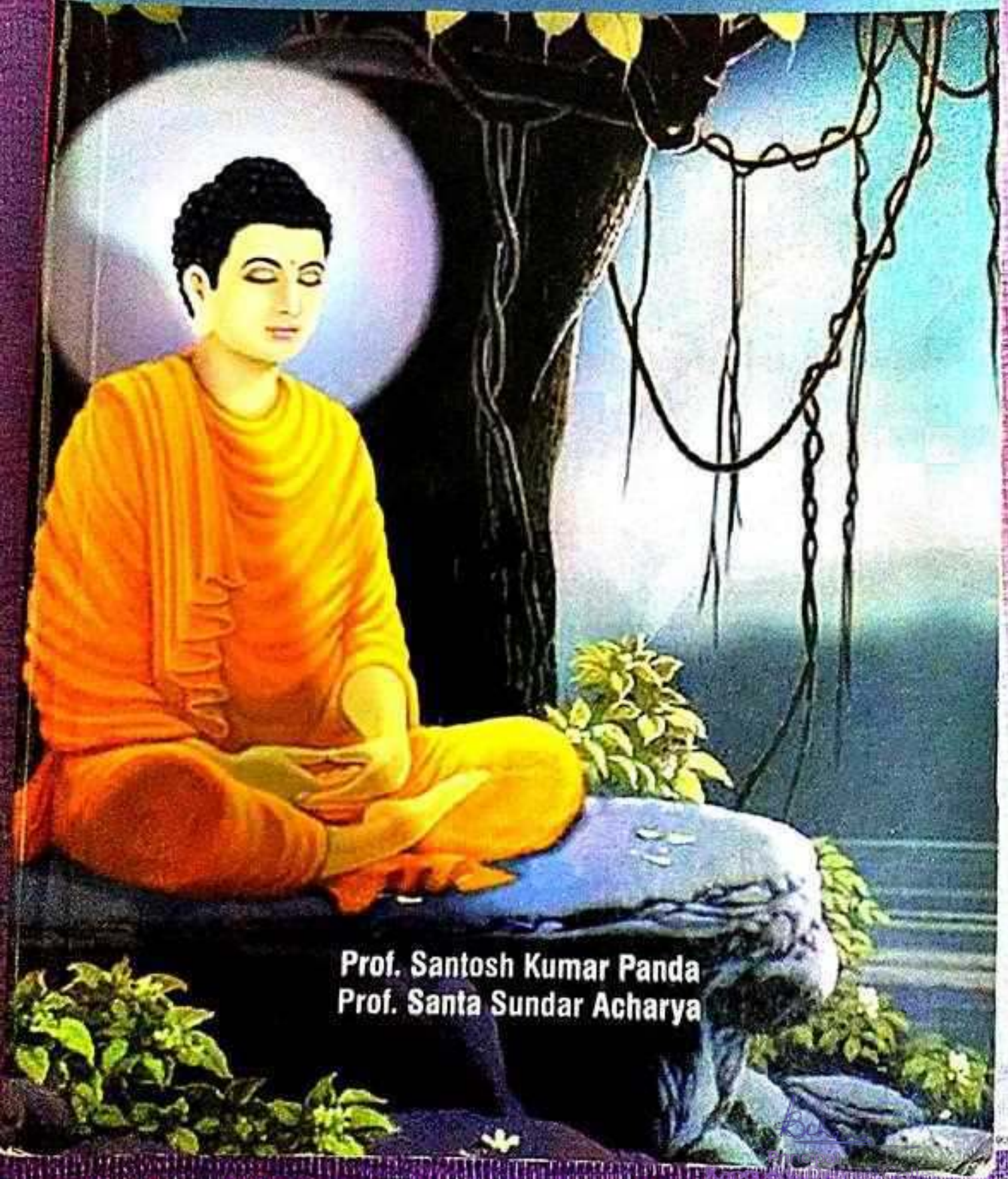




ଭାରତୀୟ ଶିକ୍ଷାର ଇତିହାସ History of Indian Education





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Dr. Santosh Kumar Panda & Dr. Santa Sundar Acharya*

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ISBN: 978-93-91333-40-9

Price: 200.00

Publishing Year 2021

Published and Printed by:

Rudra Publications

Office Address: Kapil Nagar,
New Sarkanda, Bilaspur,
Chhattisgarh – 495001

Phones: +91 9522285558 +91 9522263336

Email: contact.rudrapublications@gmail.com

Website: www.rudrapublications.com

Printed in India

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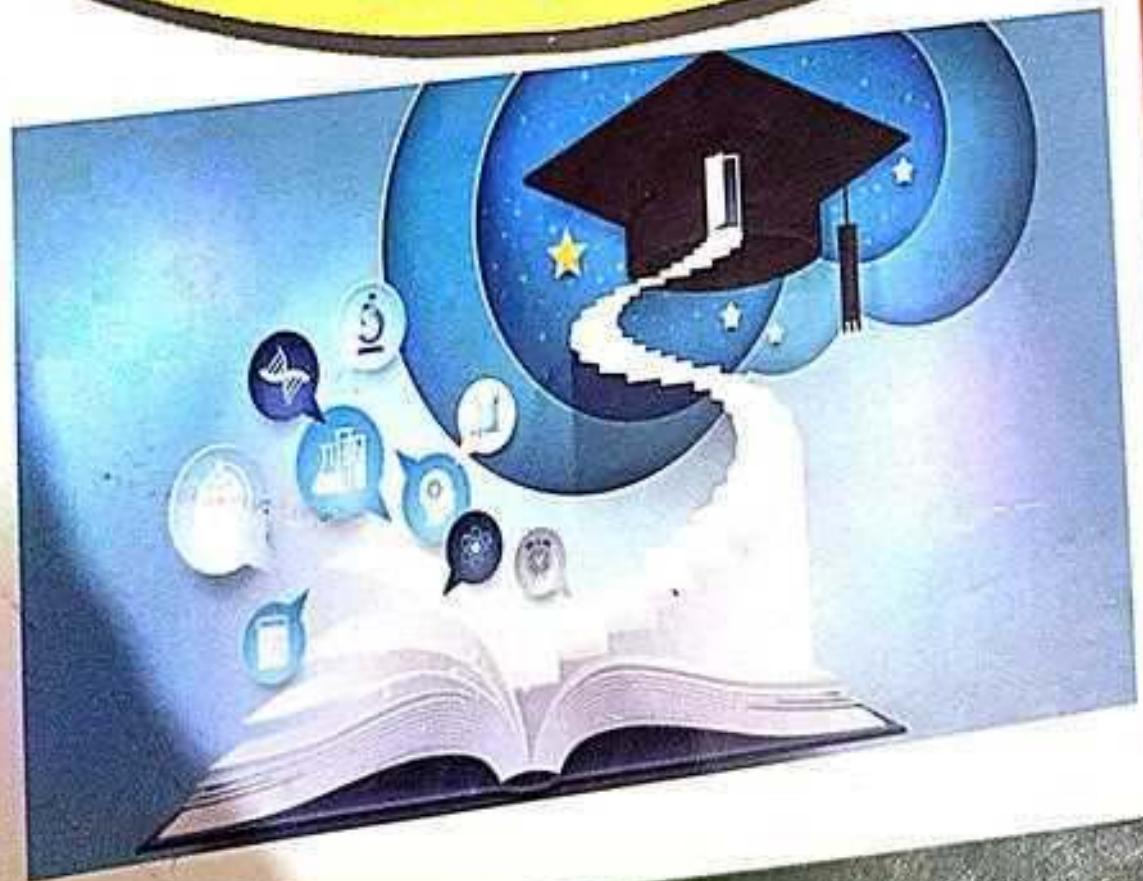
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POLICY AND PRACTICES IN HIGHER EDUCATION IN INDIA

Semester - VI
DSE Paper



Santosh Kumar Panda
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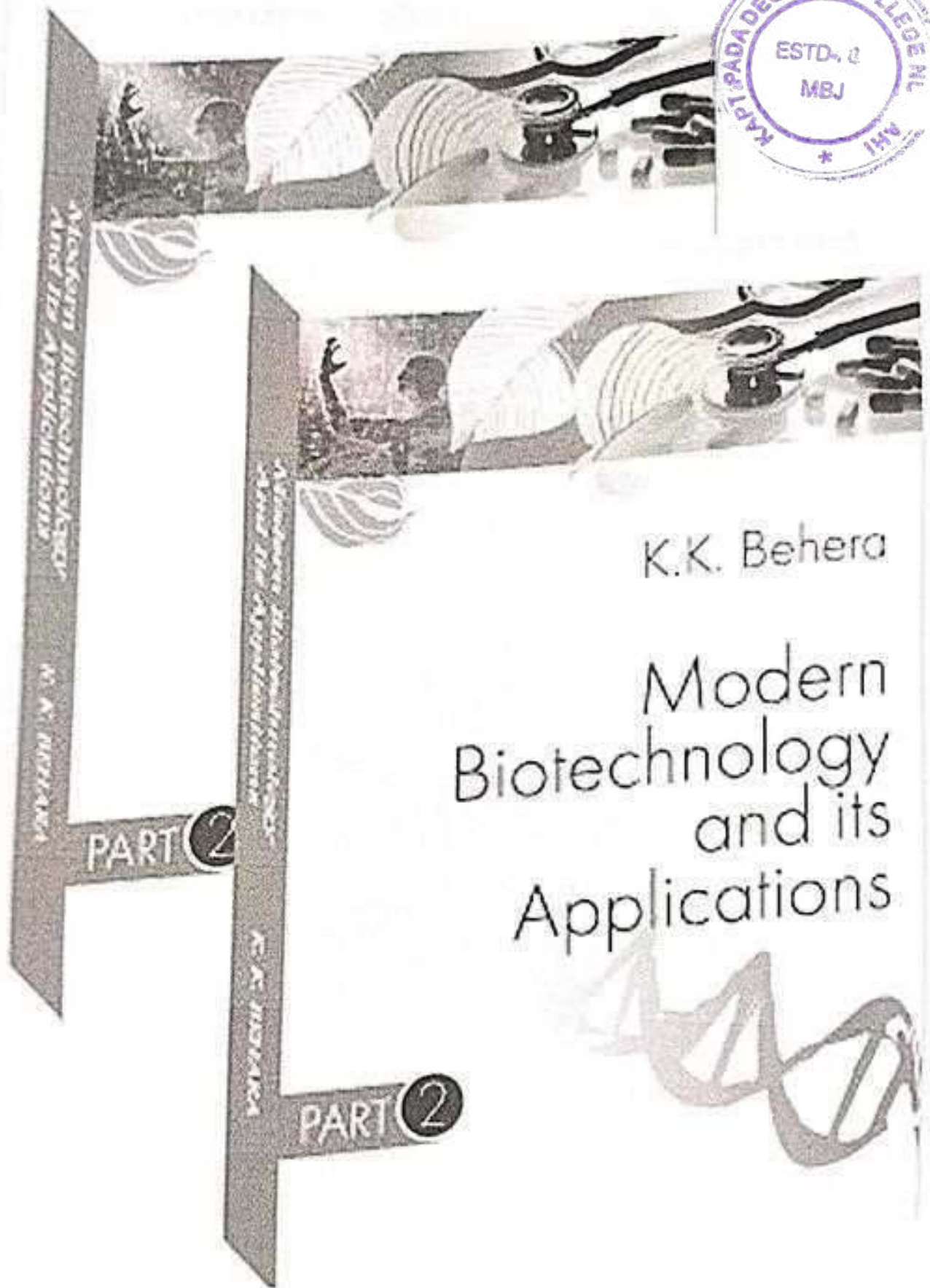
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ସୂଚୀପତ୍ର

