradesh known as Andhra Desam. It is known for its architectural grandeur, traditional attire, music etc. The website conveys the diverse range of tourism facilities that the state offers, from boating, beaches to hills, heritage and pilgrimage to adventure and wild life". The information regarding tour packages accommodation and other regular information that a traveler needs are provided on the website. Coming to gastronomic tourism the website provides the experience shared by two dignities Vizag and Rayalseema delicious food experience which is posted on the website, in the dropdown menu of Explore on the main page explore/cuisine-experience.

5. [www.ktdc.com](http://www.ktdc.com): The official website of Kerala Tourism Development Corporation the website open with line "Official host to God's own country" provides detailed information about the accommodation facilities their location, tour packages (backwater canal tour), ayurvedic therapies ( Age halt package) and spa facilities in the state. But no cuisine page on website.

6. [www.maharashtratourism.gov.in](http://www.maharashtratourism.gov.in): The official website of Maharashtra Tourism The website says "Maharashtra is a land of mountains, forts, temples, beaches. The website provides detailed information about the attractions for tourists, leisure and adventure activities offered in the state. For the cuisine of Maharashtra, website has one page write-up on the value of food for "Maharashtrians is well known that they consider their food as 'Anna he poorna brahma' meaning they consider 'anna', or food, equal to 'Brahma', or the creator of the universe. Website also explains various sweets which are prepare on particular festival.

7. [www.mptourism.com](http://www.mptourism.com): The official website of Madhya Pradesh Tourism opens with "Suswagatam" land of adventure tourism, wildlife and heritage tourism. Information of accommodations and online booking. In Home page one site for culture and

cuisine but nothing could be displayed on the website.

8. [www.rajasthantourism.gov.in](http://www.rajasthantourism.gov.in): The official website of Rajasthan Tourism contents display that "Rajasthan has tradition of bravery, monuments, rich heritage, colorful culture, exciting desert safaris, shining sand-dunes, amazing variety lush forests and varied wildlife and forts, lakes, fair and festivals that tell the story of a past time. It is an unbelievable destination for the tourist takes a safari on camels, horse, elephant or even in open jeeps. Train journey luxury on wheels( palace on Wheels) royal tour on wheels. The website also explains about the regional cuisine of Rajasthan under the link of Rajasthan/cuisine.

9. [www.gujarattourism.com](http://www.gujarattourism.com): The official website of Gujrat Tourism open with a line "Aavo Padharo" It is a words of welcome in the language of Gujarat. Information related to Palaces to visit, Attractions, Beaches, Eco Tourism, Gandhi Circuit, Museum, Religious site, Fair and festival. Cuisine site begins with (Surat ka jaman aur Banaras ka maran) a popular saying in Gujrati which means dining at Surat and dying at Varanasi is the way of heaven. In cuisine section 'Gujrati Thali (main dishes of Gujrat), Cuisine of Saurashtra (Kathiawad Cuisine), Bohri Cuisine of Muslim community. Dishes beautifully displayed with recipe and photograph.

10. [www.wbtourism.gov.in](http://www.wbtourism.gov.in): The official website of West Bengal Tourism it opens with Welcome to West Bengal and begins with "Experience Bengal the sweetest part of India". It is a land of " Maach aar Bhaat" which means fish and rice. Website tells about cultural diversity, folks and festivals and its beautiful landscapes, historical places, pilgrimage.. Information related to tourist attraction accommodation and various tour packages are displayed on the website".

### **Wonderful World of Bengal Cuisine**

It covers beautiful gallery of Bengali cuisine such as Holi Special, Nababarsha special dishes, District special dishes gallery, Bengal cuisine on occasion( The Bengali proverb ' Baro Mase Tero parbon'( thirteen festival in twelve month). In west Bengal majority of festival are associated with special cuisine.

Seasonal Influences Food with recipe and photograph beautifully displayed on website. Food festivals: As per the Tourism policy of Government of West Bengal. West Bengal Tourism regularly organize Food festival to promote divers art, culture and cuisine of the state such as: Ilish Utsav, Digha Beach Festival, Sea food festival, Kolkata Christmas festival, Panch Vyanjan vegetarian Food Festival and Nale Jhole- DumDum Food festival.

11. [www.chhattisgarhtourism.net](http://www.chhattisgarhtourism.net): The official website of Chhattisgarh Tourism "recognize the significance of tourism as tool for socio-economic growth, Chhattisgarh Tourism Board was established on 18th January 2002. The state has nearly 45% of the forests land and 32% of tribal inhabitants. State website offers huge opportunities for Eco-tourism, Adventure and Cultural tourism. But it lacks in promoting the cuisine of Chhattisgarh.

12. [www.goa-tourism.com](http://www.goa-tourism.com) : The official website of Goa Tourism website contents display history, church, temple, museum, wild life, culture. Things to Do section tells about water sports, hot air ballooning, ayurveda, hotels and cruise. Explore Goa section display Goan Cuisine under the heading of 'Goan food, Goan drinks, Calendar recipes (all twelve month special dishes with recipe and photograph).

