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Ethical Dimensions of Yoga and Meditation: Integrating Mindfulness with Moral Value

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Abstract:

This study explores the ethical dimensions of yoga and meditation, focusing on the integration of mindfulness with moral values. Through a comprehensive review of literature and philosophical analysis, the objectives are to elucidate the relationship between mindfulness practice and ethical behavior, examine the foundational principles of yoga philosophy, and identify practical approaches for integrating moral values into mindfulness-based practices. Methodologically, a qualitative approach is employed, drawing upon classical texts such as the Yoga Sutras, Bhagavad Gita, and teachings of prominent yogic philosophers. Contemporary research on mindfulness, moral psychology, and virtue ethics is synthesized to provide a multifaceted perspective. The findings reveal that yoga and meditation serve as powerful tools for cultivating ethical awareness and behavior by enhancing self-awareness, empathy, and compassion. Mindfulness practices promote the development of moral virtues such as non-harming (ahimsa), truthfulness (satya), and self-discipline (tapas), which are foundational to yoga philosophy. Furthermore, the integration of moral values into mindfulness-based interventions enhances their effectiveness in promoting holistic well-being and ethical living.

Keywords: Yoga, meditation, Ethical dimensions, Mindfulness, Moral values.

Introduction:

In the pursuit of holistic well-being and spiritual enlightenment, yoga and meditation have transcended their ancient roots to become globally recognized pathways to inner peace and self-discovery. While celebrated for their physical and mental benefits, the ethical dimensions of these practices remain vital

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yet sometimes overlooked. This article explores the intricate relationship between mindfulness and moral values within the realm of yoga and meditation. Originating from ancient India, yoga encompasses a multifaceted system extending beyond physical postures to include ethical principles known as yamas and niyamas, outlined in texts like the Yoga Sutras of Patanjali, serving as moral imperatives for spiritual growth. Similarly, meditation, with its focus on cultivating awareness and mental clarity, offers fertile ground for exploring and reinforcing moral values such as compassion, integrity, and non-violence. By examining the convergence of mindfulness practices with ethical teachings, this article illuminates how yoga and meditation serve as transformative tools for aligning one's inner moral compass with outward actions, with implications for personal development and fostering a more compassionate society.

Objectives:

1. Investigating the foundational principles of yoga and meditation as pathways for cultivating ethical behavior and moral values.
2. Exploring the interplay between mindfulness practices and the development of virtues such as compassion, integrity, and non-harming within individuals and communities.
3. Analyzing the practical applications of integrating ethical considerations into yoga and meditation practices to foster personal growth, social harmony, and spiritual well-being.

Method and materials:

Employing a qualitative approach, this study draws upon classical texts like the Yoga Sutras and Bhagavad Gita, alongside insights from prominent yogic philosophers. A comprehensive review of literature and philosophical analysis synthesizes contemporary research on mindfulness, moral psychology, and virtue ethics to explore the integration of moral values into mindfulness-based practices.

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Unveiling Yoga and Meditation: Gateways to Ethical Living and Moral Growth:

The Yoga Sutras of Patanjali serve as a timeless guide to the ethical dimensions of yoga and meditation. Rooted in ancient wisdom, they illuminate the transformative potential of mindfulness in aligning individuals with moral values, fostering ethical behavior, and nurturing inner harmony.

- I. **Exploration of Yogic and Meditative Philosophies** : The foundational principles of yoga and meditation, elucidating their roles as pathways for fostering ethical behavior and moral values. This exploration pays homage to Patanjali's Yoga Sutras, a seminal text in yoga philosophy, which expounds the eightfold path of Ashtanga Yoga. Within this framework, the Yamas and Niyamas emerge as the initial two limbs, furnishing practitioners with ethical precepts. Patanjali articulates in Yoga Sutra 2.30, "ahimsā-satyāsteya brahmacaryāparigrahā yamāḥ", delineating the five Yamas—non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness. Similarly, Yoga Sutra 2.32 emphasizes the five Niyamas, including purity, contentment, austerity, self-study, and surrender to the divine ("śauca samtoṣa tapasaḥ svādhyāyeśvara praṇidhānāni niyamāḥ"). This investigation extends to meditation practices, particularly within Buddhist traditions, which underscore moral virtues like compassion, loving-kindness, and equanimity. Such virtues, integral to mindfulness cultivation, serve as guiding principles for ethical living. Through referencing Patanjali's Yoga Sutras and citing scholars such as Feuerstein and Bryant, this inquiry elucidates how yoga and meditation intersect to integrate mindfulness with moral values, aligning with the specified objective.
- II. **Empirical Investigation of Ethical Outcomes** : In Patanjali's Yoga Sutras, the ethical principles, known as the Yamas and Niyamas, serve as foundational guidelines for the practice of yoga. Patanjali emphasizes the importance of ethical conduct (Yamas) and personal observances (Niyamas) as essential components of the yogic path. One of the key ethical principles highlighted "by Patanjali is ahimsa, which means non-violence

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or non-harming. In Sutra II.35, Patanjali states: *ahimsa pratisthayam tat-sannidhau vaira-tyagah*” (**Translation: “In the presence of one firmly established in non-violence, all hostilities cease.”**) This sutra suggests that the practice of ahimsa creates an atmosphere of harmony and non-conflict. Through empirical investigation, we aim to explore the ethical outcomes associated with the cultivation of ahimsa and other ethical principles in the practice of yoga and meditation. By conducting surveys, interviews, or experimental studies with practitioners, we can assess the impact of yoga and meditation on ethical behavior and moral values. For example, we may measure changes in levels of aggression, empathy, compassion, and prosocial behavior before and after engaging in regular yoga and meditation practices. Additionally, qualitative research methods can be employed to explore how practitioners perceive and embody ethical principles in their daily lives, drawing insights from their experiences with Patanjali’s teachings on ethics.

Through this empirical investigation, we seek to provide evidence for the effectiveness of yoga and meditation as pathways for cultivating ethical behavior and moral values, as elucidated in the Yoga Sutras of Patanjali.

- III. **Integration of Theory and Practice** : To investigate the foundational principles of yoga and meditation as pathways for cultivating ethical behavior and moral values, with a focus on the integration of theory and practice, we turn to the Yoga Sutras of Patanjali. Patanjali’s Yoga Sutras provide a comprehensive guide to the practice of yoga, encompassing both physical postures (asanas) and ethical precepts (yamas and niyamas). In the Yoga Sutras, Patanjali outlines the eight limbs of yoga, known as Ashtanga Yoga, which include ethical guidelines for moral conduct (Yamas) and personal observances (Niyamas). These ethical principles serve as the foundation for the practice of yoga and meditation, guiding practitioners toward virtuous living and inner transformation. Patanjali emphasizes the integration of theory and practice in

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yoga, stating in Sutra 1.2: “Yogash chitta vritti nirodhah” (Yoga is the cessation of the fluctuations of the mind). This sutra highlights the central aim of yoga as the control and mastery of the mind, leading to clarity, concentration, and ultimately, liberation from suffering. Patanjali elaborates on the ethical principles of yoga in the Yamas (restraints) and Niyamas (observances), which include:

- Ahimsa (non-violence): “By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.” (Sutra 1.33)
- Satya (truthfulness): “When one is firmly established in speaking truth, the fruits of action become subservient to him.” (Sutra 2.36)
- Asteya (non-stealing): “When non-stealing (asteya) is established, all jewels, or precious things, present themselves.” (Sutra 2.37)
- Brahmacharya (moderation): “When one is confirmed in non-lust (brahmacharya), there comes a fitness of the mind for the attainment of Yoga.” (Sutra 2.38)
- Aparigraha (non-possessiveness): “From contentment and benevolence of consciousness results unexcelled happiness.” (Sutra 2.42)

By integrating these ethical principles into the practice of yoga and meditation, practitioners cultivate a harmonious relationship with themselves, others, and the world around them. This integration of theory and practice enables individuals to embody moral values such as compassion, truthfulness, non-violence, moderation, and non-possessiveness in their daily lives, fostering personal growth and societal well-being.

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Mindful Virtue: Nurturing Compassion, Integrity, and Non-Harming in Individuals and Communities:

The ancient texts of the Patanjali Yoga Sutras and the Bhagavad Gita, along with insights from prominent yogic philosophers, illuminate the profound connection between mindfulness practices and the cultivation of virtues. This objective explores how yoga and meditation foster compassion, integrity, and non-harming, shaping individuals and communities alike.

- I. **Patanjali Yoga Sutras :** The Yoga Sutras of Patanjali provide foundational principles for yoga practice, including ethical guidelines known as the Yamas (restraints) and Niyamas (observances). Patanjali emphasizes the importance of ahimsa (non-violence), satya (truthfulness), and asteya (non-stealing) as fundamental moral values (Sutra 2.30). Through the practice of mindfulness in yoga, individuals cultivate these virtues, nurturing compassion (ahimsa), integrity (satya), and respect for others' possessions (asteya).
 - **Compassion through Mindfulness :** Explore how the practice of mindfulness, as outlined in Patanjali's Yoga Sutras, cultivates compassion within individuals. Patanjali emphasizes the importance of compassion (karuna) as a guiding principle in yoga practice. As stated in Yoga Sutra 1.33, "By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness."
 - **Integrity and Ethical Conduct :** Investigate how mindfulness practices encourage integrity and ethical conduct in both personal and societal contexts. Patanjali's Yoga Sutras emphasize the concept of yama, which includes moral precepts such as ahimsa (non-violence), satya (truthfulness), and asteya (non-stealing). In Yoga Sutra 2.30, Patanjali states, "Non-violence, truthfulness, abstention from stealing, continence, and absence of greed for possessions beyond one's need are the five observances."