ଭାରତରେ ଉଚ୍ଚ ଶିକ୍ଷାରେ ନୀତି ଏବଂ ଅଭ୍ୟାସ ସମୂହ POLICY AND PRACTICES IN HIGHER EDUCATION IN INDIA

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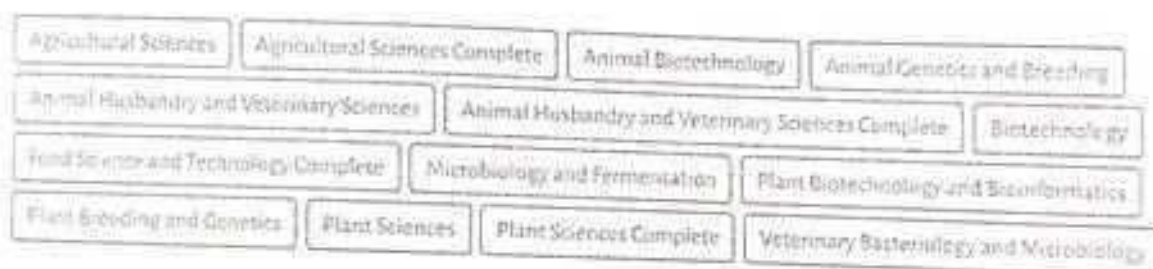


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ABOUT THE AUTHOR



Dr. Mamata Mahanty was born on May 25, 1984. She has done her Ph.D in English from FAKIR MOHAN UNIVERSITY, Balasore in 2017. Now she is the Lecturer in English at Kapilpada College, Nuasahi, Mayurbhanj, Odisha, under Higher Education Department, Odisha. She has been published her writings in ROCK PEBBLES, the peer-reviewed Literature journal of Odisha. She is a creative writer. She has used her research and experience to compose this need-based professionally oriented book. She is the daughter of Anirudha Mohanty and Pravarani Das and a caring wife of Dr. Asit Ku Das and the mother of her son Dibyanshu Shekhar Das. Colleagues, friends, parents and especially husband and son insists to write the book.

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Widyalaya Project Under MCT Model Scheme

Outcome of ICT Project

Specifically designed by students from village school, Nuasahi, Mayurbhanj, Odisha, under the Widyalaya Project. Students are associated with the project. The project is implemented by the students of the school. The project is implemented by the students of the school. The project is implemented by the students of the school.

About ICT

- Installed by MCT in 2004
- Installed 15 primary computers and other accessories in the school.
- BOD Model is adopted, where the teacher has to invest all the amount in his own and shall get the amount back in 5 years.
- This is the first ICT Project in Odisha, named as "Vidyalaya" in the state of Odisha.

Monitoring

- Reports by Investor
- Cross checked and signed by the Head Master
- Demonstration of all the Lab Equipment to the Teachers
- Reports from MCT Representative/Use of GPS enabled Tablets by MCT Representative (uploaded on Portal)
- Photographical documents
- Usage of Online Attendance System
- Capturing Data on Field
- Using a Biometric Device
- Every device is uniquely associated with a User Login

Capacity Building of Teachers

- Demonstration of hardware installed in the ICT Lab
- Free-to-face direct classroom training on usage of ICT Lab
- Door-to-door training named "YAMA SCHOOL COM-140" episodes were telecasted which comprised of DMR training, office tools teaching based on case studies related to day to day life.
- Evidence based learning and Certification Training (132 hrs) Programmed encouraged through e-learning framework.
- Refresher training for Teachers.

Vision

- Use of IT as a tool for Subject Learning
- Maximize the reach by increasing number of machines for betterment of student
- Ensuring 100% utilization of ICT Lab
- Setting up measurable targets of 3% increase in use (result over the period of time)

Content

- For 9th and 10th standard, Odia, Sanskrit, In Odia and English.
- Inform and Performance Content
 - Inform type: Audio Visual animated matter
 - Performance type: 3 Tests per Chapter consisting of 100 questions per Chapter (learning through peer assessment system based on continuous comprehensive assessment)
- Evidence based Learning: Maintains log of each & every activity (teacher/learner has performed).
- Developed by Subject Experts of BSE, Jharkhand and Senior Educationalist of Odisha

List of Equipment

Server Desktop	Networking
Desktop (Steady)	Fire Extinguisher
Share Computing Devices	Cableing, Lighting, Fan
Web Cam, Headphones	Online UPS
Headphones Speaker	Server Stabilizer
Interactive Whiteboard	Silent Generator
Integrated Computer Projector	Computer Table
Multi functional Printer	Chairs, Cables
	Wall Clock, Notice Board

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POETRY PEPPERS



Vol. XXI No. II

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INTERNATIONAL POETRY CONTEST

P.G. DEPARTMENT OF ENGLISH



ISSN 0975-0509

* Magic Realism : A Perspective in Salman Rushdie's *Midnight's Children*

* Manjula Mohanty

This article exclusively looks into Rushdie's award-winning novel *Midnight's Children* where history is interlarded with fantasy with an artistic excellency, what one calls it the magic realism in the true sense of literary term. The struggle for independence of India may be the central point of the story where politics of various dimensions of the nation with facts and figures may be the threshold of the memory of the protagonist. The specialty of the novel lies in the artistic display of cultural consciousness. That may be an emotional link between the two-history and culture. The writer Rushdie himself pronounces: "I have always thought of fantasy as only being useful as a way of enriching reality not as an end itself." (Salman Rushdie in an interview). The novel gives a photographic picture of a period of seventy years in India's modern history. The author Rushdie himself is supposed to the real protagonist Saleem Sinai in the novel who is one of the *Midnight's Children*. He is born and brought up in the multi cultural city in Mumbai and lives in urban England. That pulls him to hybridized global culture. The novel, one & all, is political without politics and historical

without history in real sense. On the other hand, this can be termed as a novel of historical and cultural consciousness. This historical and cultural consciousness with the artistic inter fusion is discussed in this article with minute observation so far. The Kafkan metamorphosis is seen visibly in this novel. The protagonist Saleem is finally a Kafkan man blurred and jaundiced with multi-culture which is presented by him in the story. Let us see how the novelist projects with art of magic realism. Almost forty years after the end of the British Empire in India, almost forty years after this jewel in the crown of the Queen of England and the Empress of India was given independence, Britain's and the West's attitude towards India is undergoing remarkable changes. It is true that India has always been in the British, particularly in the Anglo-Indian mind and soul. The general feeling of loss and retreat and the new political constellation of a Commonwealth of Nations may have been reasons for suppressed nostalgia on the one hand, but also for a new political orientation on the part of the West on the other. In the course of this process the historically incriminated past lingered on a perpetuated feelings of sentimental

nostalgia, delicacy in contacts, and touchiness. In the course of the same process, however, East-West relations also improved and became rational, optimistic, realistic and future-oriented on a new political, economic as well as cultural plane - a normalized international relationship. And yet on, a more emotional level India in the imagination of the West still remains the epitome of an exotic, fabulous, mysterious, enchanting land in the East. European history for the last two-thousand years has been full of the magic lure of India, European history of ideas is still full of sudden flare-ups of enthusiastic interest for India, and the history of Western ideology for the last few centuries has added an uninterrupted scholarly, an almost existential interest in Indian religion, Indian arts and philosophy. In European literature India has never ceased to be a fascinating topic. Even a genre such as Anglo-Indian literature, which in the past has been and even nowadays may be somewhat problematic for historical reasons, has survived. The heirs of Kipling and Forster keep the genre alive: writers - whatever one may think about their literary merits - such as John Masters, Paul Scott, M.N. Roy, etc., sell extremely well, are translated and may - particularly in Britain - have contributed to a new Indian renaissance, an Indian craze almost. The TV-serialization of Charles Allen's *Plain Tales from the Raj* has drawn an immense audience. And it would - I find - certainly be misleading, perhaps even express ill-will, if one tried to boil it down to diehard imperialism or mere nostalgia. I regard this phenomenon of revival of interest in past and present European-Indian relations as a step forward

to a normalized, intensified and progressive mutual relationship. Distances - geographical and cultural - are still great; ignorance is still a hindrance to the way of mutual understanding. Therefore - as E.M. Forster once said - "Only connect!" This 'literary' good-will to connect has for the last decades by no means been a one-sided process. The strongly emerging Indo-Anglian literature has for a very long time found its identity has found international recognition and acclaim. For wider reading public outside India which generally is not familiar with Indian languages, Indo-Anglian writing has, through the English language, facilitated access to a body of modern and contemporary Indian literature. The West is increasingly becoming aware of the emergence of a national - and international literature in its own right which opens up fascinating and differentiated images of India. This development has been going on for quite some time as a literary and aficionado in the West that have been familiar with Indian literature in English for very long and have always been impressed by its originality and scope; they have been intrigued and baffled by what is generally and vaguely called "Indianness." And critics and scholars and lovers of Indian literature were inevitably led to deepen their knowledge of and develop affinities for Indian writing through in English.

A wide and impressive spectrum of Indian writers such as Mulk Raj Anand, Bhabani Bhattacharya, Nirad Chaudhuri, Anita Desai, Ruth Prater Jhabvala (though of Polish descent), Manohar Malgonkar, Kamala Markandaya, R.K. Narayan, Raja Rao and Nissim Ezekiel,

German readers of the gnome Oskar Mazerath in Gunter Grass's *The Tin Drum*. Both these fictional characters and narrators because of their abnormal, outsider Position, provide the author with the only possibility to create a fictional world which is highly symbolic of historical reality. The central theme with Grass and with Rushdie is not social criticism but the presentation of certain phases of history in the course of which the world and human nature have undergone radical and irrevocable changes In India. Really, Rushdie's artistic display of magic realism in the novel *Midnight's Children* is praise worthy. ■

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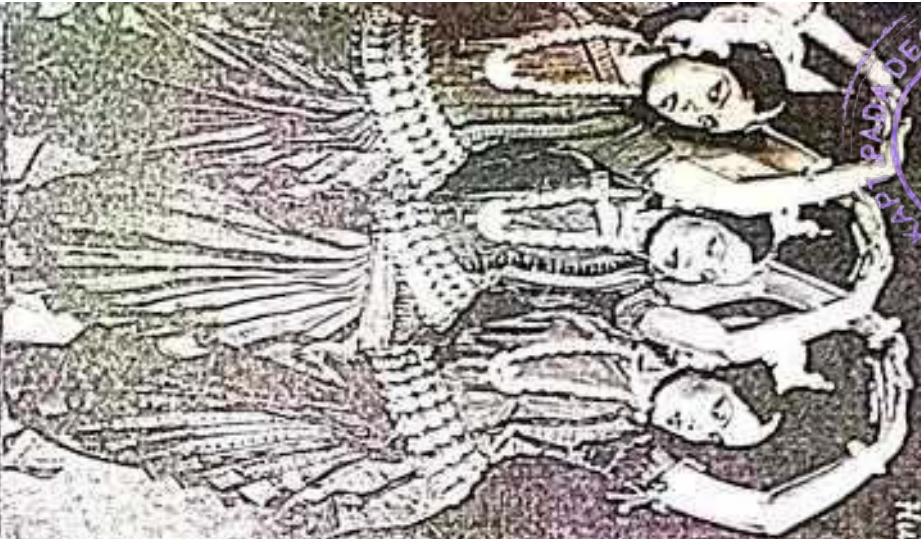