13. [www.himachaltourism.gov.in](http://www.himachaltourism.gov.in) : Website contents display about popular destinations, history of Himachal, flora and fauna. In this website go to first Himachal and then Culture section very small detail about cuisine of himachal. The cuisine of himachal is influenced by Punjabi and Tibetan styles of cooking. In Himachal Pradesh Food Festival 'Dham' attract several tourists from far and wide. But only one page description of cuisine of Himachal Pradesh.

14. [www.punjabtourism.gov.in](http://www.punjabtourism.gov.in) : The official website of Punjab Tourism website open with punch line "India Begins Here".

Punjab is food paradise of India but nothing to display about cuisine of Punjab.

15. [www.bihartourism.gov.in](http://www.bihartourism.gov.in) : The official website of Bihar Tourism website open with "Revealing the Unseen". Bihar is main hub of tourist circuit

(Buddhist Circuit, Jain Circuit, Hindu Circuit and Sufi Circuit). In website section nothing to display about cuisine of Bihar.

16. [www.haryanaturism.gov.in](http://www.haryanaturism.gov.in) : The official website of Haryana Tourism website contents open with punch line "Come holiday with us". The name haryana has a distinct meaning- the abode of God. Hari means God and ayana is home. In website 'Experience Haryana' section displayed highway tourism, farm tourism, heritage tourism, adventure tourism, pilgrimage tourism, mice tourism. The famous proverb of Haryana "Desa mein desh Haryana, jit doodh dahi ka khana". But on website nothing to display about Haryanavi cuisine.

### Findings

To study the contribution of gastronomy in the overall development of tourism. The promotional activities undertaken by India and Indian states are not satisfactory and are not at par with the Global Markets only few website promote regional cuisine on their content beautifully with photograph and recipe such as West Bengal, Goa and Gujrat. Every state has a very strong and unique cultural heritage and a very strong gastronomic background. Some of the cuisines are already well-known globally and are quite popular as well. Indian Cuisine is a non-ending list of specialties and delicacies from each region and state. With such wide range of specialties and delicacies this is quite evident that there is a lot of potential for the development of Gastronomic Tourism in India at state and regional levels.

### III. CONCLUSION AND RECOMMENDATIONS

The study shows the local cuisine was the most or second most important reason for the majority of visitors choosing to visit any country. Finally, we consider local cuisine to be a vital part of the character of any tourist destination. All organizations involved in the tourism industry, whether public or private organizations develop their website contents that helpful in promoting regional cuisine and must give it a key role in the promotion and development

of the destination. In this paper we analyzed how the official website contents of Indian state being the tourist reasons for touring a certain country and to what extent the local cuisine attracted them to their chosen place. Research should also be undertaken for suggestive to tourism department, the government and other stakeholders in the formation of policies for the promotion of food tourism. There is an urgent need of promotional efforts for regional cuisines. Since culinary tourism is mainly a domestic tourism activity, development in food tourism will automatically improve the socio-economic standards of the local community. Technology is evolving faster than ever before we need to optimize our strategies by the inclusion of technologies of today and tomorrow. People have more faith on official websites so it is recommended that the official websites should be utilized as principal platforms for promotional efforts.

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# The Enigma of Calcutta Unravelled: Exploring the City's Essence portrayed in *Detective Byomkesh Bakshi*

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**Keywords** – Calcutta, Detective Byomkesh Bakshi, colonial influence, socio-political issues.

**Abstract** – The movie *Detective Byomkesh Bakshi* released in 2015 effectively captures the historical, cultural, and social dimensions of Calcutta during the 1940s, offering an immersive experience of the city's architecture, streets, and neighborhoods. The film's depiction of the city's diverse socio-economic backgrounds authentically represents the challenges faced by both the privileged and the underprivileged. Furthermore, the portrayal of Calcutta as a city with a rich historical and cultural heritage provides a nuanced perspective on its transformation from a colonial hub to a post-independence metropolis. The film highlights various socio-political issues, such as corruption, poverty, and social stratification, underscoring the city's social and economic disparities. While not entirely historically accurate, the film successfully conveys key historical truths, including the city's colonial past, iconic landmarks, and the impact of World War II. This paper will provide a comprehensive analysis of the cultural and social importance of Calcutta as portrayed in the film *Detective Byomkesh Bakshi*.

Calcutta, previously known as Kolkata, serves as the backdrop of the 2015 cinematic adaptation of *Detective Byomkesh Bakshi*, a character originally conceived by the renowned Bengali writer, Sharadindu Bandyopadhyay. Byomkesh Bakshi is celebrated for his analytical prowess and eccentricities, and the film is a rendering of one of his tales. The movie transports viewers to Calcutta in the 1940s, offering an evocative glimpse into the city's rich culture, architectural grandeur, and social norms of that epoch. This research paper aims to dissect the diverse dimensions of Calcutta's portrayal in the film, elucidating its unique characteristics and historical richness.