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- **Non-Harming (Ahimsa) as a Core Value** : Examine the centrality of ahimsa, or non-harming, in both mindfulness and moral values. Patanjali underscores ahimsa as the foundation of ethical living in Yoga Sutra 2.35, “When non-violence in speech, thought, and action is established, one’s aggressive nature is relinquished and others abandon hostility in one’s presence.”
 - **Promoting Collective Well-being** : Discuss how the integration of mindfulness with moral values extends beyond individual well-being to foster harmony and non-harming within communities. Patanjali’s teachings highlight the interconnectedness of all beings and the importance of collective welfare. As expressed in Yoga Sutra 2.46, “Steadiness of mind comes through the practice of friendliness, compassion, gladness, and indifference toward happiness, suffering, virtue, and vice.”
 - **Application in Contemporary Society** : Explore the relevance of mindful virtue in addressing contemporary ethical challenges and promoting social justice. By drawing on insights from Patanjali’s Yoga Sutras, practitioners can develop a holistic approach to ethical living that integrates mindfulness with compassion, integrity, and non-harming, thereby contributing to the well-being of individuals and communities alike.
- II. **Bhagavad Gita** : The Bhagavad Gita, a revered Hindu scripture, presents teachings on dharma (duty) and righteousness in the context of self-realization and spiritual evolution. In Chapter 6, verse 5, Lord Krishna instructs Arjuna on the importance of self-discipline and self-control in the practice of yoga: “One must lift oneself by one’s own efforts, and should not degrade oneself.” This verse emphasizes the cultivation of personal integrity and inner strength through mindfulness practices, contributing to the development of virtuous character.
- III. **Teachings of Prominent Yogic Philosophers**: Yogic philosophers such as Swami Vivekananda and B.K.S. Iyengar have elaborated on the ethical dimensions of yoga and

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meditation in their teachings. Vivekananda emphasized the transformative power of meditation in purifying the mind and awakening higher moral consciousness. He stated, “Meditation can turn a beast into a saint” (Vivekananda, Complete Works, Vol. 4). Similarly, Iyengar emphasized the integration of mindfulness with ethical conduct, stating, “Yoga allows you to rediscover a sense of wholeness in your life, where you do not feel like you are constantly trying to fit broken pieces together” (Iyengar, Light on Life).

By integrating the wisdom of the Patanjali Yoga Sutras, Bhagavad Gita, and teachings of prominent yogic philosophers, the objective of this article is to explore how mindfulness practices in yoga and meditation foster virtues such as compassion, integrity, and non-harming, both at the individual level and within communities.

Unveiling the Transformative Power: Ethical Integration in Yoga and Meditation for Personal, Social, and Spiritual Flourishing:

Drawing from the timeless wisdom of the Patanjali Yoga Sutras, the Bhagavad Gita, and insights from prominent yogic philosophers, this article explores the profound Ethical Dimensions of Yoga and Meditation. Delving into practical applications, it examines how integrating mindfulness with moral values cultivates personal growth, social harmony, and spiritual well-being.

- I. **Yoga Sutras of Patanjali** : The Yoga Sutras, attributed to the sage Patanjali, serve as a foundational text for understanding the philosophical and practical aspects of yoga. Patanjali emphasizes the importance of ethical principles, known as the yamas (restraints) and niyamas (observances), as fundamental guidelines for yogic practice. For instance, in Sutra 2.30, Patanjali states, “Ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacharya (celibacy or moderation), and aparigraha (non-possessiveness) are the five yamas.” This highlights the ethical

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framework within which yoga is to be practiced, emphasizing virtues such as non-violence and truthfulness as essential for personal growth and spiritual evolution.

- **Analyzing Practical Applications:** This objective entails examining how ethical considerations, as outlined in Patanjali's Yoga Sutras, can be practically integrated into yoga and meditation practices. Patanjali's Yoga Sutras provide a foundational text for understanding the philosophical and practical aspects of yoga, including its ethical dimensions. For example, in the Yoga Sutras, Patanjali outlines the eight limbs of yoga, known as Ashtanga Yoga, which include ethical guidelines (yamas and niyamas) for personal conduct and self-discipline.
- **Fostering Personal Growth:** By integrating ethical considerations into yoga and practices, individuals can cultivate personal growth and development. Patanjali emphasizes the importance of ethical principles such as ahimsa (non-violence), satya (truthfulness), and aparigraha (non-possessiveness) as essential for purifying the mind and preparing it for deeper spiritual practices.
- **Promoting Social Harmony:** Ethical conduct in yoga and meditation extends beyond the individual to promote social harmony and interconnectedness. Patanjali's emphasis on ethical values such as asteya (non-stealing) and brahmacharya (moderation) encourages practitioners to act with integrity and respect towards others, fostering positive relationships and community well-being.
- **Enhancing Spiritual Well-being:** Integrating mindfulness with moral values in yoga and meditation practices can lead to enhanced spiritual well-being. Patanjali describes the ultimate goal of yoga as achieving Samadhi, a state of complete absorption and transcendence, which is facilitated by the cultivation of ethical virtues and moral clarity.

II. **Bhagavad Gita :** The Bhagavad Gita, a dialogue between Lord Krishna and the warrior Arjuna, offers profound insights into the integration of ethical values with spiritual

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practice. In Chapter 3, Verse 3, Lord Krishna instructs Arjuna, “The supreme self (Atman) dwells in the hearts of all beings. Arise, O Bharata, and nurture this understanding through the practice of yoga.” Here, Krishna emphasizes the importance of cultivating ethical awareness and mindfulness as integral aspects of yoga practice. Additionally, in Chapter 6, Verse 5, Krishna states, “Elevate yourself through the power of your own mind, and do not degrade yourself, for the mind can be the friend and also the enemy of the self.” This underscores the transformative potential of yoga and meditation in aligning the mind with moral values to foster personal growth and well-being.

- III. **Teachings of Prominent Yogic Philosophers:** Insights from prominent yogic philosophers such as Swami Vivekananda, B.K.S. Iyengar, and Paramahansa Yogananda further elucidate the practical applications of integrating mindfulness with moral values in yoga practice. For example, Swami Vivekananda, in his lectures on Raja Yoga, emphasizes the importance of ethical conduct (yama and niyama) as the foundation of yoga practice, stating, “Without ethics, there can be no spirituality.” Similarly, B.K.S. Iyengar, in “Light on Yoga,” underscores the transformative potential of yoga in cultivating virtues such as patience, compassion, and self-discipline, essential for personal growth and spiritual evolution.

Findings:

- ✓ **Based on objective number one**, the philosophical foundations of yoga and meditation, as outlined in the Yoga Sutras of Patanjali, establish a comprehensive framework for understanding their ethical dimensions. Rooted in ancient wisdom, Patanjali illuminates the eightfold path of Ashtanga Yoga, emphasizing the Yamas and Niyamas as fundamental ethical precepts. Through the exploration of these principles, practitioners cultivate virtues such as non-violence, truthfulness, non-stealing, moderation, and non-

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possessiveness, aligning with the objective of integrating mindfulness with moral values. Furthermore, empirical evidence corroborates the tangible ethical outcomes of yoga and meditation, particularly in fostering ahimsa (non-violence) and promoting empathy, compassion, and prosocial behavior among practitioners. This empirical support underscores the effectiveness of yoga and meditation in nurturing ethical behavior and moral values, in accordance with the teachings of the Yoga Sutras. Moreover, the integration of ethical principles into the daily practice of yoga and meditation enables individuals to embody these moral values, fostering inner harmony, personal growth, and contributing to societal well-being and spiritual fulfillment.

- ✓ *As per objective number two, the integration of mindfulness with moral virtues, as expounded in the Patanjali Yoga Sutras, Bhagavad Gita, and teachings of eminent yogic philosophers, reveals profound insights into ethical living and personal growth. Through exploration of principles such as ahimsa, satya, and asteya, individuals cultivate compassion, integrity, and respect for others' possessions, fostering a framework for ethical conduct that extends to both personal and societal realms, emphasizing the interconnectedness of all beings and the promotion of collective well-being. The Bhagavad Gita emphasizes the significance of self-discipline and self-control in yoga practice, empowering individuals to cultivate virtuous character and uphold righteousness through mindfulness practices. Furthermore, insights from yogic philosophers such as Swami Vivekananda and B.K.S. Iyengar underscore the transformative potential of meditation and yoga in purifying the mind, awakening higher moral consciousness, and contributing to the promotion of virtues within society.*

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- ✓ ***The final objective finds that,*** this comprehensive exploration of the transformative power of ethical integration in yoga and meditation draws from foundational texts such as the Patanjali Yoga Sutras and the Bhagavad Gita, alongside insights from eminent yogic philosophers like Swami Vivekananda and B.K.S. Iyengar. The findings underscore the profound connection between mindfulness practices and the cultivation of moral virtues for personal, social, and spiritual flourishing. By analyzing practical applications outlined in the Yoga Sutras, individuals can foster personal growth and development, promote social harmony, and enhance spiritual well-being. Similarly, teachings from the Bhagavad Gita emphasize the importance of ethical awareness and self-discipline in yoga practice, aligning the mind with moral values for holistic well-being. Insights from yogic philosophers further illuminate the transformative potential of yoga in nurturing virtues such as patience, compassion, and self-discipline, essential for individual growth and spiritual evolution.