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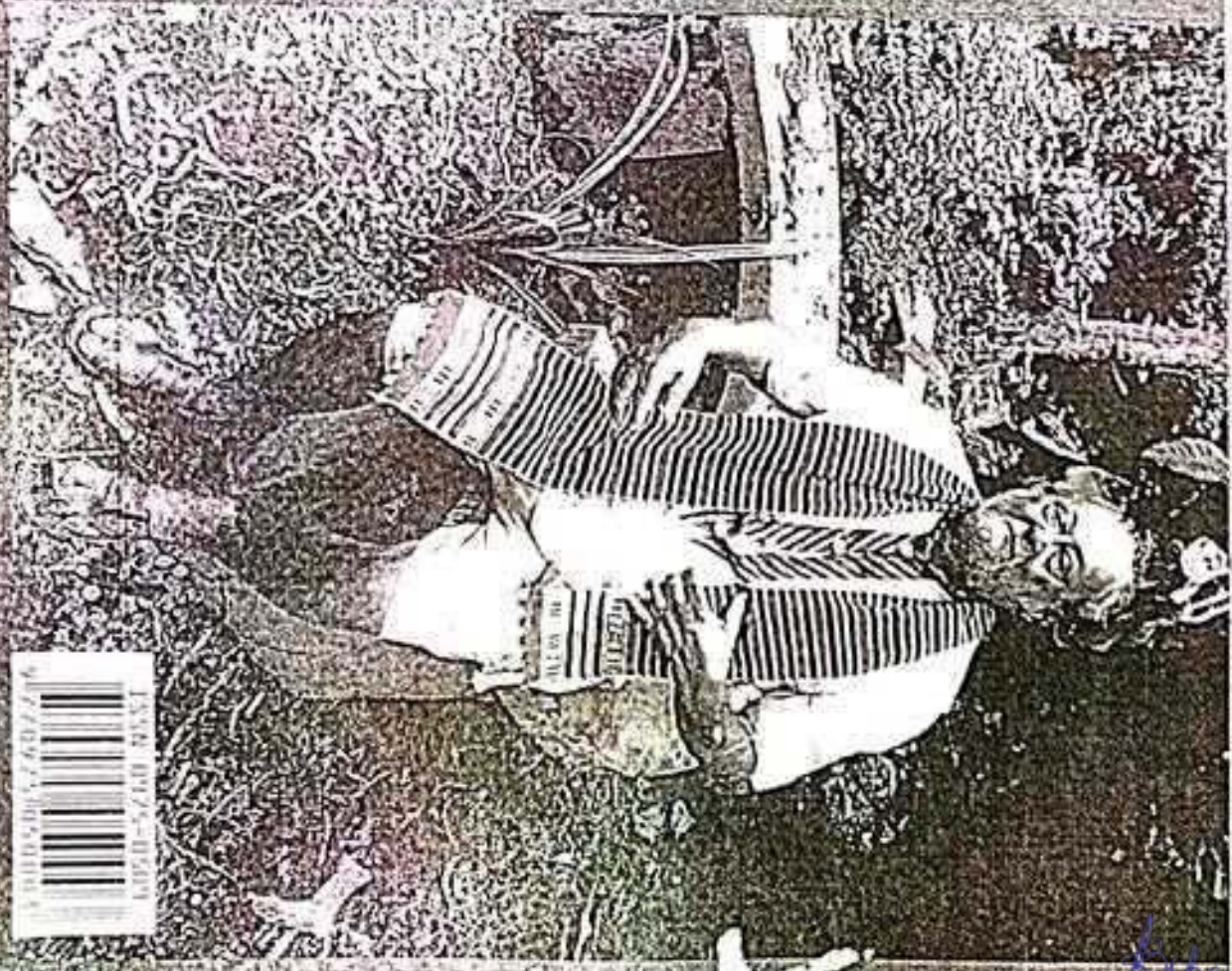


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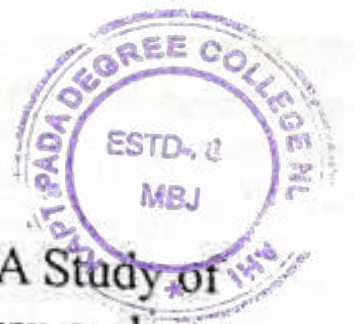
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Anglicisation of Lord Sri Jagannath available as per Bhasha

ପଠକ ପ୍ରାଣୀ



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Historical and Cultural Consciousness : A Study of Salman Rushdie's *Midnight's Children* and *The Satanic Verses*

Mamata Mahanty

Salman Rushdie, an iconoclast of Islamism may be more considered as a social scientist than as a mere chronicler of the existing time. He is a revolutionary writer of the time who has brought a radical transformation in the history of Islam fundamentalism.

Salman Rushdie has emerged as one of the most powerful novelists of the post colonial world whose position remains as an indelible mark in among the writers like Amitav Ghose, Vikram Seth, Chaman Nahal, Rohinton Mistry, Mukul Keshavan, Arka Sarogi, Khushwant Singh and others. His most powerful novels like *The Satanic Verses* and *Midnight's Children* have brought him to the pedestal of great gossip and discussion. The most controversial novel *The Satanic Verses* has brought him to the great school of criticism and life risk where he has added new twist of anti-Islamic spirit and multi-cultural consciousness. He has displayed a pervasive influence on several younger generations of Indian and British novelists in a greater magnitude of historical, cultural and autobiographical consciousness.

The present article is asked to discuss the cultural and historical perspective of Rushdie with special reference to his to

major fictions. It is said that history reveals and replete so far. It is how far true the present article is asked to debate and discuss specially.

Rushdie's magic realism is discussed so far in many fold formations to bring the objective of the version.

Though he is given death threat for his rebellious work *Satanic Verses*, which is considered as anti-Islamic one, still he is an icon class of culture and estheticism. He is fore runner of the front ranking writers those who write on the historical and cultural perspective.

The article looks at the historical consciousness that includes the function of history and its uses and abuses. The general concept of the history is discussed and its role in historical fictions relating to different historical novelists like Sir Walter Scott, Charles Dickens, George Orwell, Joseph Conrad and others. Rushdie's concept of history in the form magic realism is discussed so far.

Further it explicates the cultural consciousness in general and Rushdie's in particular. His discussion of Islamic culture with relation to others is to be analyzed in

occasion of Rushdie's controversial knighthood for addressing free speech issues with 'Western' rather than 'Eastern concepts'. This is not entirely fair: in his post-fatwa lecture 'One Thousand Days in Balloon' (1991), he invokes his near namesake Ibn Rushd or Averroes, and his concept of *ijtihad*, or individual interpretation within Islam (*Imaginary Homelands*, paperback edition, 436). However, there is certainly a case for suggesting that were Rushdie to refer more often to non-Western, and notably Islamic, free thinkers – one may here invoke Iqbal, or Rumi and other Sufis, or the nineteenth century Nahda movement in Egypt – he might succeed in getting more Eastern intellectual on his side, even at the cost of reduced accessibility for his Western constituency.

Salman Rushdie remains an intellectual committed to a firmly articulated belief system, who will not water down or alter his deeply held convictions. In view of the distancing from left wing orthodoxy that now requires, it may be asked whether he is still, today, a Said in intellectual in the sense of talking back to something called 'power'. Here, there is a case for arguing that it is not he who has changed, but the Islamic world and the Western liberal establishment – and that Islamism and cultural relativism have by now, in their respective environments, acquired sufficient influence to permit them to be considered as manifestations of power – a power to which Rushdie, as critical intellectual, talks back as he has talked back to other.

Forms of power in the past. His recent performance has not been faultless: since Joseph Anton, he has been less eloquent

politically and culturally than he might have been (a Twitter feed is a poor substitute for a *New York Times* column), and his role of keeper of the flame may be in course of passing to others – to the likes of Pakistan's malala Yousafzai, today as iconic a symbol of educational rights as Rushdie has been of free speech. Nonetheless, Rushdie's present relative silence may be temporary or strategic. His intellectual stance to date is arguably best defined as that of a libertarian in the line of George Orwell, who refuses all rigid orthodoxies and schemas. The price of libertarianism may, indeed, be exile. In the end, if as Said affirms, exile is the condition of the intellectual, then for Salman Rushdie as an embattled critical intellectual in the post modern world as one who stakes his being on dissent and pays no tribute to fashion – it may be, ineluctably and irredeemably, the case that there is no longer any such place as home.

No doubt, Rushdie's perception on historical and cultural consciousness reflected in his two major fictions, is supposed to be both traditional and modern in the dickentrian and Mantelic (Hillary Mantel, Broker prize winner for Wool and Hall) Vision so far.

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Bilena



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Volume:III

Issue : I

January 2020

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A STUDY OF RURAL DEVELOPMENT IN INDIA

* Santa Sundar Acharya

ABSTRACT

Rural development is the process of improving the quality of life and economic well-being of people living in rural areas. More and more countries have started realizing that managing the rural environment is a strong way to help them to grow their economy in a better way. The rural sector is important for the society because it is the heart of the growth and development of the civilization that sustains and achieves human goals for better existence. Report of the All India Rural Credit Committee, New Delhi, 2003 has rightly pointed out that a purely agricultural country remains backward even in respect of agriculture. Most of the labour force in India depends on agriculture, not because it is remunerative but because there are no alternative employment opportunities. This is a major cause for the backwardness of Indian agriculture. Today, inclusive Rural Development is more specific concept than the concept of rural development of earlier, in broader terms, inclusive rural development is about improving the quality of life of all rural people. More specifically, inclusive rural development covers three different but interrelated dimensions: Economic dimension, Social dimension and Political dimension. Economic dimension encompasses providing both capacity and opportunities for the poor and low-income households in particular, thus benefit from the economic growth. Social dimension supports social development of poor and low-income households, promotes gender equality and women's empowerment and provides social safety nets for vulnerable groups. Political dimension improves the opportunities for the poor and low income people in rural areas to effectively and equally participate to the political processes at the village level.

Keywords: Rural, Development, Population, Production, Opportunity.