*Detective Byomkesh Bakshi* presents a narrative set in Calcutta during pre-independence India. The plot revolves around Byomkesh Bakshi, a brilliant young detective, as he embarks on a quest to solve a convoluted mystery unraveled within the city's labyrinthine streets. The narrative thickens as Bakshi discovers a web of deception and betrayal ensnaring the city's affluent aristocrats. With his steadfast companion Ajit, Bakshi plunges into the heart of the mystery, unearthing concealed connections and long-buried secrets. The film, shot in the classic noir style, underscores themes of deceit, ambiguity, and moral dilemmas. It masterfully captures the essence of Calcutta, showcasing its vibrant culture, architectural marvels, and culinary delights. It is a gripping



narrative that not only captivates and entertains but also offers a window into the city's complex history and culture.

The movie paints Calcutta as a nexus of clandestine activities, hidden beneath the facade of cultural vibrancy. It aptly captures the pivotal role the city played during the Second World War, emphasizing the espionage operations of Japanese and German forces. The film pays homage to the city's architectural legacy, from colonial edifices to temples and parks, offering a glimpse into its colonial heritage and diverse cultural tapestry. The strategic positioning of Calcutta along the Hooghly River assumes a crucial role in the storyline, with Detective Byomkesh Bakshi skillfully using the river's attributes to resolve cases and apprehend malefactors. Calcutta's bustling streets serve as a vital source of information and a backdrop for numerous pursuits and confrontations. The city itself is an active participant in the film, shaping its narrative and illuminating the historical and cultural importance of Calcutta.

The film adorns Calcutta as a locale where diversity and unity coexist and draw strength from one another. The film eloquently depicts the city as a labyrinth of narrow streets, bustling bazaars, and sprawling slums, through which Byomkesh Bakshi navigates with remarkable ease. The film's narrator frequently delves into the city's historical trajectory, from the colonial era to its contemporary status as a sprawling metropolis. At the heart of the narrative lies the tension between the city's past and present, spotlighted by the evolving cityscape. The film encapsulates the essence of old Calcutta, coexisting with the rapidly evolving new Calcutta, accentuating the stark contrast between tradition and modernity. The depiction of changing urban dynamics, electrified streets, and emerging social and economic relations vividly conveys this complex interplay. The film captures the very essence of Calcutta city, leaving viewers with a profound appreciation of its cultural abundance and intricacy.

Calcutta, formerly known as Kolkata, boasts a rich historical and cultural heritage that has played a seminal role in shaping its contemporary identity. From serving as the nerve center of British colonial rule in India to its prominence as a hub for trade and commerce, the city has undergone significant transformations throughout its history. The city's

colonial-era architecture, exemplified by landmarks such as the Victoria Memorial, St. Paul's Cathedral, and the Howrah Bridge, stands as a testament to its historical significance. Additionally, Calcutta has nurtured a vibrant cultural milieu, fostering a rich literary and artistic community that has given birth to luminaries like Rabindranath Tagore, Satyajit Ray, and Bankim Chandra Chattopadhyay. The city is also celebrated for its diverse culinary traditions, with Bengali cuisine renowned for its variety and opulence. The film effectively encapsulates this cultural and historical backdrop, authentic representing Calcutta's spirit.

During the 1940s, Calcutta underwent substantial socio-economic changes. The city became a melting pot of diverse communities, including the British, Bengalis, Jews, Chinese, Armenians, and Anglo-Indians. British colonial influence was evident in the construction of grand colonial-style structures such as the Victoria Memorial and the Writer's Building. However, Calcutta's glory as the capital of India had waned by the 1940s, and the city faced issues related to overcrowding, urban slums, poverty, and malnutrition. The city's infrastructure was deteriorating, and the prevalent use of horse-drawn carts contributed to severe traffic congestion. Calcutta's strategic location along the Ganges delta made it susceptible to flooding and cyclones. The city was a hub for world-renowned writers, artists, and scientists, solidifying its status as the cultural capital of India. The film effectively captures these historical nuances, offering an authentic glimpse into the city during the 1940s.

The influence of colonialism and the British Empire on Calcutta is indelible. The city's architecture, cultural practices, educational institutions, and civic organizations bear the indelible marks of its colonial legacy. *Detective Byomkesh Bakshi* encapsulates how this colonial heritage permeates popular culture, underscoring the city as a convergence point of colonialism and Indian tradition. The film accentuates the tension between the colonial elite and ordinary Indians, particularly the Bengali middle class. This tension manifests in the pronounced disparities between the opulent British neighborhoods and the congested Indian slums. The movie serves as a potent reminder of the enduring impacts of colonialism on Calcutta and the broader Indian context. Moreover,

the film accentuates the theme of corruption as a recurring motif, mirroring the city's quest for progress and prosperity. The character of Gajanan Sikdar, portrayed by Anand Tiwari, symbolizes a powerful politician entangled in various illicit activities. Byomkesh Bakshi's investigation, in addition to unraveling a mysterious murder, exposes deep-rooted corruption within the city's political and bureaucratic echelons. The film underscores the exploitation of the marginalized by the affluent and influential, the nexus between the underworld and the political establishment, and the misuse of public resources for personal gain. The portrayal of Calcutta as a city of contradictions, where affluence and poverty coexist, endows the film with genuine quality and enriches its social commentary. *Detective Byomkesh Bakshi's* cinematic interpretation of the city serves as a poignant reminder of the challenges that Calcutta has confronted and continues to confront, rendering it a pertinent commentary on the socio-political realities not only of the city but of India as a whole.