Conclusion:

The philosophical foundations, empirical evidence, and insights from yogic philosophers converge to highlight the transformative power of integrating mindfulness with moral virtues in yoga and meditation practices. Rooted in ancient wisdom, the Yoga Sutras of Patanjali and the Bhagavad Gita provide a comprehensive framework for ethical living and personal growth. Through the cultivation of virtues such as compassion, integrity, and non-violence, individuals not only enhance their own well-being but also contribute to societal harmony and spiritual fulfillment. The teachings of eminent yogic philosophers further emphasize the transformative potential of yoga in fostering virtues essential for individual and collective flourishing. Thus, the integration of mindfulness with moral values offers a pathway to holistic well-being and ethical living in the modern world.

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A Case Study on Parental Attitudes Towards Education of Children with Special Needs in Malda District of West Bengal

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Abstract

The study examines parents' attitudes towards educating their special needs children in mainstream schools and the difficulties they face in raising their children, using qualitative research methodology, and focuses on five case studies from the Kaliachak-1 block in West Bengal. A semi-structured interview guide for parents of children with special needs was used as the study's methodology. Books, periodicals, magazines, and a variety of e-resources are the sources of the secondary data. A thorough awareness of the kid's impairment is necessary to educate them following their particular requirements as a special needs youngster. Parents must put a lot of effort into getting to know their children and their unique talents. Under the Right to (Free and Compulsory) Education Act, 2009, all schools affiliated with Sarva Shiksha Abhiyan are required to provide inclusive education to children with special needs. This means that children are entitled to admission regardless of their caste, religion, social or economic background, or any form of impairment or disability. There are numerous obstacles that parents of special needs children must overcome. According to the survey, some parents still believe that education is unnecessary for their special needs child since it is unimportant to them. They also said that because they are all wage workers and farmers, the parents who enrol their children in school must spend their time teaching them and do not have enough time. However, aside from those parents, other parents have demonstrated a genuine interest in educating their children and equipping them with the necessary knowledge, skills, and training. Therefore, it

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is evident that families in rural regions are not as aware of the value of education and its significance in the lives of children with special needs. As a result, the study investigated West Bengali parents' attitudes toward teaching their special needs children.

Keywords: Parents, attitudes, children with special needs, Education, challenges.

Introduction

The 86th constitutional amendment redefined the education of children with special needs in mainstream schools, making free and essential basic education a fundamental right. Children with special needs now have an open platform to receive education in any regular classroom setting thanks to inclusive school settings. The first Indian education commission to address the topic of special needs education was the Kothari Commission (1964–1966). The most important component for the growth and empowerment of people as well as the country is education. This foundation is certainly enhanced significantly by inclusion in school, regardless of the various socio-cultural disparities, differences in skills, and differences in impairments (Ahmad, 2014). Inclusive education is a method where children with special needs learn alongside non-disabled peers, promoting holistic development. It was adopted at the World Conference on Special Needs Education and remains relevant today. Parents play a crucial role in the lives of children with special needs. Parents and families are the primary institutions for children, teaching them from a young age. Their attitude significantly impacts children's lives, with school being the formal learning institution. Adequate education develops attitudes, values, and skills while understanding a child's disability is crucial. Parents must educate their children about their special abilities, as disability has historically been seen as a curse. However, movements began in the 1990s, leading to the Persons with Disabilities Act in 1995 and India's signing of the UNCRPD in 2007. These efforts aim to include people with special needs in mainstream society. The Indian government has implemented disability policies since 2006, with the most recent being The Rights of Persons with Disability Act,

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2016. The Right to (Free and Compulsory) Education Act, 2009 aims to provide inclusive education for children with special needs. However, rural parents face challenges in accessing education, as most schools are government-run and access is limited. This study focuses on rural parents of children with special needs. The literacy rate in rural areas is 71%, while in urban areas it is 86%. However, rural families often face challenges in accessing education, especially for children with disabilities or special needs. These children are often considered a burden due to their dependency and lack of awareness about disabilities. Despite the government's efforts to increase schools, there is a gap in access to education for these children. Lack of teaching aids, qualified teachers, and adequate educational infrastructure contribute to poverty and unemployment. Inclusion of children with special needs in education is crucial for overall inclusion and addressing the challenges faced by rural populations. Parents play a crucial role in providing these children with a better education.

Literature Review

Khan (2014) mentioned that the greatest barrier to inclusion is the '*attitude*' of parents and teachers towards children with special needs. It was also found that the parents of differently able children have a real interest in inclusive education and they want their children to get an education with normal children in inclusive settings. The study also found that there is a significant difference in the attitude of parents of normal children and parents of children with special needs towards inclusive education.

Parasuram, K. (2006) The study examined the potential effects on teachers' attitudes toward people with disabilities and the inclusion of students with disabilities in mainstream schools. Two attitude scales were used to examine general educators' views about disability and the inclusion of disabled pupils in mainstream classrooms in Mumbai, India. Variable background characteristics included age, gender, level, education, years of teaching experience,

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acquaintanceship with a person with a disability, having a family member with a disability, frequency of contact, and closeness to a person with a disability. The analyses revealed that while some of the variables of interest did affect teachers' attitudes towards disabilities, the only variable that affected teachers' attitudes towards inclusion was prior acquaintance with a person with a disability.

Narumanchi & Bhargava (2011) mention that the purpose of the following was to explore the perceptions of parents of typical children towards inclusive education and children with special needs by using exploratory and descriptive research methods. From the study, the researcher found that parents showed positive reactions towards inclusion but suggested separate classrooms for children with special needs.

Rationale of the study

From the reviewed literature it has been found that there are very few studies conducted in northeast India regarding the education of children with special needs. It is important to bridge the gap of research in the field of special needs children's education. This research will help to find the attitude of parents of children with special needs in educating their children with all the challenges they had to face. As parents participation is important for a child to grow in different aspects of life. As parents participation is important for a child to grow in different aspects of life. As parents participation is important for a child to grow in different aspects of life.

Objectives of the study

- To analyse the parental attitude of children with special needs towards educating them in mainstream school
- To understand the role of parents in the lives of children with special needs.
- To assess the challenges faced by parents in educating children with special needs

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Research Methodology

The methodology applied for the study is qualitative. The primary data was collected through case studies using a semi-structured interview guide and observation. The participants were the children with special needs, teachers, parents and resource teachers. The secondary data were collected through e-resources, books, articles and journals.

Sampling

For the study, five government Jr high schools were selected purposively. Jr high schools were selected as the samples from the Malda district of West Bengal. The schools were purposively selected through the information gathered from the Block Education Offices of the Kaliachak-1 Block in the same district. From the block, five Jr high schools were selected where Children with Special Needs are enrolled.

Case studies

The cases studied were from Jr high schools in the Kaliachak-1 block of the Malda district. At the request of the participants, the names are kept confidential and mentioned as false names. Below mentioned are the two major cases studied out of the five studied cases. The five cases studied were under different categories where four from mental retardation and one case of Down syndrome.

Case 1:

Momenul Islam is a boy of 10 years with mental retardation. He is admitted to the nearby government school. His parents are daily wage labourers. There are four members in the family two girls, two boys and one younger baby girl of 1 year old. The parents are having a tough time in bringing up two girls as their income level is low. Momenul Islam is the second child. His parents have not yet applied for his disability certificate nor have they gone for any medical assessment due to financial issues.

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The mother is just 27 years old and his father is 31 years old they got married at the very early ages of 16 and 21 respectively. All the children are born at home without medical treatment. Momenul Islam was born without a birth cry and his mother was once injured during her pregnancy as she slipped off and fell on her stomach. The parents are very worried regarding Momenul Islam's health condition. Despite that, they are sending him to school. The resource person of the particular block identified Momenul Islam to be mentally retarded. However, the parents always avoid taking him for medical assessment required to apply for his disability certificate. The parent sends him to school so that he is not left alone at home. Momenul Islam is quite hyperactive and difficult to manage by the parents as well as teachers. His parents also mentioned that they want him to go to school instead of sitting idle at home. His parents said that Momenul Islam often gets angry and starts beating up people including family members even in the school he fights with other children and hits them. Teachers regularly complain to them regarding his behaviour but parents find themselves helpless as Momenul Islam is unable to understand the situation. Momenul Islam's father aggressively says during the interview that sending a child-like Momenul Islam to school is useless and a waste of time and money. His mother has no time for Momenul Islam as she has a one-year-old baby and also has to go to daily work. Their grandmother used to look after their baby when the mother went to work. The elder son is 13 years old he also studies in the same school as Momenul Islam. It is always a disturbance for their elder son too as Momenul Islam has to be looked after by him during school hours. The teachers of the school are unable to manage Momenul Islam and let him sit in the same classroom for at least thirty minutes. Teachers in the schools are not trained in managing children with special needs. The parents of the child have shared their future expectations by saying that they want Momenul Islam to be trained in household work and look after his parents in old age. They also said that they would be very grateful if Momenul Islam got some special training in handicrafts. It would empower him to live an independent life.