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2020



International Research Journal of Management Sociology & Humanities

Vol 11 Issue 6

ISSN 2348 – 9359

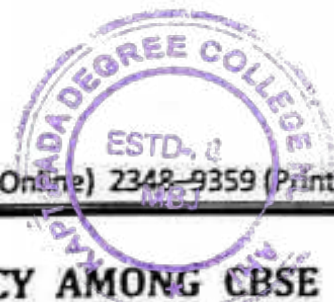


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A STUDY OF TEACHER'S COMPETENCY AMONG CBSE AND BSE (O) AFFILIATED SCHOOL TEACHERS OF ODISHA

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ABSTRACT

In the present study, an attempt has been made to study the difference in teacher's competency with respect to CBSE and BSE(O) affiliated school teachers. The study was carried out on a sample of 400 school teachers (200 from CBSE affiliated schools and 200 from BSE(O) affiliated schools) of Mayurbhanj and Balasore districts of Odisha. For the present study 400 school teachers were selected randomly from the two districts. The data were collected through Teacher's Competency Rating Scale (TCRS) developed by the investigators themselves. The test was calculated to find out the significance of difference between sample means. The result of investigation reveals that there exists a significant difference between CBSE and BSE(O) affiliated school teachers with respect to their teacher's competency .

Teacher is the most vital factor in secondary education and that the success of any programme of secondary education could depend on him to a large extent. Suryanarayan and Himabindu (1998) reveals that the teaching competency in terms of all demography variables like sex, locality, qualification, experience, type of management and type of institution do differ significantly. De Souza (2008) reveals that management and professional attitude of teachers is important domain of

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International Research Journal of Management Science and Technology



International Research journal of Management Science & Technology

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ISSN 2348 – 9367

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A STUDY OF JOB-SATISFACTION AMONG CBSE AND BSE (O) AFFILIATED SCHOOL TEACHERS OF ODISHA

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ABSTRACT

In the present study, an attempt has been made to study the difference in job-satisfaction with respect to CBSE and BSE(O) affiliated school teachers. The study was carried out on a sample of 400 school teachers (200 from CBSE affiliated schools and 200 from BSE(O) affiliated schools) of Mayurbhanj and Balasore districts of Odisha. For the present study 400 school teachers were selected randomly from the two districts. The data were collected through Job-Satisfaction Questionnaire (JSQ) developed by the investigators them self. The t-test was calculated to find out the significance of difference between sample means. The result of investigation reveals that there exists significant difference between CBSE and BSE(O) affiliated school teachers with respect to their job-satisfaction.

The success of the educational enterprise depends on the teachers and if they are not satisfied owing to low salary or any other social hindrance , it will adversely affect their efficiency and on the whole ,the learning of the students who come to them (Ram,1984). Khan (1994) observed that dis-satisfied teachers are irritable ,depressed ,hostile and even neurotic in their attitude which makes the lives of their students miserable ,thereby causing great harm to the institutions as well as the society .With this in mind the present chapter presents a selective review of work done in the area of job-satisfaction, with special reference to CBSE and BSE(O) affiliated school teachers.

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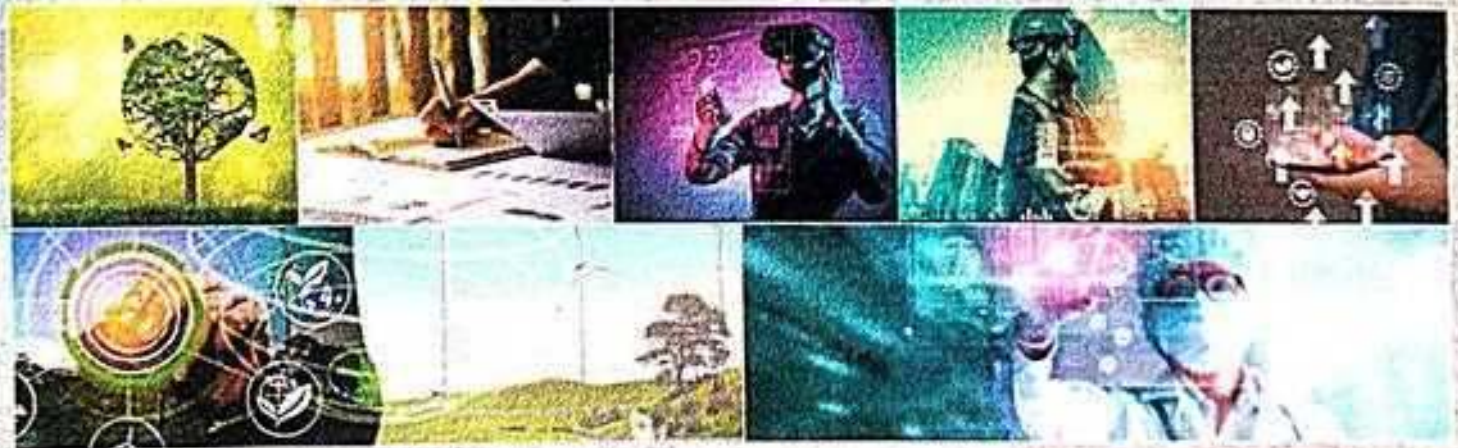
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prolonged practice of yog, receives such knowledge within the heart, in due course of time.

Societies change, practices change, methods change but the truths that are the foundations of our actions for well-being seldom change. Learning from old wisdom is always good for our present as well as future. Our eternal desire of happiness is a state of mind which is attained when our desires are fulfilled. The desires have two broad components: materialistic as well as spiritual. We must purify our perception and senses and must keep a balance between material and spiritual understanding for a balanced and fulfilled happy life.

India, one of the most ancient civilized nations, has a great heritage of wisdom. We have preserved our ancient knowledge in the form of literature. Even though a fraction of literature is available today, then also deep-rooted values and truths are available in them which can enhance the quality of life. Bhagwad Geeta, the nectar of all ancient learning is a simple yet complex text. The eighteen chapters elaborate various facets of life. What should we learn, why should we learn, how should we learn, and how to practice them; are elaborated and explained by Lord Krishna.

Today our divine understanding plays the role of Lord Krishna and our earthly human body follows the path of great Arjuna. We can enlighten the balance of quest and deed by the wise words given to us by the ancient Indian knowledge system. The literatures like Vedas, the puranas, the scientific literature, the mathematics literature, the religious literature, the Upanishads, the philosophical treatises etc. have plenty of experimented truths that are relevant today.

Educational Centers and Universities in Ancient India

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Abstract

The study of the Education system in Vedic period and Brahmanical Educational system makes it clear that in those days the residence of the teachers (Gurus) were the educational institutions called Gurukulas. There the teacher and the taught lived together as the members of the single family. For the spiritual and philosophical development of the student, the external objects of education were not much emphasized, but the main emphasis was laid on inner and spiritual uplift. In Ancient India, in Vedic and Buddhist periods, well organized educational institutions like that of modern age had not come into being. Generally, the educational institutions of the Buddhist period were managed on the basis of democratic principles.

Thirukkural Guided Sustainable Agriculture

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Abstract

Thirukkural is one of the books that our Indian Prime Minister Narendra Modi often quotes. Tirukkural is one of the best books in Tamil. It is a book that explains about the important parts of human life, namely virtue or dharma, morality, pleasure or lust. The author of this book is Thiruvalluvar.

ough books composed during the after Sangam period in Tamil Nadu are given as eighteen books below. These

ISSN No. 2277-744X



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TRIBAL UPRISING IN MAURBHANJ : A REVIEW OF BAMANGHATY : 1821, 1831 TO 1836



The East India Company introduced alien rules and regulation in Odisha after 1803 dividing the territory into two administrative zone, one under their direct administration and another by the respective Rajas with certain degree of autonomy. There were three districts under the direct administration namely Balasore, Cuttack and Puri each having a collector from the British Civil Service. But the Garzat tracts in which were located twenty six tributary Mahal direct rule was not imposed, though the commissioner of Odisha Division in addition to his authority over the districts exercised supervisory authority over the Rajas without changing the traditional feudal pattern of native rule. Since the East India company was guided by the principle of non-intervention and the Rajas were free to rule their subjects in any way they thought proper. Mayurbhanj was one of the largest in area and population among all the 26 Garzat states. The area covered of 4243 square miles and its population was 8,86,745 in 1931.⁽¹⁾ The annual income of the state was Rs. 28,22,675 out of which Rs. 1067 only was paid as annual tribute to the British.⁽²⁾

The Kol Rebellion of 1821

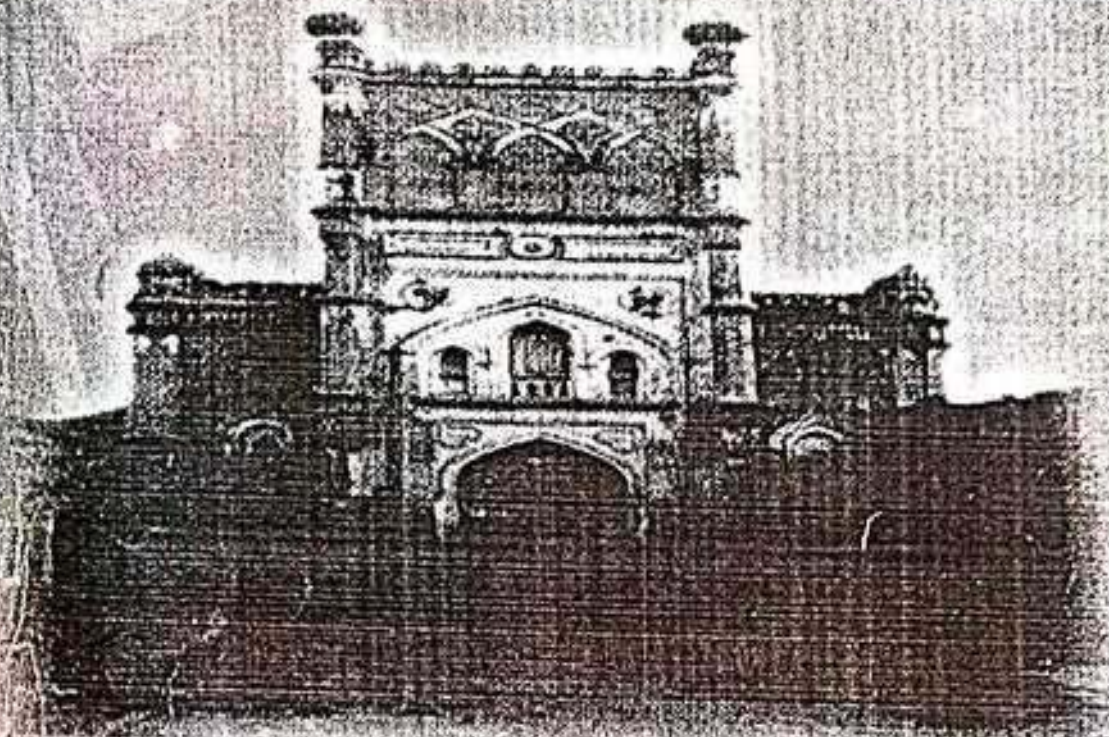
The present district of Mayurbhanj was the premier Tributary State of Odisha. Despite having 62% of tribals in its population, the Rajas had played a very significant role in her history through centuries.⁽³⁾ The tribals mostly consist of the Kols and the Santhals did not have any education till recent times. The history of the state shows how often in the 19th century they gave vent to their political discontent and agrarian grievances by organizing disturbances against the ruling authority. They were unwilling to submit any form of unfair treatment and exploitation. This has been vindicated in the history of the 19th century when the British rule started taking its roots. Any sudden political change was also unpalatable to their tradition and sentiment and they took their own time to adjust to the new political and social changes which came with the advent of the British Rule.