The depiction of Calcutta city in *Detective Byomkesh Bakshi* is distinct from the glamorous portrayals of Mumbai or Delhi in Bollywood films. The film offers an immersive experience of the city with its meticulous representation of the streets, buildings, and the overall ambiance of Calcutta during the post-World War II era. The dark alleys, narrow lanes, and old architecture imbue the city with historical charm, setting the stage for a detective thriller. The movie encapsulates the essence of Calcutta's cultural and political milieu, referencing the rise of communist politics and the impending partition of India. The simple lifestyle of the people, their struggles, and the underlying tension provide an honest representation of the city. The iconic Howrah Bridge and trams, quintessential elements of Calcutta, are also prominently featured in the film. In summary, *Detective Byomkesh Bakshi* brings out the nostalgia and charm of the city, setting it apart from other cinematic portrayals of cities in Bollywood.

Calcutta's landmarks and neighborhoods play a pivotal role in creating the movie's atmosphere. The film authentically captures the city's rawness, unpredictability, and charm. Every corner of Calcutta is a testament to distinct cultural and historical nuances, from the bustling streets of Bowbazar to the evocative alleys of Shyambazar. The film abounds

with visual cues and subtle references to Calcutta's iconic landmarks such as the Victoria Memorial, Howrah Bridge, and the Park Street Cemetery. Byomkesh's headquarters, nestled in the intricate precincts of Harrison Road, is a tribute to Calcutta's rich architectural heritage. The use of dingy, disheveled buildings, narrow alleys, and graffiti-adorned walls adds depth and texture to the film's portrayal of Calcutta's neighborhoods. Overall, the film's depiction of Calcutta's landmarks and neighborhoods enriches the film's authenticity, making it an outstanding representation of Calcutta's essence and soul.

The representation of the city's denizens from diverse socio-economic backgrounds is a vital facet of Calcutta's portrayal in the movie *Detective Byomkesh Bakshi*. The film presents a city that mirrors India's varied socio-economic fabric. It authentically delineates the middle and lower strata of the city through well-fleshed-out characters, revealing living conditions, social hierarchies, and daily trials and tribulations. The movie does not shy away from confronting the grittier aspects of the city, including the criminal underbelly that often preys on society's most vulnerable members. *Detective Byomkesh Bakshi* serves as a stark reminder of the harsh realities of life in Calcutta, providing an introspective view into the city's residents' lives. Its accurate portrayal of socio-economic backgrounds offers viewers a glimpse into the challenges faced by the underprivileged, particularly the marginalization and exploitation they endure. Consequently, the film depicts Calcutta as a city that is not only visually captivating but also culturally and socially diverse.

In conclusion, *Detective Byomkesh Bakshi* provides an enthralling portrayal of Calcutta, serving as a microcosm of its social, political, and cultural facets. The film is not merely a detective tale but also a commentary on the city's transformation from a colonial hub to a post-independence metropolis. The movie's portrayal of Calcutta is nuanced, encapsulating the city's contrasting and conflicting dimensions. It celebrates the city's diversity and complexity, illustrated through its multicultural communities, while also delving into the city's underbelly, including its criminal elements. The city's architecture, streets, and neighborhoods are showcased extensively, creating an immersive

experience that transports viewers to the heart of Calcutta. In sum, Detective Byomkesh Bakshi captures the essence of Calcutta, providing a window into this vibrant and captivating city.

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# माध्यमक विद्यालय के छात्रों की शिक्षण क्षमता में शिक्षकों की शिक्षण शैली के प्रभाव का अध्ययन

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## अमूर्त

माध्यमक शिक्षक शिक्षा के छात्रों की सामाजिक बुद्धि का स्तर, समस्या सुलझाने की शैली और शिक्षण योग्यता का पता लगाना और ii) यह पता लगाना कि क्या सामाजिक बुद्धि और समस्या सुलझाने की शैली का उन पर कोई महत्वपूर्ण प्रभाव था माध्यमक शिक्षक शिक्षा छात्रों की शिक्षण योग्यता। प्रस्तुत अध्ययन में सर्वेक्षण विधि को अपनाया गया। जांचकर्ता ने जनसंख्या से नमूना चुनने के लिए सरल यादृच्छिक नमूनाकरण तकनीक का उपयोग किया है।

कीवर्ड: माध्यमक विद्यालय, शिक्षक, शिक्षण शैली, योग्यता

## परिचय

बुद्धि शब्द को लेकर लोगों के अलग-अलग अर्थ हैं। एक सामान्य व्यक्ति के लिए, यह अंतर्निहित क्षमता का अर्थ बताता है, कुछ ऐसा जो बच्चे को अपने पूर्वजों से वरासत में मिलता है, जो उसके मानसिक विकास को निर्धारित करता है, जिसके लिए वह सक्षम है। बुद्धि एक सार्वभौमिक क्षमता, एक गुण है, जो वैश्विक और सांस्कृतिक वातावरणों में अलग-अलग तरह से विकसित