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From the above case, it has been seen that the parents of Momenul Islam are more interested in vocational training than academic studies. They think it to be useless for a child with mental retardation. The parent sends him to school so that he is not left alone at home when they are out for work. And to escape his activities and the nuisance caused by him. For the parent, it's getting difficult to manage a child with mental retardation and hyperactivity. The parents are illiterate and they cannot help their children with their studies.

Case 2:

Khaleda Begum is a 13-year-old girl with Down syndrome. She belongs to a middle-class family her father is a government servant and her mother is a housewife. Her parents have migrated from their village to the village nearby town so that they can avail the facilities of better education which cannot be found in villages. They have three children two boys and one girl. Both the boys are older than Khaleda Begum. Khaleda Begum used to go to the nearby government school whereas the other two boys studied in private schools in the town. The parents want Khaleda Begum to study in a good school and get a better education but getting admitted to a good school with a disability is difficult. The parents of Khaleda Begum have shared the struggle they faced during the admission of their Down syndrome child to school. Her mother at first tried to admit her to a nearby school at the age of six in their village but she was not admitted by the school authority because of her disability. Then her mother approached a non-governmental organisation in the town that is working in the field of rehabilitation of disabled people. There she was admitted for a year then the NGO asked to admit her to a mainstream school. Her parents tried seven schools for her admission but none was accepted. Among those schools, they approached one of the schools that accepted her admission but the school authority requested her parents to keep it confidential and they would only enrol her in the school record but would not let her sit in the classroom as the other

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students of the class will be disturbed and the parents of other non-disabled children studying in the school would question them. This has turned out to be a major problem. Her parent never complains regarding any issues with the school authority as well as they do not even discuss any with the teachers. Because they have the fear of losing their seats in Khaleda Begum if they approach the school authority regarding any issue.

In this case, the parents are trying hard to provide better education to Khaleda Begum. This attitude of Khaleda Begum's parents has helped her in her studies. Her mother gives much attention towards her studies but Khaleda Begum finds it difficult to write. She recites poems and also she likes dancing. Her mother takes her to tuition classes. The effort made by her parents has helped her develop.

Findings and discussion

The result of the study has brought out many untouched facts experienced by the parents of children with special needs in rural regions. Parental attitudes toward Children with special needs and the importance of education are yet to be understood by most of the rural villagers. There is a lack of sensitization and awareness regarding the educational facilities provided by the government in the schools. There is a free and compulsory education system under the Right to Education Act 2009 but during the study, it was found that few parents are unaware of it. Educating a child with a disability is equally important to a child without a disability. The attitude of parents towards education in the studied cases revealed that although they are sending them to the nearby schools they are less responsible regarding the education of their child. Instead, they send them only to keep them busy and away from home for a few hours otherwise it gets difficult for them to manage. But only in one case, it has been found that the parents are trying their level best to provide education to their Down syndrome child. The parents want their child to socialise with the other children without special needs. They want their child to learn vocational courses rather than academic ones. The attitude found within

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the families is positive towards educating the child with special needs but the problem with the poor family is that they are unable to take much concern about their child since both the parents are mostly illiterate and wage labourers. In the case of Khaleda Begum, her parents have migrated to the town to provide her with better educational facilities.

Role of Parents

The role of parents in providing education to their children is that the parents are mostly wage labourers and they do not find much time for their children as the child whose mother is a housewife has enough time to look after her special needs child. The elder brother or sisters at home without special needs are helping their brothers or sisters with special needs. Most parents want their children to get educated but they also feel it to be of no use or a waste of time and effort. This has led to the attitude of letting them stay at home rather than sending them to school. The parents have insufficient finances to provide proper treatment or medical facilities to their children with special needs. Sometimes the child is also engaged in household work like baby seating, cleaning and all. Most parents find it insignificant to send their child to school because they believe that they cannot acquire the knowledge the other children of the same age can have.

Challenges faced by the parents

There are many challenges the parents of those children with special needs have to face can be categorised into social, financial, educational and health. When we look into the social issues the parents of these children conveyed that they have to undergo many hindrances like acceptance in the society, participation in social functions is mostly faced by the parents of mentally retarded children. Sometimes because of such causes, they break down emotionally and avoid attending social functions. This hurts the families with children with disabilities. The people of the rural areas are mostly financially backward than the urban their

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income source is mostly agriculture and wage labour. The participants for the study were mostly wage labourers only one of the participants was a government servant. Their daily wage is around three hundred rupees which is very low to run a family of four to six. The parents of children with special needs with poor economic backgrounds cannot provide the required facilities for their children to train them in different fields. Because the education is made free the children with special needs from poor families can attain education in the government school. As the parents are mostly from rural villages they are illiterate and do not have much interest in the education of children with special needs. As the incomes of those families are low they cannot avail adequate health facilities. This leads to difficulty during childbirth for the women as well as the health condition of children with special needs as well. They are even ready to lose life but cannot get proper treatment for any disease. Communication and transport facilities are also a major concern. These are the major factors and challenges that rural parents face.

Conclusion

Education plays a vital role in empowering the youth of the nation. Being educated will bring the overall development of the nation. Since the Right to Education Act 2009 was enacted the rate of increase in the percentage of enrolment of children with special needs in elementary education and five years after its implementation is much less in North-eastern states in comparison to the national average (Sarkar & Kundu 2016). Parents' attitudes towards educating children with special needs are changing positively with the change in time. The parents want their children to get educated but for this, the schools must be more active in delivering services to the children in an inclusive environment. The schools must be disabled-friendly so that the parents feel secure enough to send their special needs child to school. The government must pay special attention to bring more enrolment in the schools. Non-governmental organisations must also take the initiative in conducting awareness and

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sensitizations at the community level so that more and more children with special needs come up and get a better education. In a nutshell, it can be said that there exists a wide gap in understanding the importance of educating a child with special needs. Stereotypes still exist for which the problems have not yet been addressed, mostly in the rural areas. Awareness and sensitisation of rural villagers towards education is of utmost importance.

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Contribution of Pir Sufi Abubakar (1846-1939) of Furfura to the spread of Education in the Muslim society of Bengal

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Abstract

Pir Sufi Abubakar of Furfura was able to make a special contribution to the spread of education in the Muslim society of Bengal. In the 19th century, the education rate among Muslims in Bengal was very low. And. According to an account by R. Ahmed, in the nineteenth century and even in the first half of the twentieth century, the level of education among the Muslim Society in Bengal was negligible and their backwardness was considerable. According to Ahmed's calculations, in 1875 the number of Muslim students in schools in Bengal was 29% and the number of Hindu students was 71.1%. Muslim participation in higher education was even lower. In 1875, the number of Muslim students at the college level was 5.4% and Hindu students were 93.6%. Less than 2% of educated Muslims knew English. But the number of Hindu students knowing English was about 5%. The picture was almost the same in terms of employment. In 1871 the number of Muslim employees in Bengal was 5.9%. On the other hand, the rate of Hindus was 41%. Abubakar realized the backwardness of this education in Muslim society and devoted himself to spreading education among Muslims. He initially advocated the expansion of madrasa education, but eventually supported English education and science education. In the expansion of education, he established Old Scheme Madrasas, established New Scheme Madrasas, emphasized on women and children education, emphasized on mother tongue Bengali education, sponsored the spread of newspapers, helped spread spiritual education, etc. But why did he take all these measures? What steps did he take

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for this? What was the result? —Answers to all these questions are attempted in this article through analytical review.

Keywords: Education System, Muslim Students, New Scheme Madrasa, Old Scheme Madrasa, Science, Spiritual Education.

Introduction

In the second half of the nineteenth century, a renaissance took place in the Muslim society in Bengal, that is, an attempt was made to develop the Muslim society by introducing western education. Just as Syed Ahmad Khan and his Aligarh Anglo-Oriental College took initiatives to expand western education in the Muslim society in North India, an environment was created in favour of western education in the Muslim society with the initiatives of Abdul Latif, Amir Hossain etc. in Bengal. Besides, as a result of various religious and socio-economic movements, the traditional Islamic education system continues in the Muslim society. As a result, attempts to harmonize the two systems can also be observed among several individuals. Since the spread of Western education within Muslim society did not bring about radical change, there was no problem with the continued existence of Islamic education. Thinking about this dual demand in the Muslim society, some people choose the path of coordinating Islamic education and western education in the Muslim society. Abdul Latif's name can be mentioned among them. Abdul Latif emphasized on teaching both English and Arabic languages. In A Paper on Mohammedan Education in Bengal, Abdul Latif emphasized the importance of practicing English for the worldly class of Muslim society and pure Arabic for the non-worldly clerical class. Not only Abdul Latif, but Sir Syed Ahmad Khan, identified as the father of modernity in Muslim society, also recognized the importance and demands of traditional Islamic education along with education.

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In the second half of the 19th century, the practice and spread of traditional Islamic education in Indian Muslim society was almost taken to the stage of movement by the Deoband movement in North India. Under the initiative of this organization, several madrasas were established in North India. His influence can also be seen in Bengal and the pace of establishment of traditional Islamic educational institutions in Bengal increased. Unlike the Hindu society, the Muslim society in Bengal does not have caste discrimination and prejudices, but the lack of social problems has not been noticed. Various social problems were noticed due to financial deterioration of Muslim society, lack of modern education etc. Polygamy, child marriage, abuse of divorce etc. weaken the vitality of Muslim society. During this time in Muslim society, it was believed that all the evils of Muslim society were due to deviation from religious ideals. There is a belief among Muslims that all these problems can be solved by following the religion properly. As a result, the effect of religious restrictions in the Muslim society can be particularly noticed and as a result, the expansion of Islamic education along with the expansion of Western education in the Muslim society in Bengal and the establishment of various Maktab Madrasahs.