The Kols of Bamanghaty

Among the present four sub-divisions of Mayurbhanj, the Bamanghaty subdivision adjacent to Jharkhand and Keonjhar has the largest concentration of Kol tribe.⁽⁴⁾ Bamanghaty was considered strategic importance on account of its location and the passage of Bengal Nagpur Highway as well as the mail route through it. The British were more concerned with the Bengal - Nagpur highway because that route was followed by the Marathas to launch invasion on Bengal and through that Bengal could be linked with Bombay Presidency in the early 19th Century. The Kol villages were scattered all along the route and the depredations committed by them aimed at looting the Government dak which was quite serious criminal activity apart from the inconvenience caused. Even ordinary travelers in the route was subjected to plundering kol tribesman.⁽⁵⁾ The large area inhabited by the Kols was within the territorial domain of the Raja of Mayurbhanj who was accountable to the British Government for marauding holes. The Kols were also frequently plundering the neighbouring villagers of their crops and cattle and even burn the villages to create panic before committing dacoity. The British found the Kols as blood hungry savages who had no qualms in committing murder and arson to persons and properties of other tribes.⁽⁶⁾ The Government records noted that "a traveler would as soon think venturing into a tiger den as of traversing any part of Larka Kol" settlement.⁽⁷⁾ Besides being blood thirsty in temperament, the Kols were a primitive community of agriculturists. They were marginal farmers with animal husbandry as their livelihood.

The Kol tribe lived in an extensive area covering Singhbhum in present Jharkhand and Keonjhar. In 1790-91 they had all joined together refusing payment of rent to the concerned authority. They revolted in Singhbhum against the Raja and also in Keonjhar. They were also disobedient to the orders of the Rajas of Sareikela and Kharswan.⁽⁸⁾ The Raja of Mayurbhanj had four Kol inhabited pirs known as Thoi, Lalgah, Aula and Borbhoria. They were not rebelling. In 1803 the British authorities wanted to utilize the kols as a bulwark against the invading Marathas from Nagpur side when they planned the defence of Balasore and Kolkata.⁽⁹⁾

**PROCEEDINGS OF THE U.G.C. SPONSORED SEMINAR
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MAYURBHANJ AND THE PRAJAMANDAL MOVEMENT

Dr. (Mrs.) Lipika Behera
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The East India Company occupied Orissa in 1803. And it was divided into Mugulbandi of Balasore, Cuttack and Puri along with 26 *garjats*¹. The *garjats* were {Angul, Athagarh, Athamallik, Banki, Barma, Baramba, Boudh, Bonai, Daspalla, Dhenkanal, Gangpur, Hindol, Kalahandi, Keonjhar, Khandapara, Mayurbhanj, Narasinghpur, Nayagarh, Nilgiri, Pallahara, Patna, Rairakhol, Ranpur, Sonpur, Talcher and Tigiria}² The British administered districts experienced the rule of law, where as the feudatory states experienced the autonomy under the Rajas. The superintendent had supervisory jurisdiction over the feudatory states leaving the Rajas autonomy in their internal administration. After the 1st world war the freedom movement in India took a new turn under the charismatic leadership of Gandhiji. It took more aggressive steps to free the motherland. People were dissatisfied with the British administration, their rule, regulation and policies. People irrespective of caste, creed took active part in the freedom movement. They promised to raise voice against the injustice of British administration. So in this situation Orissa could not stay isolated for long from the impact of the freedom movement. Just as the movement reverberated through out India, its echoes were felt in Orissa too. Leaders like Gopabandhu Das, Harekrishna Mahatab etc. made the movement successful in Orissa with the co-operation of all. The freedom movement of Gandhiji played a vital role in the British administered area, the people of *garjat* area inspired by this movement lately. However, the *garjat*

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ISSN 2349-4343



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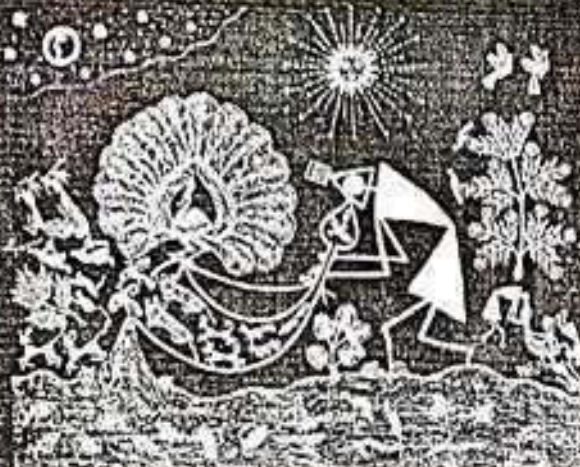
An International Refereed Research Journal

Volume: IV - Issue: 1 | August 2017

A UGC Approved Research Journal

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Behera

Tribal Unrest in Keonjhar, Odisha during 1867-68: A Review

DR. LIPIKA BEHERA

Abstract

Orissa had twenty six *Garjar* States with their independent chiefs on Rajas with whom the east India company signed separate treaties and engagements in 1803-04. These states were called Tributary Mahals and had distinctly native administration under their respective rajas. Keonjhar was one among them. The Bhuilians always a dominant position in the politics of the state. In the accession of the Raja of Keonjhar, the Bhuilian sardar played very important role. The Bhuilians called themselves the children of the soil or 'Bhuni' from which the word Bhuilian has been derived. The history of Keonjhar in the 19th century was marked by political turmoil and agrarian unrest. The tribal unrest is caused due to the changes in social, cultural and economic life. The rebellion of 1867 under the leadership of "Ratha Nank" was an outcome of strong resentment of the Bhuilians against the British policy of interference of their age old practice crowning or rejecting the king of their choice. In this paper an attempt has been made to review the tribal unrest in the Keonjhar district, Orissa occurred during 1867-68.

Key words: Tribal, Rising, Unrest, Bhuilian, Keonjhar, British

Introduction

Northern Odisha (Orissa) in general and the Keonjhar district in particular is very rich in tribal history. There are different tribal groups having various occupations, like hunting, gathering, shifting cultivation, settled agriculture etc. are living in this district where the tribe Juang is still practicing their traditional mode of agriculture, i.e., the slash and burn cultivation and the tribe lie the Bhuilian who

are living with the wider group of people in the plan area and are known for their settle agriculture. Although most of them are very simple but the evidence of resistance in different time against different rulers are very important in the tribal resistance movement of eastern India. In this article an emphasis has been given to review such kind of tribal resistance movement, led by the Bhuilian tribe of the district against their immediate rulers and the caused behind it. The data were collect from various secondary sourced and compiled for this present article.

The Area under Study

Keonjhar was one among the twenty six feudatory states of British Odisha. It was situated adjacent to Singhbhum in the North and Dhenkanal in the South, Bonai and Palahara in the West and Mayurbhanj in the East. It was one of the largest Tributary Mahal with a substantial tribal population. At present Keonjhar is one of the districts of modern Odisha. On the basis of topography it was broadly divided as upper and lower Keonjhar, the former is full of hills and forests where as the latter is relatively plain and fertile. Amongst the large body of semi – Hinduised tribal population in the feudatory states of Odisha, the Bhuilians were the fourth largest constituting 91,581 according to the census 1901 (Sethy 2011:94). Another tribal group with formidable number is known as Juanga (Juang). The Bhuilians live in an extensive area covering Keonjhar and the adjacent area as known as Mayurbhanj, Bonai, Pallahara, Ranpur, Boudh, Kalahandi and Nilgiri in the wild high lands as they derived their sustenance from the forest and forest products. In the accession of the Raja of Keonjhar, the Bhuilian *Sardars* played very important role (Senapati, *et.al.* 1986:4-54; Ramsay Cobden 1950:43-44).

of imprisonment. Lieutenant Johnston was posted as the advisor of the Raja in the matter civil administration for a period of three years. For future peace and order in Keonjhar a police force 200 with an Assistant Superintendent were posted permanently.

Conclusion

The rising of Keonjhar 1868 failed in achieving its goal due to it could not get popular support. The role of the Raja of Mayurbhanj played a crucial part. The British could get adequate help and support from the neighbouring Rajas and Zamindars. The British government firmly stood in his decision of installation of the candidature of Dhananjaya Narayana Bhanja. The rising of 1868 was both anti-British and anti-feudal in character. The tenacity and daring nature of the Bhuian *Sardar* in their fight against the colonial authority was commendable. For safety they shifted the Rani from Cuttack to Puri for the rest of her life. They fought alone with limited resources knowing well that the odds against them were heavy. The British Government's blind support to the Raja was most unfortunate without respecting the age old Bhuian tradition and practices. Their policy of non-intervention was replaced by the policy of intervention.

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Souvenir

UGC SPONSORED STATE LEVEL WORKSHOP ON HUMAN RIGHTS: VIOLATION AND PROTECTION



Organised by
KAPTIPADA COLLEGE, NUASAH
Nuasahi, Dist: Mayurbhanj, Odisha



Bhena

Principal
Kaptipada Degree College,
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HUMAN RIGHTS: ITS PROTECTION AND VIOLATION

Dr. Lipika Behera

Human Rights: The Concept

In order to live with dignity certain rights and freedoms are necessary, which all human beings are entitled to, these basic rights are called Human Rights. It demands recognition and respect for the inherent dignity to ensure that everyone is protected against abuses which undermine their dignity and give opportunities they need to realize their full potential, free from discrimination.

Human Rights means the rights relating to birth, liberty, equality and dignity of the individual guaranteed by the Constitution as embodied in the international covenants and enforceable by courts in India. Human Rights are universal, civil, political, economic, social and cultural rights and belong to all human beings including older people. According to D D Basu "Human Rights are those minimum rights which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration."

Human Rights- Provisions for its Protection

From the very ancient times Indians fought for the protection of their rights, dignity and independence. After independence, our constitution gives us fundamental rights and freedom. In conformity with the United Nations Declaration of Human Rights, Part-III of the Indian Constitution provides six types of fundamental rights. All are equal and are provided equal enjoyment of rights and opportunities. At the same time special care is taken for protecting the interest of the weaker sections of the society through the policy of protective discrimination. There is

reservation of seats for these weaker sections, women in the legislature and employment in government jobs.

The Constitution of India not only provides fundamental rights to citizens but also made them enforceable. For the eradication we adopt a parliamentary form of government and an impartial and independent judiciary. The people must not be exploited and they enjoy their rights.

The Vienna World Conference on Human Rights and its Declaration in 1993 encouraged the establishment and strengthening of national human rights institution for effective realization of human rights. The Paris principles have become the focal point for development of national human rights commission all over the world. Their important areas are:

- i) Autonomy and Responsibility
- ii) Composition and methods of operation
- iii) Competence to settle individual complaints.

The National Human Rights Commissions are unique independent institutions and play a supportive and supplementary role to the existing institutions. It also do not replace the role of the already existing legal and administrative framework in the form of courts legislature and executive bodies and other institution. The National Human Rights Commission of India was set up in India under the Protection of human Rights Act 1993. The primary function of National Human Rights Commission is to conduct inquiries into violation of human rights. It conducts inquiries about:

- Violation of rights to life, liberty, equality and dignity.