होती है। बुद्धि एक प्रकार की मानसिक ऊर्जा है, जो मानसिक या संज्ञानात्मक क्षमताओं के रूप में एक व्यक्ति के पास उपलब्ध होती है, जो उसे नवीन परिस्थितियों का यथासंभव प्रभावी ढंग से सामना करने के लिए अनुकूलन के संदर्भ में अपने वातावरण को संभालने में सक्षम बनाती है। इंटेलेजेंस की उत्पत्ति लैटिन क्रिया "इंटेलेगरे" से हुई है जिसका अर्थ इंटर-लेगरे से है जिसका अर्थ है "बाहर निकालना" या समझना। बुद्धि में तर्क करने, योजना बनाने, समस्याओं को हल करने, अमूर्त रूप से सोचने, जटिल विचारों को समझने, जल्दी सीखने और अनुभव से सीखने की क्षमता शामिल है। यह महज कतावी शिक्षा, एक संकीर्ण शिक्षण कौशल या परीक्षा देने में ही शायरी नहीं है। बल्कि, यह हमारे परिवेश को समझने की एक व्यापक और गहरी क्षमता को दर्शाता है - "पकड़ना," चीजों को "समझना", या "पता लगाना" कि क्या करना है।

## साहित्य की समीक्षा

जुचिन वक्ज़, जे. (2010)। इस अध्ययन का उद्देश्य प्रभावी संगीत शिक्षण पर सामाजिक बुद्धि के प्रभाव की जांच करना था। बैंड, कोरस, ऑर्केस्ट्रा और सामान्य पब्लिक स्कूल संगीत कार्यक्रमों में "अनुकरणीय कार्यक्रमों" और

"अधक चुनौतीपूर्ण कार्यक्रमों" के चालीस शिक्षकों को इंटरपर्सनल परसेप्शन टास्क -15 (आईपीटी -15) दिया गया। इसके अलावा, 84 बाहरी मूल्यांकनकर्ताओं ने 12 "अनुकरणीय" और "चुनौतीपूर्ण" शिक्षकों के शिक्षण अंशों को देखा और (ए) समग्र प्रभावशीलता और (बी) मुख्य विशेषता का मूल्यांकन किया जिसने प्रत्येक शिक्षण अंश के उनके मूल्यांकन को प्रभावित किया। परिणामों ने संकेत दिया कि "अनुकरणीय" शिक्षकों और "चुनौतीपूर्ण" शिक्षकों के आईपीटी-15 अंकों के बीच कोई महत्वपूर्ण अंतर नहीं है। बाहरी मूल्यांकनकर्ताओं ने "अनुकरणीय" के रूप में पहचाने गए शिक्षकों को "चुनौतीपूर्ण" के रूप में लेबल कर दिए गए शिक्षकों की तुलना में काफी अधिक रेटिंग दी है। बाहरी मूल्यांकनकर्ताओं की समग्र शिक्षक प्रभावशीलता की रेटिंग को प्रभावित करने वाली अधिकांश विशेषताएँ सामाजिक थीं, जो सभी प्रति क्रियाओं का 85% से अधिक थीं। प्रभावी सामाजिक कौशल का प्रदर्शन करने वाले सभी शिक्षकों को प्रभावी शिक्षक माना जाता था। प्रभावी संचार कौशल "अनुकरणीय" शिक्षकों के लिए सबसे अधिक उद्धृत गुण थे, जबकि अप्रभावी कक्षा प्रबंधन सबसे सूचीबद्ध गुण था जिसके कारण शिक्षकों को अप्रभावी दर्जा दिया गया था।

याहयाजादेह-जेलौदर, सुलेमान और लोतफी-गुदरजी, फतेमेह। (2012)। यह अध्ययन वरिष्ठ माध्यमक विद्यालयों के स्तर पर शिक्षकों की सामाजिक बुद्धिमत्ता और उनके कार्य संतुष्टि कारक के बीच संबंधों की जांच करने के लिए डिज़ाइन किया गया था। प्रतिभागियों में 177 शिक्षक थे जिन्होंने ट्रोम्सो सोशल इंटेल्जेंस स्केल (टीएसआईएस) और जॉब डिस्क्रिप्टिव इंडेक्स का एक संस्करण पूरा किया, जो एक चयनित जनसांख्यिकीय चर के आधार पर नौकरी की संतुष्टि से जुड़े छह प्रमुख कारकों को मापने के लिए उपयोग किया जाने वाला पैमाना है। अध्ययन के निष्कर्षों से पता चला कि शिक्षकों की सामाजिक बुद्धिमत्ता और उनकी नौकरी की संतुष्टि के बीच महत्वपूर्ण संबंध था। अध्ययन से यह भी पता चला कि शिक्षकों की सामाजिक बुद्धिमत्ता और उनकी शिक्षणक डगी के स्तर के बीच महत्वपूर्ण अंतर था। इसके अलावा, शिक्षकों की सामाजिक बुद्धिमत्ता और कार्य संतुष्टि के पांच कारकों