Background

It is observed till the second half of the nineteenth century, it will be seen that the expansion of western education or English education did not take place in Bengal until the eighteenth century. Although western education started in Bengal in the first half of the 19th century, there was no special progress in English education. Thus Islamic traditional education existed in Muslim societies until the first half of the nineteenth century. In the second half of the nineteenth century, Western education began to expand in Bengal, but traditional education also prevailed. Some individuals have made a combination between Western education and Islamic traditional education keeping in mind the needs and demands of the Muslim society.

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Abdul Latif was a supporter of such a combination of education. But the steps taken by Abdul Latif towards this point of view continued roughly till the end of the nineteenth century. It was Pir Abubakar of Furfura who developed this syncretism in the 20th century. Although Abubakar was initially a supporter of the Old Scheme Madrasa, he eventually characterized his syncretistic outlook by advocating english education for worldly needs in the second half of the 19th century, this system of integrated education in Muslim society was further expanded in the 20th century under the patronage of Abubakar. In this respect, Abubakar can be identified as a follower of Nawab Abdul Latif in terms of expansion of such education in Bengal.

The second half of the 19th century, there was no such vigorous movement in Bengal as the movement to establish traditional Islamic educational institutions led by Deoband in northern India. Amir Hussain emphasized on the expansion of only traditional education initiation, western education and English education in Muslim society Abdul Latif talked about the expansion of western education with traditional education, yet his movement cannot be compared with that of Deoband. Its role in the expansion of traditional educational institutions in Muslim society, especially madrasa education, was not extensive. The influence of the Wahhabi movement and the Faraji movement in Bengal shows that the movement was more concerned with the revival of Islam. The abolition of non-Islamic customs and the re-emergence of Islamic adab qaida were the main features of both these movements, although the movements were socio-economic in nature, religious features were also observed in the movements at the beginning. But nowhere in these movements was the initiative to establish traditional Muslim schools widely seen. As a result, the role that Deoband had taken in establishing traditional schools in North India remained unfinished in Bengal. Pir Abubakar of Furfura tried to fill this void.

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Content

In Bengal, under the initiative of Abubakar about a few hundred madrasas, mosques, mosques and Islamic schools were established. All these educational institutions were established in different parts of Bengal by himself and his disciples and his institutions. But this initiative of Abubakar was nothing new in Bengal, madrasas had already been established at various places in Furfura since the fourteenth century. Abubakar's forefathers established madrasahs in Furfura and other places. His achievement is that he played a special role in establishing Islamic educational institutions in different parts of Bengal. As he established madrasas in various places in East and South Bengal centered on Furfura, many madrasas were also renovated during his time. In just a few decades before and after Abubakar, we cannot see so many Madrasahs being established in Bengal. Therefore, the establishment of this Islamic traditional school can be compared to a movement.

One of the major madrasas that Abubakar established was the Khariji Madrasa. where Arabic is taught as the main language and religiously oriented education is imparted. In Bengal, old scheme madrasa is meant, the institutions in which Islamic and religious language and religious customs, religious practices, manners are taught, those institutions are identified as old scheme madrasa. Abubakar Bangla established several old scheme madrasas in different parts of Assam. Among all these madrasas there were many senior and junior madrasas. Abubakar laid the foundation of Old Scheme Darul Uloom Madrasah in Bengali Para under Nilkamari, Rangpur, Bangladesh. He himself donated 25 rupees for the construction of this madrasa and arranged help of 7000 rupees from various people for the development of this madrasa. He went to Islamia Madrasa in Noakhali, Bangladesh. Here he gave 1324 rupees as a grant for the development of the madrasa. It was a large old scheme madrasa, Abubakar's help was particularly instrumental in the development of this madrasa. Abubakar established Mustafaiya Madrasa in Bogura. It became a madrasa of high rank. Abubakar also set up an Old

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Scheme Senior Madrasa in the house of Maulana Neshar Ahmad of Sarshina, Barisal, Bangladesh who was one of Abubakar's caliphs.

There are several reasons behind why Abubakar was interested in establishing Old Scheme Madrasas, 1) Since these madrasas provide more religious education, he took the initiative to establish these madrasas. He wanted that if Muslims receive education in this institution, it will be possible for them to gain knowledge about religion. As a result, he believes that the foundation of Islam in Bengal will be strong. 2) The economic condition of the Muslim community in Bengal was poor during the British period. Most of the Muslim families were agriculturists and small traders and day labourers. As a result, it was not possible for them to develop and maintain a different and better education system, as this infrastructure needed to be rebuilt and was expensive. On the other hand, a tradition of imparting education in Old Scheme Madrasas had already developed in Muslim society. In this system of education the Maulvi-Alem community of the village imparted education and they received very little money as wages, because here the teacher or Ustad felt that he was making some full savings by imparting religious education to the Muslim boys and girls, so there was no rigor of remuneration. In many cases abandoned village houses were used in this educational system and its textbooks were some traditional Islamic texts. Therefore, the cost management of old scheme madrasa was more helpful for the Muslim society than the cost management of modern education, so he naturally focused on madrasa education.

From the decade of the 20th century, the mindset of Abubakar changed. He supported the establishment of Old Scheme Madrasas as well as the formation of New Scheme Madrasas. At one time Maulavi Abunchar Oheed Mu'min Committee wanted to form New Scheme Madrasas, he formed a movement against it, but in the early 20th century his views changed, he supported the formation of New Scheme Madrasas. There were several reasons behind Abubakar's compromising attitude towards the New Scheme Madrasa: 1) Abubakar realized

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that the establishment of the New Scheme Madrasa was necessary for the needs of the society and the nation. Because it was necessary for the Muslim society to become familiar with the European knowledge and language that came with the arrival of the English. 2) He wanted the Muslim community to acquire education in the New Scheme Madrasa, learn Arabic, Farsi along with other subjects such as English, philosophy, western science and get a job and be established in the society, for him the New scheme supported the madrasa system of education to the end. 3) Abubakar was a supporter of ulemaization of politics i.e. he wanted a large part of the Muslim community to acquire knowledge about religion and become scholars and a part of them to participate in politics and improve their own class and community. But if the scholars study only in the Old Scheme Madrasa, they will be proficient in Arabic Persian, but if they study in the New Scheme Madrasa, they will be able to learn English, Philosophy, Western Science, along with Arabic Persian and become proficient. As a result, it will be possible for them to do ideal politics as well as social development. 4) If the Muslims get English education, it will be beneficial in communicating with the British. They will be able to present the demands of the Muslim community to the British government correctly. Abubakar thought that he could highlight the plight of the Muslim society by reasoning. He himself faced this situation several times with the British. In the early 20th century, Hindu Muslim riots broke out over a Hindu procession passing near a mosque in Calcutta. Abubakar met the government with Abdur Rahim, AK Fazlul Haque and others to solve this problem. The leaders of both sides conversed in English but Abubakar could not understand anything. As a result, he got annoyed and said that why was I called? Does Abubakar understand English? Why don't you speak Bengali or Urdu? He said that he was speaking in Urdu, the English spoke to him in Urdu, then the government spoke to him in an understandable language. So he realizes the need of modern language education in judging the actual situation.

Abubakar established a New Scheme Madrasah in Furfura in 1915 AD. His murids and caliphs established several new scheme madrasas in different parts of Bengal and Assam.

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Without the support of Abubakar, the establishment of so many New Scheme Madrasas in different parts of Bengal and Assam would not have been possible. Generally, if you learn English by studying in schools, they do not develop much relationship with religious education. Because the authorities here do not arrange to read Farsi or Arabic along with English. But it is taught in New Scheme Madrasas. Those who helped Abubakar to establish the New Scheme Madrasa were the then Education Minister of Bengal Khwaja Nazim Uddin, Inspector Maulvi Ibrahim, Director Khan Bahadur, Maulana Md. Asanullah, School Inspector Roy Bahadur K. C. Roy Mohammad Majeed, Mawla Box, Director Teller etc. In 1926, Abubakar promoted the New Scheme Junior Madrasa to Furfura High Madrasa with the help of many of them and received one and a half hundred taka per month as government aid for the teaching of the madrasa. He got a one-time grant of five thousand rupees from the government for the construction of a madrasa house and donated another six thousand rupees himself to build a large house. The construction of this house was completed in December. This large building was constructed due to the increase in the number of students. Furfura's senior title Madrasah, High Madrasah, were Abubakar's favorite madrasas. Naturally, to manage the future expenses of these two madrasas, Abubakar bequeathed his property of twenty-eight thousand rupees in the name of the madrasas. He made good arrangements for charitable persons who pay Zakat to donate for the running of madrasa education and to receive and spend it properly. Also, Abubakar established New Scheme Madrasas in Medinipur, Hooghly, Bankura, 24 Parganas, Nadia, Howrah etc. He also arranges for boarding so that distant students do not suffer. Their living expenses were paid from the Lakhiraj property. Even the local people used to keep the students in their own houses as jagirs. established a New Scheme Madrasa in Furfura in 1915 AD. His murids and khalifa established several new scheme Madrasas in different parts of Bengal and Assam. Without the support of Abubakar, the establishment of so many New Scheme Madrasas in different parts of Bengal and Assam would not have been possible. Generally, if you learn English by studying in schools, they do not develop much relationship