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ABSTRACT



al Livelihoods and Biodiversity Conservation: A Study in Similipal Biosphere Reserve of Odisha

Durga Prasad Panda¹ & Basanta Kumar Mohanta^{1,2}

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Abstract

Rapid loss of biological diversity is caused by overuse of natural resources and changing climate as a result of global warming. The establishment of protected areas around the world, which is a crucial step in attempts to conserve biodiversity, is largely intended to stop additional extinctions of species by limiting human use of natural resources. The sixth largest biosphere reserve in the nation and a significant component of the World Network of Biosphere Reserves is the **Similipal Biosphere Reserve (SBR)** the State of Odisha in India. The growing human population, which directly depends on the reserve for its survival is putting increasing strain on the reserve at the moment. The study is going to discuss about the goal and gain a thorough understanding of the issues facing the SBR as well as to identify and examine several elements that affect how dependent the villages near the reserve are on the exploitation of non-timber forest products (NTFPs). The findings indicate that economically struggling communities and villages with more male residents will likely take more NTFPs from the reserve. NTFP extraction is more likely to be higher in transitional and buffer zone villages than in core zone villages. The solution to this issue is commonly regarded as creating appropriate and efficient local institutions that promote biodiversity conservation, livelihoods, and community behaviour.

Key Words- Biodiversity, Odisha, Natural Resources, Livelihood, NEFT

Global Warming and it's effect on Asia's 2nd largest Biosphere "Similipal"

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Abstract

Global warming is the long term warming of the planet's overall temperature. Nowadays by human evil activities our natural living place is getting hotter and hotter. The change in climatic condition is a result of global warming. The burning of fossil fuel, cutting down of trees etc. causes the temperature of the earth to increase. High temperature changes the weather pattern, Causing the dry areas to get dryer. Thus, increasing the frequency of disasters like floods, draughts etc. Global warming the long term heating of earth's surface observed since the pre-industrial period (1850-1900). The Similipal national park and tiger reserve is spread out over 2750 Sq. Km and is known for it's tiger and elephant population and for Orchid varieties. The reserve is also home to a large variety of flora and fauna including 304 species birds, 60 species of reptiles, 21 species amphibians, 38 species of fishes, 94 species of Orchids and 464 species of butterflies. The government of India declared Similipal to be biosphere reserve in 1994 and UNESCO added the National park to it's list of biosphere reserve 2009. The prolonged dry spell further spread the fire quickly to other areas. Disasters like the Similipal wild fire destroy forests, which are the most effective carbon sink.

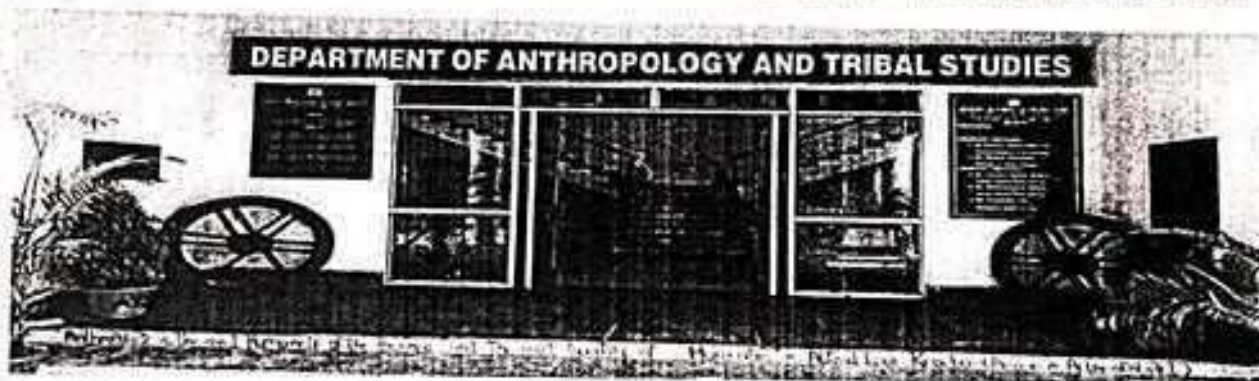
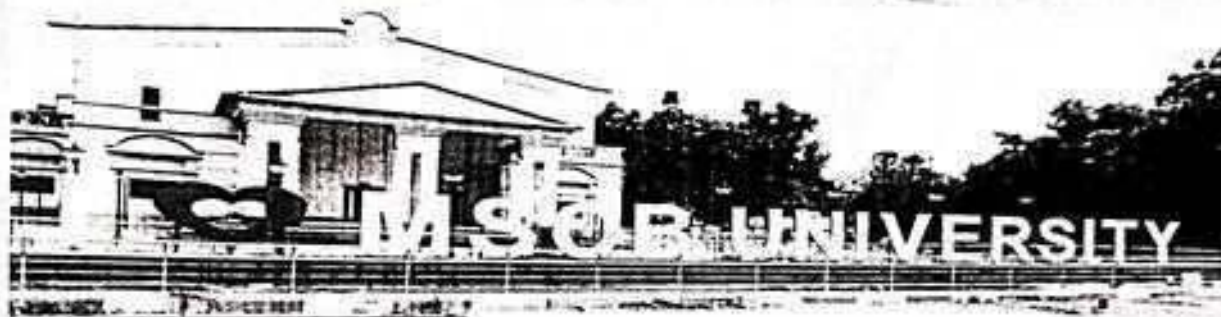
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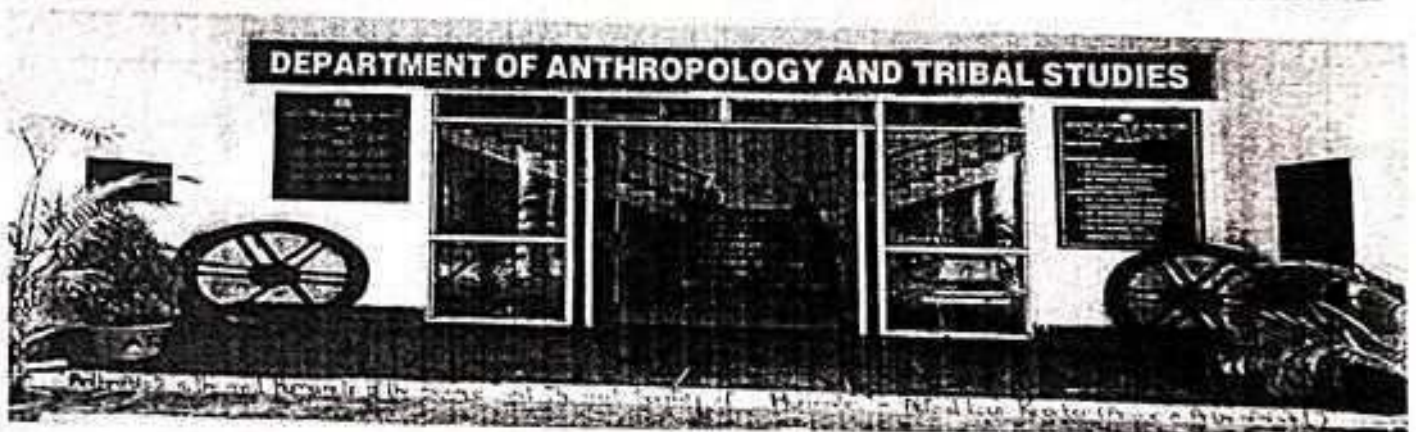
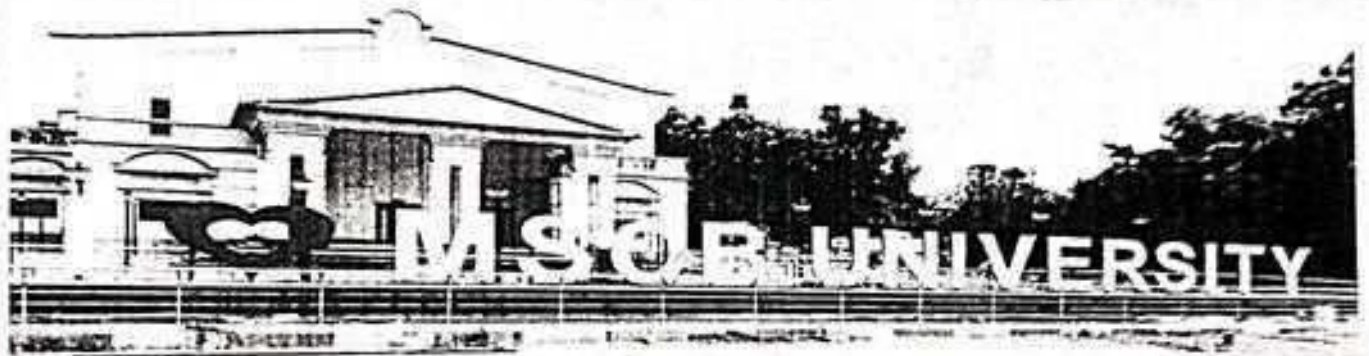
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Transformation of Tribal women in India

Ranjita Biswal

Department of Political Science, Kaptipada Degree College, Nuasahi, Mayurbhanj

When we are observing the Amrit Mahotsaba of Indian Independence it is a good time to reflect how we can accelerate our achievement for sustainable Development goal and transformation of different communities. Although our country continues to make rapid progress on many fronts yet we need more to be focused on tribal Development. Progress of Country depends on development of women. Tribal women are very much neglected in their society due to ritual rigidity and illiteracy. India is a heterogeneous society. There are many religions, languages, castes and tribes in India having many traditions and customs. Much emphasis on their development was not given before independence. After Independence many plans and focus are given for the development of Tribal people. When these people are socially and economically developed their transformation will be possible. I want to discuss how much tribal women have achieved progress so that their transformed can be possible in a caste rigidity of their society.

The tribal population in India, that constitutes 8.6% of India's total population (per the 2011 census), is amongst one of the most disadvantaged due to a host of factors, such as poverty, illiteracy, malnutrition, health problems, geographic isolation and lack of access to services. There are 400 tribal groups in Indian Society. These groups are undergoing continuous changes in their life due to spread of education after India achieved Independence. But Tribal women have been lacked behind.

CHANGING PATTERN OF TRIBAL WOMEN REPRESENTATION IN PANCHAYATI RAJ SYSTEM



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CHANGING PATTERN OF TRIBAL WOMEN REPRESENTATION IN PANCHAYATI RAJ SYSTEM

(Proceedings of UGC Sponsored National Seminar held on 7th Dec. to 8th Dec. 2016)



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Women Representation in Panchayati Raj



Ranjita Biswal
Lect. In Pol. Sc.
Kaptipada College, Nua sahi

Panchayats have been the backbone of the Indian Villages since the beginning of recorded history. Gandhi, the father of the nation in 1946 had aptly remarked that the Indian Independence must begin at the bottom and every village ought to be a Republic or Panchayat having powers. Gandhiji's dream has been translated into reality with the introduction of the three-tier Panchayati Raj system to ensure people's participation in rural reconstruction. From 2 October 1959 when the first Panchayat Raj Institution was inaugurated, in 24 April 1993 when the 73rd Amendment Act came into force, it has been an uncertain and undulating journey for panchayats.