के बीच महत्वपूर्ण संबंध पाए गए: कार्य की प्रकृति, पर्यवेक्षकों के प्रति दृष्टिकोण, सहकर्मियों के साथ संबंध, पदोन्नति के अवसर, वर्तमान परिवेश में कार्य की स्थिति, लेकिन एक के साथ संबंध कार्य संतुष्टि का कारक (वेतन और लाभ) कम और नगण्य है। परिणामों से पता चला कि शिक्षकों की सामाजिक बुद्धिमत्ता जितनी अधिक थी, उन्हें नौकरी से उतनी ही अधिक संतुष्टि मिली।

कनिमोझी, टी और प्रकाश, एम और राजा, वा समलाई। (2022)। अध्ययन का उद्देश्य तिरुवल्लुर जिले में उच्च माध्यमक छात्रों के शिक्षणक प्रदर्शन पर सामाजिक बुद्धिमत्ता का प्रभाव पाया गया। अन्वेषक ने वर्णनात्मक सर्वेक्षण पद्धति अपनाई। नमूने में तिरुवल्लुर जिले के सरकारी और निजी उच्चतर माध्यमक विद्यालय स्तरों से यादृच्छिक रूप से चुने गए 300 ग्यारहवीं कक्षा के छात्र शामिल थे। इन चयनित विद्यार्थियों का सामाजिक बुद्धिमत्ता परीक्षण कराया गया। अर्ध-वार्षिक परीक्षा के अंकों को छात्रों के शिक्षणक प्रदर्शन के रूप में लिया गया है। इस अध्ययन में शोधकर्ता ने बताया है कि सामाजिक बुद्धिमत्ता सामाजिक रिश्तों और सामाजिक समझ जैसे कारकों पर निर्भर करती है। ये सामाजिक बुद्धिमत्ता के निर्धारक हैं। अध्ययन के निष्कर्षों से पता चला कि शिक्षणक प्रदर्शन, सामाजिक संबंध और सामाजिक समझ का औसत स्कोर औसत से ऊपर है। सरकारी स्कूल के छात्रों की तुलना में निजी स्कूल के छात्रों ने सामाजिक बुद्धिमत्ता और शिक्षणक प्रदर्शन में अधिक अंक प्राप्त किए। माता-पिता की शिक्षा सामाजिक रिश्तों में कोई महत्वपूर्ण अंतर पैदा नहीं करती है। यह पाया गया है कि माता-पिता की शिक्षा सामाजिक समझ में महत्वपूर्ण अंतर पैदा करती है। सामाजिक रिश्ते और सामाजिक समझ एक-दूसरे से महत्वपूर्ण रूप से जुड़े हुए हैं।

वाल्टर, ओफ्रा. (2013)। ). भावनात्मक बुद्धिमत्ता (ईआई) मनोविज्ञान और शिक्षा के क्षेत्र में एक आशाजनक अवधारणा साबित हुई है। शिक्षक प्रशिक्षण कार्यक्रम की स्वीकृति के लिए माप और भविष्यवाणी के लिए ईआई को अभी भी सावधानीपूर्वक 'स्वर्ण मानक' माना जा रहा है। यह अध्ययन

चार उपायों के संभावित योगदान की जांच करता है - ईआई, शक्षण आत्म-प्रभावकारिता (टीएसई), साइकोमेट्रिक परीक्षा ग्रेड, और क्षेत्र प्र शक्षण के दौरान शक्षण कौशल के ग्रेड। शोध समूह में उत्तरी इजराइल के कॉलेज के 100 छात्र शक्षक शामिल थे। निष्कर्ष ईआई के निहितार्थों पर अधिक प्रकाश डालने में मदद करेंगे और उत्कृष्ट शक्षकों के मूल्यांकन, चयन और प्र शक्षण में भविष्य की दिशाओं को इंगित करेंगे। कीवर्ड: भावनात्मक बुद्धिमत्ता, साइकोमेट्रिक परीक्षा ग्रेड, शक्षण आत्म-प्रभावकारिता, शक्षण कौशल ग्रेड मंडल, अगमनी और साहा, बीरबल। (2017)। अध्ययन का उद्देश्य कार्य संतुष्टि पर व्यक्तित्व और भावनात्मक बुद्धिमत्ता के प्रभाव की जांच करना है। पश्चिम बंगाल माध्यमक शिक्षा बोर्ड (डब्ल्यूबीबीएसई) के तहत काम करने वाले संपूर्ण माध्यमक विद्यालय के शिक्षकों को जनसंख्या माना जाता है। सर्वेक्षण नमूने में 888 माध्यमक विद्यालय के शिक्षक शामिल थे। नौकरी संतुष्टि स्केल (जेएसएस), भावनात्मक खुफिया इन्वेंट्री (ईआईआई), दोनों जांचकर्ताओं द्वारा एक सत और मानकीकृत और सांस्कृतिक रूप से अनुकूलित बिग फाइव इन्वेंट्री (बीएफआई) का उपयोग नमूनों से एकत्र करने के लिए किया गया था। परिणाम से पता चला कि उच्च भावनात्मक बुद्धिमान शिक्षक औसत के साथ-साथ निम्न स्तर के भावनात्मक बुद्धिमान शिक्षक की तुलना में उच्च स्तर की संतुष्टि रखता है। यह भी देखा गया है कि कर्तव्यनिष्ठ और मूलनसार शिक्षक अपने शक्षण कार्य से अत्यधिक संतुष्ट हैं जबकि वक्षप्त शिक्षक अपने शक्षण कार्य से संतुष्ट नहीं हैं।