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Abubakar realized the need for women's education. From the 19th century to the 20th century, the expansion of education in Muslim society in Bengal did not take place particularly. As a result, the status of Muslims, especially women, was very poor in government jobs. Opinions on this issue were expressed in various Muslim papers. The *Islam Darshan* magazine looked into this issue and presented a report. The report said that the participation of Muslims in the field of education was negligible. Among them, the condition of women was more backward. It is said in this paper that although financial development took place in the Muslim

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society through business and trade, in fact this society could not make any impact in the political and social sphere. Education is blamed for the backwardness of Muslims in government jobs. The newspaper said that the employment rate of Muslims was negligible compared to non-Muslims. The report highlights its statistics. Here it is said that by 1924 AD, the percentage of Hindus in the excise department was 63, while the number of Muslims was 37. The number of Hindus working in the education department was 70, while the number of Muslims was 30. While 94 percent of Hindus were in the agricultural department, the number of Muslims was only 6. Thus the number of Muslims was very less in the medical department, works department, forest department. The government spends 9 lakh rupees on women's education, out of which only 35 thousand rupees were spent on Muslims and the remaining 8 lakh 65 thousand rupees were spent on Hindu society, the newspaper said. In lower primary schools the percentage of Hindu girls was 40 and Muslim girls were more than 60. The number of Hindu girls in the high school was 94 while the number of Muslim girls was 6 percent. The number of Hindu girls in middle school was 95 and Muslim girls were 5 percent, this is the 1924 figure.

Table 1 : Status of Muslim students in Bengal in 1924 AD in relation to female education :

Educational institutions	Hindu girls students %	Muslim girls students %
Lower Primary School	40	60
Upper-Elementary School	94	06
Middle school	95	05
High school	98	02
Art College	97	03

(Source: Islam Darshan , Fourth Year, Third Issue, Ashwin, 1331, Page – 89)

Thus, it appears that the number of Muslim students in lower primary schools is higher than Hindu students, because the number of small madrasa makhtabs was significantly higher. It is

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claimed that initially Muslim girls were sent to educational institutions because of the system of veiling, but the lack of veil among female students in higher education institutions has reduced the number. Contemporary Muslim journals suggest that veiling is one of the reasons why Muslim girls attend educational institutions. Abubakar realized the importance of women's education. He thinks that for a family to be run properly, education of women is necessary before men, he says that if the mothers are real idealistic, educated, then the children will be idealistic and characterful and educated. Therefore, he thinks that education of women is necessary first. He announced that he would teach Arabic to sons and daughters, teach women and all the legal wisdom of the world like English, Bengali, etc. Abubakar was not only in favour of imparting traditional Islamic education, but also supported all necessary modern education and emphasized not only the education of sons, but also the education of daughters. He gave more importance to the education of women as they take care of the children and educate them. Abubakar established a girls' school at Furfura which came to be known as the West Bengal Siddiquiya Girls' Madrasah in 1967. He wrote a book called *Balika Noor* for the education of girls.

Abubakar's policy on women's education was notable, 1) He emphasized on women's education along with the veil. 2) Emphasizes teaching by female students. 3) Said to establish separate educational institutions for boys and girls in higher education. 4) Talks about receiving Islamic education along with modern education for women. 5) Emphasis on imparting education to women through establishment of educational institutions. 6) Abubakar cared about the education of children. He knew that the children of today are the future of tomorrow, so he made arrangements to provide proper education to the children from an early age. That is why he wrote a book called *Balak Noor*. Small schools, madrasas, various khankas, etc. institutions were formed, among which there were many maktabas.

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Abubakar was an Ulema. Scholars or Ulema give importance to Arabic Persian language. Abubakar became an Ulema and realized the need for Bengali along with Arabic Persian. He gave special importance to Bengali mother tongue practice. He felt that education through mother tongue can be embraced by students or students. He declared that it is important to impart education through mother tongue Bengali whether it is religious education or general education. Abubakar himself and his khaliphas and murids in various places where they gave waj nasiyaat emphasized on discussion of Quranic hadith and teaching through mother tongue Bengali. He preached in his will that discussions of Quranic hadiths should be done in Bengali along with Arabic Persian. The khutba delivered before the weekly Jumma prayer in mosques was delivered in Persian. Abu Bakr Fatwa states that even if it is recited in Persian, the people will not be able to understand it even if it is translated into Bengali and explained to the audience. He emphasized on the use of Bengali language in all fields, be it education or religion. He authored many books in Bengali language, such as *Milade Mustafa*, *Madhhab Mimansa*, *Kadiyani Rodh*, *Islam and Sangeet* etc. Several magazines were published under the patronage of Abubakar such as *Islam Preacher*, *Sudhakar*, *Sultan*, *Nabanoor*, *Shariat Islam*, *Muslim Hitaisi*, *Islam Darshan* etc, All have been published in Bengali mother tongue.

Review of related literature

No research paper has been published on this topic yet. But there is no dearth of texts on Abubakar. About nine-ten biographical books have been published on him. These are not treatises, mostly written on Bhaktimarga. While no treatises on Abubakar have been found, there have been studies on a similar subject - there is no shortage of such specimens. These are AK Nizami, *The Life and Times of Sheikh Nizamuddin Auliya*, (Oxford University, 1982). Barbara D. Metcalfe's *Islamic Revival in British India: Deoband*, (1982). *Aligarh First Generation Muslim Solidarity in British India* by David Lelivend, (Columbia University,

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1978). Yoginder Sikand's *The Origins and Development of the Tabligh Jamaat, 1920-2000*, (Orient Blackswan, 2002), Francis Robinson's *The Ulema of the Farengi Mahal and Islamic Culture in South Asia*, (The Hubst & Co Publication, 2001) etc. On individual and institutional research Emphasis is given. From all these books one can learn about various philosophies of the Sufis. From these it is possible to understand the ideology and educational thought of Sufi Abu Bakr of Bengal.

The research objective

The research objective of this paper is to properly understand Abu Bakr's educational philosophy and in this regard to internalize his teaching points and apply them to future students. When a philanthropist or educational reformer expands education, it arises from one ideology but when a cleric or Sufi engages in reform activities other than religion, it is different. Either it is too idealistic or it is biased. Abu Bakr's other works reflect the high ideals. There was also a gathering of noble ideals in the field of education. The development of body, mind and spirit was the purpose of his educational policy. In today's day of corruption in the social system, what can be accepted ideals for the students. The aim and objective of this paper is to highlight that point.

Research Methodology

In writing this research paper Richard methodology has been used as the topic which is, this topic is a topic centered on Furfura village of Jangipara police station in Hooghly district of Bengal. Abu Bakr was the chief pir of Furfura. His thoughts and steps taken regarding education are the subject of this article. It is a subject of the late nineteenth and early twentieth centuries (1846-1939). This is a part of biographical research. Several primary sources and

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some secondary sources have been used to compose the essay. Primary material includes various pregnancy records, private information, newspapers, documents, family registers, multiple interviews, field surveys etc. An attempt has been made to analyze the data obtained with a dispassionate and materialistic view. An attempt has been made to measure his work in the contemporary socio-economic context.

Results

Reviewing Abubakar's education policy, it appears that when Abubakar intervened in the education reform or expansion of education in the Muslim society, i.e. in the early twentieth century, the education rate in the Muslim society at that time was negligible and there were general educational institutions except traditional Islamic educational institutions Muslims could study, their numbers were few. As much education as was prevalent in the Muslim society at that time was based on religion. But beyond this, there were very few students who received modern education, especially in rural areas, while religious education tended to be more prevalent in urban areas. It was against this background that Abubakar entered the world of work and the expansion of education in Muslim society became an issue in his programme.

Conclusion

However, Abubakar initially followed the traditional Islamic education system and supported the old-fashioned madrasa-based education system. Since he was a dharma guru or religious leader, and since religious education was imparted mostly in the old scheme madrasas, it was a natural tendency for him to support the old scheme madrasas early on. But in the early 20th century, mainly keeping in mind the socio-economic development of the Muslim society, he supported the New Scheme Madrasa education system along with the traditional Madrasa

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education. Modern science was taught along with Arabic Persian education in New Scheme Madrasas. As a result, he supported the New Scheme Madrasa Education, thinking about the contemporary education of Muslims. Even though he himself did not receive his own education in his childhood, he advocated English language education for the sake of progress. In this respect, Abubakar was a symbol of coordinated mentality. In the field of education, his coordinated attitude was noted, which was also seen in his predecessor Abdul Latif. Another point to note is that some writers including Chandi prasad Sarkar have identified Furfura Pir as a radical. But this statement seems to be incorrect. Because by adopting the education appropriate to the age, he expressed the opposite attitude to the fanatical attitude. Among the principles which he sought to preserve with inflexibility were the precepts which served to preserve justice, for this reason alone he could not be called a radical. This mentality is observed in Abubakar, who showed inflexible attitude as a supporter of Nyaya policy, from Rammohan to Vidyasagar. Therefore, it is better to identify him as a compromiser with a coordinated attitude rather than as a hardliner.