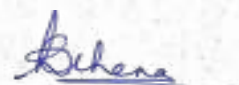
Women And Panchayati Raj :-

It is argued that women need to be 'empowered' in the realm of political decision-making so as to facilitate their real empowerment. About One Million Women entered panchayats after 73rd constitutional Amendment Act. It is a known fact that 40 percent of the elected women represented the marginalized sections and about 70 percent women representatives were illiterate and most of them had no previous political experience. Therefore, It was but natural that there was a wide spread apprehension that women will be manipulated by men. However, in spite of several instances of such manipulation and capitulation by women, the presence of such a large number of women in panchayats has indeed had a deep impact on gender equity. The occupation of the marginalized women of elected seats and chair person's posts in grass root democratic governments is a huge social and political revolution, the significance of which would take at least a generation of fully unfold. There are a huge number of panchayats working in different circumstances, the extent of empowerment of women vary from

process for a change in gendered power relations allowing them to slowly but steadily break the shackles of existing boundaries.

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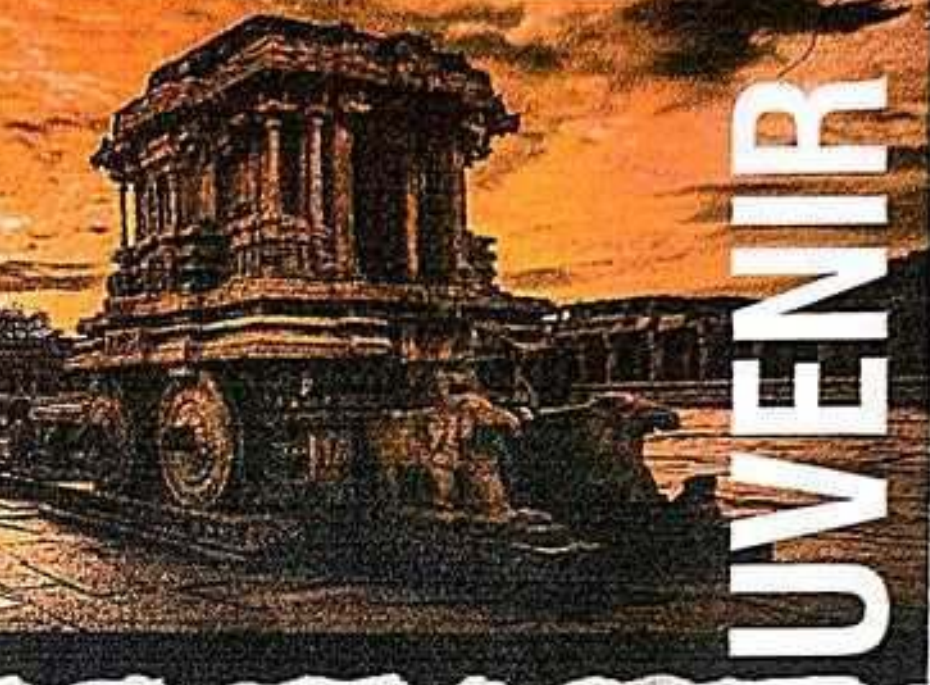
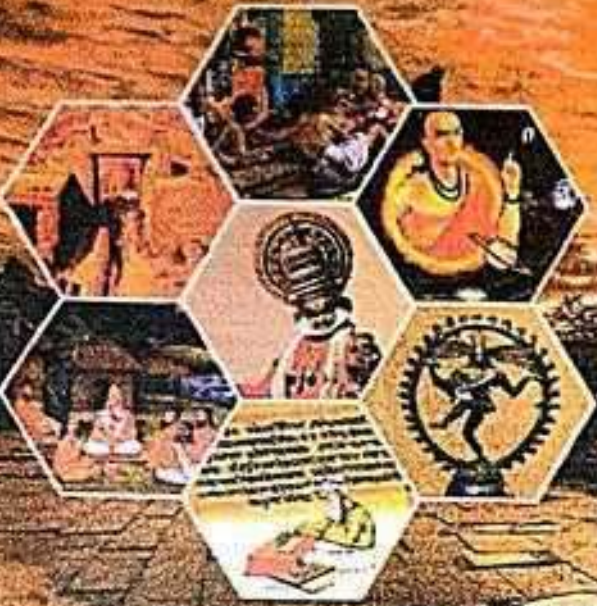
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madhyam, Khalu Dharma, Dharma Sadhnam which means body is mean of achieving the great objectives of meaningful life. The present paper focuses on the preventive, promotive and curative aspect of yoga as natural health measures which may prove as beneficial for sustainable well-being.

NCD in the Present Scenario: It's Time to Change the Behavior

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Abstract

ICMR along with Public Health Foundation of India (PHFI) and Institute for Health Metrics & Evaluation (IHME) published state-level disease burden reports mapping the pattern of disease burden during 1990 to 2016 which showed the rising burden due to non-communicable diseases. Over the past century, India has transitioned from an era dominated by disease burden attributed to infectious diseases, childhood and maternal deaths to an era of lifestyle disease-related chronic diseases – Non-communicable Diseases (NCDs). In 2017, India witnessed 61.8 per cent deaths due to no communicable

diseases. Mahatma Gandhi led an extremely simple and altruistic way of life, setting an ideal example for every one of us to remain healthy. Not just his reasoning of truth and peacefulness has motivated us all over the world, but his actions keep on inspiring us to lead a healthy way of life in the book "Key to Health (1948)". The interventions for NCDs and their risk factors today focus on health promotion,

prevention, treatment and rehabilitation. Policy interventions can help in reducing exposure to behavioural risk factors. Additionally, it is indispensable to provide an enabling environment so that individuals can support their modified lifestyle. The National Programme for Prevention and Control of Diabetes, Cardiovascular Diseases, Cancer and Stroke (NPCDCS) emphasizes the above approach. India has committed to achieve the WHO global NCD targets by 2025 and the Sustainable Development Goals by 2030. According to the World Health Organization (WHO), there are four major risk factors for NCDs – alcohol, tobacco, poor diet intake and lack of physical activity. ICMR/NCDIR, through its research programmes, measures and monitors major NCDs and NCD risk factors towards developing appropriate interventions and measurement of their impact.

Human Lifestyle, Holistic Health & Indian Knowledge System

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Abstract

The National Institutes of Health classifies yoga, a 3,000-year-old tradition, as a type of complementary and alternative medicine because it promotes a holistic approach to health. Maharshi Patanjali in Yogasutra explains the bahirang sadhan and he says that it is associated with the first five limbs of the ashtang yoga- Yama, Niyama,

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INTERNATIONAL SEMINAR

Topic:- Digital India:- Role of digitalisation in sustainable development

Organised by IQAC

Kaptipada degree college, Nuasahi

Presented by

Mrs. Namita Behera

Lect. in Education

Kaptipada degree college, nuasahi

CONTENT (plan of talk)

1. Abstract
2. keywords
3. Introduction
4. what is Digital India
5. Objectives of digital India
6. challenges of digital India
7. How digitalization is supporting sustainable development
8. sustainable development in the digital age
9. Advantages of digital India mission
10. Conclusion
1. ABSTRACT:-

Digital India is a flagship programmes of the government of India with a vision to transform India into a digitally empowered society and knowledge economy. Digitalization provides access to an integrated network of unexploited big data with potential benefits for society and the environment. The development of smart systems connected to the Internet of things can general unique opportunity to strategically address challenges associated with the United Nations sustainable Development Goals (SDGs) to ensure an equitable environmentally sustainable and healthy society. This

Perspective describes the opportunity that digitalization can provide towards building the sustainable society of the future. smart technology are envisioned as game changing tools, whereby their integration of the food water -energy nexus-

- * Sustainable food production
- * Access to clean and safe potable water


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This blog is part of a series organised in conjunction with the 19th global development conference. digital technologies can make an enormous contribution to sustainable development. This column the winning entry in the 2019 international youth blog competition organised by GDN and its partners outlines five notable areas in which digitalization is improving people's lives.

Digitalization is playing a significant role in sustainable development and having a big impact on people's lives. To accelerate progress towards the 17 sustainable Development goals established in 2015, it is crucial to use the full potential of digitalization with active digital cooperation and interactions between researchers and policy makers. Our approaches to addressing global challenges should contribute to evolve just as our farmland, our ecosystem and our urban spaces are changing.

In what follows I outline various scientifically backed digital approaches that are helping and can help to step up sustainable development efforts. The research I show case here hence is summarised in the form of five approaches to how digitalization can strengthen cooperation between multi-stakeholders for sustainable development.

9. SUSTAINABLE DEVELOPMENT IN DIGITAL AGE:-

An important question that is increasingly being addressed by international regional as well as state and non-state actors is how digital technology can fundamentally help us realise the sustainable development goals.

- The most recent attempt to tackle this issue came from the high level panel on digital cooperation that provides in its reports 'The age of digital interdependence'. A set of recommendations intended to guide governments, companies and individuals in making policy choices in our sustainable digital future. Other initiatives have also emerged in the past. In 2018 the annual high-level political forum on sustainable development tasked with the review and follow-up of the SDGs issued a ministerial declaration where it acknowledged that digitalization and emerging technologies in particular the ICTs could play a role in achieving the SDGs under review. It also highlighted the need to act proactively in order to address the digital divides, the impact of the internet, data, artificial intelligence and other transformative technologies in the SDGs was also addressed by the United Nations General Assembly.

10. CONCLUSION :-

It is estimated that a campaign like Digital India can uplift the economy of India by one trillion and now the government is working towards transforming it into a five trillion economy. The digital literacy of India has increased too. It has made us all survive times like a pandemic.

Thus digitalization could be used as a tool for enhancing the sustainability of the global economy. Digital technology with their enhanced connectivity and networking are revolutionizing society, allowing for more communication, services and trades.

Thank u



Ancient Science of India

Sujata Pradhan, H.O.D, Botany
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Science and technology have played a critical role in the evolution of human society. Humans have had a desire to observe and understand nature since prehistoric times in order to control and manipulate nature for their own benefit and welfare. Since ancient times, India has had a glorious culture of education, science, and technology, and has made significant contributions in the fields of astronomy, arithmetic, geometry, metallurgy, the ayurvedic system of medicine, and surgery.

Significant Science and Technology Discovery in Ancient India

Idea of Zero

- Aryabhata, a mathematician, was the first to create a symbol for zero, and it was through his efforts that mathematical operations such as addition and subtraction began to use the digit zero.
- The concept of zero and its incorporation into the place-value system also allowed for the writing of numbers of any size using only ten symbols.

Decimal System

- India invented the decimal system, which uses ten symbols to represent all numbers. In this system, each symbol was assigned a positional value as well as an absolute value.

Numerical Notations

- India developed a system of different symbols for each number from one to nine as early as 500 BCE.

Binary Numbers

- The basic language in which computer programs are written is binary numbers. Binary is essentially a set of two numbers, 1 and 0, the combinations of which are known as bits and bytes.