अनुसंधान क्रियावध

नमूने में वर्ष 2013-2014 के दौरान बेंगलूर (28), मैसूर (14) और गुलबर्गा (33) जिलों के 75 शिक्षा महाविद्यालयों में से 30 शिक्षा महाविद्यालयों के 1133 माध्यमक शिक्षक शिक्षा छात्र शामिल हैं। नमूने का कॉलेज-वार वितरण संलग्न है वर्तमान अध्ययन में, अन्वेषक ने दो उपकरण एक सत और मान्य किए हैं, समस्या समाधान शैली सूची (2013) और शक्षण योग्यता स्केल (2013)। इनके अलावा गेन लुका गनी (2002) द्वारा एक सत सोशल इंटे लर्जेंस स्केल

नाम का एक टूल भी अपनाया गया। अन्वेषक ने एक व्यक्तिगत डेटा शीट (परिशिष्ट -1) भी बनाई।

डेटा विश्लेषण

माध्यमक शिक्षक शिक्षा छात्रों की शक्षण योग्यता में अंतर का महत्व

तालिका 1 शक्षण योग्यता के संबंध में पुरुष और महिला माध्यमक शिक्षक शिक्षा छात्रों के बीच अंतर

क्र.सं.	आयाम	संस्था का स्थान	पुरुष	महिला	एन	अर्थ	एस. डी	परिकल	'पी' मान
1	उपयुक्त तकनीकों का प्रयोग	पुरुष	14	2	55.73	7.458	4.13	0.001*	
			99	1	57.83	5.379			
2	शक्षण की प्रभावकारिता	पुरुष	14	2	84.85	3	4.15	0.001*	
			99	1	88.35	9.057			
3	सहायता का प्रभावी उपयोग	पुरुष	14	2	59.44	8.000	2.22	0.030*	
			99	1	60.83	6.759			
4	व्यक्ति विशेष के लिए खानपान व्यक्तित्वगत मतभेद	पुरुष	14	2	55.44	8.284	3.25	0.002*	
			99	1	57.37	6.367			
5	शक्षण योग्यता	पुरुष	14	2	255.4	30.46	3.93	0.002*	
			99	1	264.3	24.48			

उपरोक्त तालिका से यह अनुमान लगाया जाता है कि शिक्षण योग्यता के संबंध में पुरुष और महिला माध्यमक शिक्षक शिक्षा छात्रों के बीच महत्वपूर्ण अंतर है।

पुरुषों (माध्य = 55.73, 84.85, 59.44, 55.44, 255.46) और महिला (माध्य = 57.83, 88.35, 60.83, 57.37, 264.39) के औसत अंकों की तुलना करते समय यह अनुमान लगाया गया है कि महिला माध्यमक शिक्षक शिक्षा के आयामों में बेहतर हैं। उपयुक्त तकनीकों का उपयोग, शिक्षण की प्रभावकारिता, सहायता का प्रभावी उपयोग, व्यक्तिगत मतभेदों को पूरा करना और पुरुष छात्रों की तुलना में शिक्षण योग्यता (कुल)।

तालिका 2 शिक्षण योग्यता के संबंध में विज्ञान और कला समूह के माध्यमक शिक्षक शिक्षा छात्रों के बीच अंतर

क्र.सं.	आयाम	संस्थान का स्थान	वज्ञान	एन	अर्थ	एस. डी.त	परिकल 'पी' मान
1.	उपयुक्त तकनीकों का प्रयोग	वज्ञान	57	8	57.87	5.753	0.957
		आर्ट्स	55	5	57.25	5.673	1.83
2.	शिक्षण की प्रभावकारिता	वज्ञान	57	8	88.16	9.262	0.214
		आर्ट्स	55	5	87.66	9.650	0.87
3.	सहायता का प्रभावी उपयोग	वज्ञान	57	8	60.81	6.408	0.060
		आर्ट्स	55	5	60.49	7.452	0.77
4.	व्यक्ति विशेष के लिए खानपान	वज्ञान	57	8	57.40	6.257	0.044
		आर्ट्स	55	5	56.85	7.058	1.40