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A STUDY ON THE ATTITUDE OF THE UPPER PRIMARY STUDENTS TOWARDS UNIT TEST IN DARJEELING HILLS

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I. Introduction:

The cavils of the examination systems in India are well known to everybody. The baneful effects of the system on education in general and secondary education in particular, have been discussed in the reports of several committees and commissions. The Secondary Education Commission (1952-53) after reviewing these defects at the secondary education stage, recommended a new approach to school evaluations and made a number of concrete proposals for the improvement of external examination and the methods of internal assessment. As a result of these proposals, a movement was started for examination reforms, which gathered momentum with the establishment of the central examination unit of trained evaluation officers by the Govt. of India in 1958. Outstanding feature of the new reform movement is the emphasis laid on the modern concept of evaluation which has found increasing acceptance in educational circles in India in recent years.

The new concept to evaluation. It is now agreed that evaluation is a continuous process, forms an integral part of the total system of education and is intimately related to educational objectives. It exercises a great influence on the pupil's study habits and the teacher's methods of instruction and thus helps not only to measure educational achievement but also to improve it.

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The techniques of evaluation are means of collecting evidence about the student's development in desirable directions. These techniques should, therefore, be valid, reliable, objective and practicable. As the common method of evaluation used at present in India is the written examination, a natural corollary of the acceptance of the new approach will be to improve the written examination in such a way that it becomes a valid and reliable measure of educational achievement. There are, however, several important aspects of the student's growth that cannot be measured by written examinations and other methods such as.

The modern concept of educational evaluation which has evolved largely, though gradually, in recent decades, stemmed from a newer philosophy of education which cause for the development of assessing a pupil's growth and development. This modern concept of educational evaluation:

1. Puts the child, and not the subject matter, in the centre.
2. Caters to the child's psychological needs and interest's aptitudes, appreciation, etc.
3. Puts more stress on learning than teaching.

The recent philosophy of education has emphasized the responsibility of the educator, not only for the development of concepts, information, skills and habits but also for the stimulation of a pupil's growth in understanding, application of what has been understood, attitudes, appreciation, interests, powers of thinking and personal-social adaptability.

Teachers have always been concerned with measuring and evaluating the progress of their pupils, which is an essential aspect of the educative process. Therefore, teachers need to have the necessary skill in the measurement and evaluation of their pupils learning. At this juncture, it should be remembered that the goals of educations have become more and more complex,

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and since the number of pupils has increased enormously the task has become more difficult.

Before we define educational evaluation, let us study some terms involved in it.

The major function of a school is to facilitate learning. The kinds of behavioral changes in pupils we wish to bring about are commonly referred to as instructional objectives.

The subject matter to be grasped digested and assimilated by the pupils to be understood and applied to a novel situation is commonly known as content.

The mean e.g. methods, techniques which the class teacher employs to help pupils to learn the content on the one hand to realize the objectives on the other hand constitute the learning activities. The means of determining the extent to which learning activities has been effective and termed evaluation procedures.

1.2. Emergence of Problem:

Last few years a new evaluation system with eight-unit tests and one annual examination was started in secondary schools of West Bengal. The main objective of this type of tests is to develop student's academic achievements with proper feedback. Most of the teachers and guardians were also told that continuous evaluation system could improve student's academic achievements. In recent times most of the students depend upon coaching centers or private tuitions. So, unit tests can be a proper solution to this problem. On the other hand, many students and teachers are of the view that continuous evaluation or unit tests hamper, the teaching- learning process. The researcher therefore has tried to find out the attitude towards unit test of secondary students and its relations to their academic achievement through this research work.

1.3. Justification of the study:

The world is changing with the advancement and progress of time. The system of evaluation and examination are also changing. This change is consistent with the changing system of the

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world education system and is a step ahead of the previous system of evaluation prevailed in West Bengal. This change is every much essential and significant in the present society. Therefore, researcher tried to study on the attitude of the upper primary students towards unit test. The researcher this way justified this problem.

I. Review of Related Literature

Review Related Research is an important aspect in the field of investigation. The scope of review of literature was limited to the reported study with particular reference to the problem of attitude towards students of unit test. It was expected that such an attempt would help in understanding the methodological issues as well as gaining insight into the theoretical concepts underlying the functions and impact of unit test.

The education commission 1964-66 also emphasized professional preparation of teachers for the qualitative improvement of education continued. According to the Education Commission (1964-66) “examinations and evaluations constitute one of those areas in education about which one can say that the problem is known and its significance is realized”. A number of institutions in the country have been undertaking sustained studies in the area of examination and evaluation. Buch and Lele in the M.S. University of Baroda, Gayen at IIT Kharagpur, Hartper at Ewing Christian College, Allahabad, Taylor at Guwahati University and Bokil at the Maharashtra State Board of Secondary Education have undertaken commendable studies.

The University Grants Commission (UGC) established a separate branch for reforms and research on examination. In 1973 UGC published a document “Examination reform – A plan of Action”.

Out of the 127 studies included in the area of education evaluation and examinations, as many as thirty-three studies have been classified in the sub area of examination. Except for the five

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PhD studies by Rao (1968), Misra (1970), Deshpande (1972), Shah (1972) and Tiranga (1974) all the other studies are institutional projects conducted at Kharagpur, Guwahati, Baroda, Allahabad, Pune, New Delhi, Anand, Bombay, Annamalai, Nagpur and Sargar.

Nath B. (1972) of Gwahati University studied the correlated between the marks of two successive Examinations.

Sharma R. N. worked on Examination Reform. Analysis of Public Examination Results of U.P. Board, Govt. of High Secondary Scholar, Aliganj, N.D. (1966).

Chauhan 1967 in his study of university examination found that of the students who fail a large portion fails not because of not knowing the subject matter but because of some external factors like defective question papers. Carelessness of examiners in evaluating answer books and evaluation by incapables examiners.

Gupta S.M. and Verma L.K. Significant correlates of J and K. High School showing constantly. Above and below average results at the Boards Examinations for the last five years, Dept. of Education, Kur, 11, 1985 (NCERT financed). The objectives of the study were –

- i) To demarcate and identify the schools showing consistent result above average pass percentage and below average pass percentage from 1980 to 1984 in the matriculation examination conducted by the Board of School Examination of J and K State.
- ii) To study the views of heads of selected schools showing consistency above average and below average results.
- iii) To study the organizational pattern of two types of institutions.
- iv) To scale of factors responsible for showing consistently above average and below average results as perceived by heads of schools showing consistently above and below average results.

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- v) To study the differences in dimensions of adjustment of teachers with respect to sex locality, economic status, competency of teachers and consistent type of results, i.e. above and below average and
- vi) To study the first and second order interaction between sex and types of result, sex and competency of teachers, locality and economic status, locality and type of results, economic status and type of results, sex, and competency of teachers and type of result etc.

On the basis of his findings the investigator has suggested that internal assessment should be done by the subject teachers concerned. The University should have its own press for printing of the question paper and other relevant papers. There should be correspondence courses for private candidates.

Misra V.S. conducted an investigation into admission criteria examination research unit, Goa, U. 1968. The main aims of the studying were –

- i) To find out whether the different papers of a subject measured the same abilities.
- ii) To find out whether different subjects of an examination measured the same ability and in case there were more than one ability measured by an examination, what was the contribution of each ability to be variance of examinations scores, and
- iii) To determine the admission criteria for university courses.

Kushwaha, A. S. system of examination in Kanpur University, a critical study. PhD Edu. Kan. w.1985. The investigation was designed to make a critical study of the system of examinations in Kanpur University with a view to suggesting improvements. The data were collected

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through study of the University records and views of people were collected with the help of questionnaire. The main findings of the study were –

- 1) The majority of the respondents felt that the system of internal assessment should be introduced.
- 2) Marks obtained in the internal assessment and external assessment should be added up.
- 3) Central evaluation would be helpful in preparing the results quickly.
- 4) The practice of re-evaluation should be abolished.
- 5) The cases of unfair means should be decided at the time of examination.
- 6) The roll numbers on the answer books should be changed into code numbers.
- 7) The members of the checking squads to check unfair means should not belong to the same college.
- 8) The use of unfair means should be made a cognizable offence.
- 9) The publication of question papers and guide book should ban.

Mondal, Pulin (2009) made 'A study on the teacher's view of the new Evaluation system of West Bengal Higher Secondary Council'. The objectives of the study were –

- i) To find out the relationship between new education system and aptitude of the high school teachers.
- ii) To explore the pattern of high school teachers' new evaluation system among the total based on the back ground variables.
- iii) To suggest various of developing a positive and favorable new education system and aptitude among the high school teacher.
- iv) To examine the significant of difference in the new education system of high school teacher differing of certain back ground variables.

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- v) To explore the pattern of new education system of high school teachers' aptitude to words among the total base on the back ground variables.
- vi) To examine significance of difference in the aptitude of the high school teacher to words high school education differing in certain back ground variables.

The major findings of the study were –

- i) Significant mean difference was found between new and old evaluation system.
- ii) Significant mean difference was found between boys and girls in respect of new evaluation system.

II. The Research Problem

After reviewing related literature researcher considered the problem as the following way:

3.1 *Statement of the problem: -*

The study attempts to measure the attitude of upper primary students towards unit test. Therefore, the problem may be stated as: **“A Study on The Attitude Of The Upper Primary Students' Towards Unit Test In Darjeeling Hills.”**

3.2 *Objectives of the study: -*

Specific objectives of the study were –

- i) To find out different attitude of rural and urban students towards unit test.
- ii) To find out the present attitude of students towards unit test.
- iii) To study the problems of students faced by unit test.
- iv) Critically revive the effectiveness of unit test system.
- v) Suggest some remedial measures in the light of the present study.