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- The Vedic people were aware of the processes of fermenting grain and fruits, tanning leather, and dyeing.
- By the first century AD, mass production of metals such as iron, copper, silver, and gold, as well as alloys such as brass and bronze, was underway.
- The iron pillar in the Qutub Minar complex demonstrates the high quality of alloying that took place.
- Alkali and acids were created and used to make medicines. This technology was also used in other crafts such as dyeing and colouring.
- Dyeing textiles was popular. The quality of colour is reflected in the Ajanta frescoes. These paintings have survived to the present day.

Geography

- People were compelled to study geography as a result of the constant interaction between man and nature.
- Though the people were aware of their own physical geography, as well as that of China and Western countries, they were unaware of their position on the globe and the distances between countries.
- Indians also helped with shipbuilding. The Indians were unfamiliar with voyages and navigation during the ancient period.
- However, the remains of a dockyard at Lothal in Gujarat show that trade by sea flourished in those days.
- With the development of the concept of tirtha and tirtha yatra in the early medieval period, a vast amount of geographical information was accumulated.
- They were eventually compiled as Puranas. Separate sthala puranas were also compiled in many cases.

Conclusion

In the presence of scientists such as Varahamihir, Aryabhatta, and Nagarjuna, ancient India was undeniably technologically advanced in the fields of mathematics, medicine, and physics. The Indus Valley's contemporary civilizations were not as scientific as the Indus. With this, almost all of ancient India was technically and economically self-sufficient, and as a Vishwaguru, India was the world's leader.



Laxman Naik The Tribal Hero of Malkanagiri

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Abstract:-

The Indian freedom struggle saw many mighty heroes. Sahid Laxman Naik was among them just a small figure, but his contribution so large cannot be ignored. The Indian National Movement was a many splendoured movement encompassing the political activities of the diverse Indian people. The tribal people in different regions of India played a significant role in its mass phase after 1918. In history of Indian freedom struggle specially in Odisha, we remember the names of Chakara Bisoi of Ganjam; Dharanidhar Naik of Keonjhar who was a Bhuyan Leader; Bhima Bhoi of Redhakhol, the Kondha social reformer, Poet and religious preacher, founder of Mahima Dharma. In this paper I want to focus role of Tribal leader Laxman Naik in Freedom Movement in Odisha and to make him a legendary figure in Odisha that he deserves to be better known in the rest of our country. Sahid Laxman Naik was an embodiment of Patriotism of the tribal people of Odisha. For his social work, Political activity and practitioner of Gandhian thought, Laxman Naik known as "Gandhi of Malkanagiri". He is famous for his revolutionary freedom movement, brave resistance against British Rule and for great sacrifice of life.

Introduction:- The spark of the tribal revolt against the British regime was seen in the Ghumsar region of Ganjam in southern Odisha against exorbitant Taxes. It was resisted by Raja Krishna Bhanja with the support of countless Tribal men. Another tribal revolt was started by Narayan Dev, the Raja of Parlakhemundi who opposed British regime. About thirty tribal patriots died in this revolt. Another fierce revolt against the British was known as Paik Rebellion in 1817 of Khurdha region under the Baxi Jagabandhu. The Kandha uprising of Ghumsar deeply affected the neighboring states. The Khond of Baud state also revolted against their own Raja and against British rule in 1837. Chakra Bisoi was another freedom fighter who led the Khonds in their struggles. In 1868, the Bhuyan tribals of Keonjhar rebelled against their tyrant Raja Dhanaurjay Bhanja against the British Government. In the beginning of twentieth century, the famous tribal leader Birsa Munda fought against British who wanted to end the Queen's Rule on the Indian Soil. In 1942 during the August Revolution all tribal men and women of Koraput wholeheartedly joined the freedom struggle and destabilized the British administration. Laxman Naik was himself the greatest manifestation of such anti-British attitude. But the British Govt. had crushed the entire revolts inhuman manner.


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Conclusion:-He was a patriot in true sense and loved his country and his people. He is a brave hero not only among the tribals but also for all countrymen. His sacrifice and dedication is an inspiration to all. Laxman Naik was a living symbol of selfness. As a true follower of Gandhi he was a votary and worshiper of Non-violence. He dreamed of a free and fair society, without exploitation he wanted life to be dignified, complete without fear. He is great and his patriotism is great for whom motherland is superior to heavens. Death could never overtake him. He will remain immortal for ages, in the minds and hearts of local people. Nation have not accorded due respect as any other freedom fighter. So there is need of more research and examination to explore the ideologies of martyr Laxman Naik which would be proper respect.

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Transformation of Tribal women in India

By

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Abstract:

When we are observing the Amrit Mahotsava of Indian Independence it is a good time to reflect how we can accelerate our achievement for sustainable Development goal and transformation of different communities. Although our country continues to make rapid progress on many fronts yet we need more to be focused on tribal Development. Progress of Country depends on development of women. Tribal women are very much neglected in their society due to ritual rigidity and illiteracy. India is a heterogeneous society. There are many religions, languages, castes and tribes in India having many traditions and customs. Much emphasis on their development was not given before Independence. After Independence many plans and focus are given for the development of Tribal people. When these people are socially and economically developed their transformation will be possible. I want to discuss how much tribal women have achieved progress so that their transformed can be possible in a caste rigidity of their society.

The tribal population in India, that constitutes 8.6% of India's total population (per the 2011 census), is amongst one of the most disadvantaged due to a host of factors, such as poverty, illiteracy, malnutrition, health problems, geographic isolation and lack of access to services. There are 400 tribal groups in Indian Society. These groups are undergoing continuous changes in their life due to spread of education after India achieved Independence. But Tribal women have been lacked behind.

Tribal women, comprising 47% of India's tribal population, are deeply connected to their communities and possess a profound understanding of their ecosystem. Time and again, they have established their ability to effect behavioral change on the ground and proven to be powerful community influencers. Studies have shown that tribal women, as culture keepers and archivists of ancient tribal practices and traditional knowledge, also possess valuable insights on larger issues such as the climate crisis, forests, and sustainability. Due to various measure adopted by Govt. of India and state Govt. also the empowerment of women have been achieved. Instead of various programmes were undertaken but Tribal women development yet not achieved as we expect. Still we Govt. are trying to go ahead in respect their progress.

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Skill Development and Employment Opportunity in India

By

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The growth of unemployment in India is very high. Every year lakhs of Graduates and Postgraduates, professional students are passing from different institutes always demand for employment. But due to lack of skill they are not employable. Skills and Knowledge are driving forces of economic growth and social for any country. Countries with higher and better levels of skills can effectively face the challenges. Potentially, the target group for skill development comprises all those in the labour force, including those entering the labour market for the first time (12.8 million annually), those employed in the organized sector (26.0 million) and those working in the unorganized sector (433 million) in 2004-05. The current capacity of the skill development programs is 3.1 million. India has set a target of skilling 500 million people by 2022. The main objective of the Skill India programme is to provide adequate training in market-relevant skills to over 40 crore youths by 2022.

India has a literacy rate of around 70% and only 20% of them are employable. Literacy is not just restricted to education but even broadens to the concept of skills, which comprises technical expertise, vocational skills, transferrable skills, digital skills, and other such knowledge and abilities required for employment and livelihood. According to a survey, only 25% of the Indian workforce has undergone a skill development program, and India needs a higher number of skilled workforces.

The Ministry of Skill Development and Entrepreneurship (MSDE) is accountable for coordinating skill development activities in India. It has supported various organizations like National Skill Development Corporation (NSDC), which aims to promote skill development in the country by establishing institutes across the country and National Skill Development Agency (NSDA), which seeks to coordinate the efforts of the government and the private sector and aid in skill development.

Hon'ble Prime Minister Shri Narendra Modi launched the Skill India Mission, under the Ministry of Skill Development and Entrepreneurship on 15 July 2015, which aims to train over 40 crore people in India in different skills by 2022. The mission seeks to vocational training and certification of Indian youth for a better livelihood and respect in the society. Various initiatives under this campaign are National Skill Development Mission, National Policy for Skill Development and Entrepreneurship, 2015. Out of many Schemes following are important.


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Digital India Programme and its achievement

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Government of India has launched Digital India Programme with the vision of transforming India into a digitally empowered society. It is flagship programme of Union Government which has been launched on 1st July 2015 by Hon'ble Prime Minister Sri Narendra Modi for a knowledge based economy, by ensuring digital access, digital inclusion. The programme is centered on three key vision areas, namely digital infrastructure, e-governance and e- services on demand. The main goal is to ensure that digital technologies improve the life of every citizen to expand India's digital economy and also creating investment and employment opportunities, digital technological capabilities in India. After launch of such scheme it has been popular among all the people which reduced the distance between Government and citizen and also it provides services directly to the beneficiaries in a transparent and corruption free manner. So India has emerged as one of the leading nation of the world to use such technologies for the betterment of people and sustainable development in society. We have many challenges and opportunities for implementation. Now I want focus different schemes which are beneficial for people.

Following key initiatives have been undertaken through Digital India Programme.

1. Aadhar: Today Aadhar plays a prominent role in every cases for verification of authenticity. Aadhar provides 12 biometric and demographic based identity. By the use of this Aadhar delivery of Financial and other subsidies easily possible without any corruption so people get benefited.
2. Common service centre:- through CSC government offering business services in digital mode in rural and urban areas. Over 400 digital services are being offered by these CSCs, so far 5,21 lakh CSCs are now functioning across country.
3. UMANG is another digital mobile application (Unified Mobile application for New-age Governance) which provides government services to citizen through mobile, like bill payments etc
4. UPI (Paytm, Phone Pay, Bhim, and Google Pay) is other important Digital services provided government for easy online payment this has been linked every Banks operated in India.

Biswal



Skill Development and Employment Opportunity in India

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The growth of unemployment in India is very high. Every year lakhs of Graduates and Postgraduates, professional students are passing from different institutes always demand for employment. But due to lack of skill they are not employable. Skills and Knowledge are driving forces of economic growth and social for any country. Countries with higher and better levels of skills can effectively face the challenges. Potentially, the target group for skill development comprises all those in the labour force, including those entering the labour market for the first time (12.8 million annually), those employed in the organized sector (26.0 million) and those working in the unorganized sector (433 million) in 2004-05. The current capacity of the skill development programs is 3.1 million. India has set a target of skilling 500 million people by 2022. The main objective of the Skill India programme is to provide adequate training in market-relevant skills to over 40 crore youths by 2022.

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Pradhan Mantri Kaushal Vikas Yojana (PMKVY), Skill Loan scheme, Rural India Skill, Capacity Building Scheme, Udaan etc. Pradhan Mantri MUDRA Yojana which aims to provide loans to the needy and poor youths of the state to empower their skills and in the employment sector. Under the scheme, students will be trained through six months and one-year employment linked programs in partnership with Team Lease University. The Govt. of Odisha has also launched many skill development Programmes for creating the educated youth employable.

Skill development is a vital tool to empower people, to safeguard their future and for the overall development of an individual. It is an important aspect that enhances employability in today's globalization. Skills are as essential as one's academic status. Education and skills should now go hand in hand. They are the roots behind the economic growth and community development of a country.

In this context, the acquisition of education and skills can lead to industrial advancement, economic diversification, innovation, technological evolution and overall development of the country.



Bhena

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