	वज्ञान	57	264.2	24.19		0.11
	8	4	3	5		
शिक्षण योग्यता	आर्ट्स	55	262.2	26.71	1.31	NS
	एक	5	5	9		

उपरोक्त तालिका से यह निष्कर्ष निकलता है कि विज्ञान एवं कला समूह के माध्यमक शिक्षक शिक्षा के विद्यार्थियों में शिक्षण योग्यता की दृष्टि से कोई सार्थक अन्तर नहीं है।

तालिका 3 शिक्षण योग्यता के संबंध में स्नातक और स्नातकोत्तर डग्री पूर्ण माध्यमक शिक्षक शिक्षा छात्रों के बीच अंतर

क्र.सं.	आयाम	वैवाहिक स्थिति	अर्थ	एस. डी.त	परिकल 'पी' मान
1.	उपयुक्त का प्रयोग TECHNIQUE S	942	57.61	5.683	0.393
		191	57.39	5.910	0.47
2.	शिक्षण की प्रभावकारिता	942	87.98	9.506	0.696
		191	87.57	9.202	0.55
3.	सहायता का प्रभावी उपयोग	942	60.75	7.066	0.119
		191	60.17	6.263	1.05
4.	व्यक्ति विशेष के लिए खानपान	942	57.25	6.544	0.745
		191	56.57	7.217	1.27
	शिक्षण योग्यता	942	263.5	25.59	0.528

			261.7	24.87		
		191	0	3		NS

उपरोक्त तालिका से यह अनुमान लगाया जाता है कि शिक्षण योग्यता के संबंध में स्नातक और स्नातकोत्तर डग्री पूर्ण माध्यमक शिक्षक शिक्षा छात्रों के बीच कोई महत्वपूर्ण अंतर नहीं है।

तालिका 4 शिक्षण योग्यता के संबंध में अववाहित और ववाहित माध्यमक शिक्षक शिक्षा छात्रों के बीच अंतर

क्र.सं.	आयाम	वैवाहिक स्थिति	एन	अर्थ	एस. डी	परिकलन	'पी' मान
1.	उपयुक्त तकनीकों का प्रयोग	अववाहित	956	57.58	5.698	0.10	0.662
		ववाहित	177	57.53	5.853		NS
2.	शिक्षण की प्रभावकारिता	अववाहित	956	87.88	9.387	0.25	0.653
		ववाहित	177	88.08	9.827		NS
3.	सहायता का प्रभावी उपयोग	अववाहित	956	60.58	6.829	0.79	0.329
		ववाहित	177	61.03	7.507		NS
4.	व्यक्तिगत भन्नताओं का ध्यान रखना	अववाहित	956	57.15	6.552	0.24	0.238
		ववाहित	177	57.02	7.259		NS
	शिक्षण योग्यता	अववाहित	956	263.20	25.074	0.22	0.236
		ववाहित	177	263.66	27.581		NS

उपरोक्त तालिका से यह अनुमान लगाया जाता है कि शिक्षण योग्यता के संबंध में अववाहित और ववाहित माध्यमक शिक्षक शिक्षा छात्रों के बीच कोई महत्वपूर्ण अंतर नहीं है।

तालिका 5 शिक्षण योग्यता के संबंध में छात्रावास में रहने वाले और डे-स्कॉलर माध्यमक शिक्षक शिक्षा छात्रों के बीच अंतर

क्र.सं.	आयाम	निवास स्थान	एन	अर्थ	एस. डी	परिकलन	'पी' मान
1.	Use of appropriate techniques	Hosteller	189	57.75	5.303	0.46	0.621
		Days-scholar	94	57.53	5.802		NS
2.	Efficacy of teaching	Hosteller	189	88.01	8.791	0.14	0.479
		Days-scholar	94	87.90	9.584		NS
3.	Effective use of aids	Hosteller	189	60.22	7.269	0.93	0.312
		Days-scholar	94	60.74	6.871		NS
4.	Catering to individual differences	Hosteller	189	57.32	7.230	0.42	0.731
		Days-scholar	94	57.09	6.548		NS
<b>Teaching Competency</b>		Hosteller	189	263.29	25.520	0.01	0.977
		Days-scholar	94	263.26	25.473		NS

उपरोक्त तालिका से यह अनुमान लगाया जाता है कि शिक्षण योग्यता के संबंध में हॉस्टलर और डे-स्कॉलर माध्यमक शिक्षक शिक्षा छात्रों के बीच कोई महत्वपूर्ण अंतर नहीं है।

निष्कर्ष

शिक्षण योग्यता के संबंध में पुरुष और महिला माध्यमक शिक्षक शिक्षा छात्रों के बीच महत्वपूर्ण अंतर पाया जाता है। औसत अंकों की तुलना करते समय, महिला माध्यमक शिक्षक शिक्षा छात्र अपने समकक्षों की तुलना में उच्च



तकनीकों के उपयोग, शिक्षण की प्रभावकारिता, सहायता के प्रभावी उपयोग, व्यक्तिगत मतभेदों को पूरा करने और शिक्षण योग्यता (कुल) के आयामों में बेहतर हैं।

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