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3.3 Statement of Hypothesis: -

Considering the objectives of the present study and findings of the review of related studies, the following hypotheses were formulated for investigation and testing.

1. H1: - Unit test would have a positive effect on progress of the students.
2. H2: - There would be significant difference exists between boys and girls' students on their attitude towards unit test.
3. H3: - There would be no significant problem faced by the students regarding unit test.
4. H4: - There would be positive effectiveness of unit test system on the students.

In short, attitude has the following constituents –

- (1) an enduring predisposition to react in a characteristic manner when confronted with specific stimuli particularly social.
- (2) a cognitive element (i.e., ideas, opinions etc.) and
- (3) an emotional component. Attitudes are usually described by words, 'favorable' or 'unfavorable'.

Attitudes are relatively stable. As attitudes are strong determinants of behavior (i.e. as people are strongly influenced by their attitudes towards reacting to particular situation). It is very useful to know about the attitudes of people to predict their behavior in particular situations. Every person will have his own set of attitudes – attitudes towards groups of people-social-practices, politics, wars and peace etc. An attitude is a belief with an emotional core.

3.4 Significance of the study: -

- a. The opinionnaire attitude towards unit test constructed by the researcher would be helpful in measuring attitude towards unit test of the upper primary school students.

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- b. It would also help the teachers identify the attitude towards unit test of student by applying this opinionnaire.
 - c. In attitude test opinionnaire eight dimensions namely, affective, academic freedom, freedom of the student, score, examination procedure, time, emotional support and irregularity were taken. So, this questionnaire would help the teacher to know in which dimension the students would score high and in which dimension, they would score low. From this knowledge the teacher might try to improve the attitude of the students mentioned in the dimension where the score less.
 - d. The study would inspire the future researchers to prepare and standardize similar type of test using more dimensions.
 - e. The study would also help the administrator and policy makers to justify the use of unit test.

III. Methodology

Sample of the study: The sample for this study was selected from the schools of Darjeeling. The size of the sample for this study was 200 students (100 male and 100 female students studying in the upper primary stage). Random sampling method was used to select the students.

Tools of the study: A questionnaire was developed by the investigator to measure their attitude towards unit test as evaluation system. Their reliability and validity were calculated. The questionnaire consisted of both open and end questions for the sample.

Statistical technique used: For the purpose of analysis of the data the investigator used mean, SD, t-test and correlation statistics.

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IV. Results and Discussion

Results and Discussion: From the analysis of the data collected the tabulation and interpretation was done. The results were:

- a. The hypothesis was accepted and it was seen that the students had difference in their opinion regarding their view on unit test. Most of them regarded that unit test help them to evaluate themselves and thus have positive impact on the progress of the student.
- b. The second hypothesis was also found to be positive as it was found that the girls and boys had a positive attitude towards their view on the significance and utility of unit test.
- c. The third hypothesis was found to be incorrect as the students had some problems regarding the unit test.
- d. The fourth hypothesis was found to be correct as the unit test helped them to evaluate themselves and help in the examination. The marks in the unit test were found to have positive effectiveness in the children.

5.1 Suggestions for Further Study: Some suggestions for further study are as below -

- 1.The study can be conducted on a large scale by taking a broad range of schools and students.
- 2.The study was conducted only in the surroundings of Darjeeling hills so it can be done in other areas also.
- 3.The study can be conducted in the higher level of learning also.

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5.2 Educational significance: *The* educational significance of unit tests at the upper primary level in Darjeeling, like in other educational contexts, is multifaceted and plays a critical role in the academic development of students.

- a. **Assessment of Understanding:** Unit tests help educators assess students' comprehension of specific topics within a subject. They provide immediate feedback on how well students have grasped the material, allowing for timely intervention if concepts are not well understood.
- b. **Regular Evaluation:** By conducting unit tests regularly, teachers can monitor students' progress throughout the academic year. This continuous assessment approach helps in identifying learning gaps early, ensuring that students are on track with the curriculum.
- c. **Skill Development:** Unit tests encourage the development of essential academic skills such as critical thinking, problem-solving, and time management. Students learn to apply theoretical knowledge to practical problems, which is crucial for their overall intellectual growth.
- d. **Preparation for Board Exams:** Upper primary level education in Darjeeling, particularly in the context of preparing for board exams, benefits significantly from unit tests. They simulate the conditions of board examinations, helping students build the stamina and familiarity needed to perform well in high-stakes testing environments.
- e. **Stress Management:** Frequent testing through unit tests helps students manage examination-related stress. By becoming accustomed to the format and pressure of tests, students can approach their final exams with greater confidence and less anxiety.
- f. **Feedback for Teachers:** Unit tests provide valuable feedback for teachers regarding the effectiveness of their instruction. By analyzing test results, educators can adjust their teaching strategies, introduce remedial measures, and offer additional support to students who are struggling.

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- g. **Standardization and Benchmarks:** Unit tests help in maintaining a standard level of education across schools in Darjeeling. They provide benchmarks for student performance, which can be useful for school authorities and educational boards to gauge the overall academic standards and make informed decisions about curriculum adjustments.
 - h. **Parental Involvement:** Regular unit tests keep parents informed about their child's academic performance. This involvement helps in fostering a supportive home environment for learning, as parents can take proactive steps to help their children improve in areas where they might be lacking.
 - i. **Motivation and Discipline:** The prospect of unit tests motivates students to keep up with their studies on a regular basis. This continuous engagement with the curriculum fosters a disciplined approach to learning, as students must stay organized and consistent in their study habits.
 - j. **Holistic Development:** Beyond academics, unit tests also contribute to the holistic development of students by encouraging traits such as responsibility, diligence, and perseverance. These qualities are essential for personal growth and future success in various aspects of life.

5.3 Context-Specific Considerations.:

In Darjeeling, with its diverse educational landscape, unit tests also play a role in bridging educational disparities. Schools in this region often cater to students from varied socio-economic backgrounds, and unit tests can help ensure that all students, regardless of their background, are meeting the required academic standards. Overall, unit tests at the upper primary level in Darjeeling are pivotal in shaping the educational journey of students, ensuring

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that they acquire the knowledge, skills, and confidence needed to succeed in their academic and professional futures.

V. Conclusion:

From the findings of the study, it was found that there was a difference in opinion among the boys and girls of rural and urban areas regarding unit tests. Most of them had a positive view regarding unit test and found it to have a positive effect on the grades of the students.

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Digital Library and New Education Policy 2020 (NEP - 2020): A Synopsis

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Abstract:

The Ministry of Human Resource Development (now the Ministry of Education) has unveiled the National Educational Policy 2020 (NEP-2020), which outlines the new educational framework for India's academic community. The new strategy encourages the nation's readers of all stripes to take advantage of digital, online, and innovative information and communication technology (ICT) facilities and services. The focus of the new policy was on services, infrastructure, and library operations. Globalization and information technology are the two most powerful factors of the modern era. These developments have an impact on libraries, which are significant social institutions. Information retrieval, information storage and information transmission are the core competencies of the libraries. Digital age characterized by efficient graphic user interface, digital imaging, efficient transfer and storage of texts, is presenting important challenges for the libraries. This paper is an attempt to present as well as to discuss the relation, implications of NEP2020 on digital libraries. This article is based on the evaluation of the literature published on internet and on other media or platforms. The article finds that the NEP 2020 is an important cornerstone for digital library and its sustenance.

Keywords: Digital Libraries, Digital Technologies, National Education Policy 2020, Hybrid Libraries; National Education Policy 2020 (NEP), E-Learning; Governance.

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1. Introduction:

The National Education Policy (NEP) 2020 of India emphasizes the integration of technology into all levels of education, which includes the establishment and enhancement of digital libraries. This initiative is aimed at ensuring equitable access to a vast array of learning resources, fostering a culture of lifelong learning, and supporting the diverse educational needs of students and teachers across the country. The National Education Policy, 2020 (“the 2020 Policy”) was introduced by the Ministry of Human Resource Development in July, 2020, incorporating changes at all stages of education, ranging from lower kindergarten to Doctorate. The 2020 Policy aims to provide universal access to quality education to achieve Goal 4 of the 2030 Agenda for Sustainable Development. It builds upon the traditional value systems of the country while simultaneously introducing major reforms to make the education system more experiential, scientific, flexible, creative and individualized to meet the unique needs of each student. It aims to lessen the burden of education by making the students choose their educational careers on their own rather than creating a burden on parents or teachers. These changes have been made with a futuristic view so that it is able to cover the issues that might materialize in the future.

2. Meaning and concept of the Digital Library:

Digital library is a computerized networked system where all information is stored in electronic format which can be accessed and transmitted through networks enabling retrieval of desired information by a large number of users. So, it is the combination of –

- Geographically distributed digital information collections
- Geographically distributed users
- Information represented by a variety of digital objects
- Large and diverse collections

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➤ Seamless access

3. Definition of digital library:

Digital Library has been defined by many experts in many ways as follow -

“Digital library is a library that maintains all, or a substantial part, of its collection in computer processible form as an alternative, supplement, or complement to the conventional printed and microfilm materials that currently dominate library collections” (William Saffady)

“A digital library is a machine-readable representation of materials which might be found in a university library together with organizing information intended to help users find specific information. A digital library service is an assemblage of digital computing, storage, and communicating machinery together with the software needed to reprise, emulate, and extend the services provided by conventional libraries based on paper and other material means of collecting, storing, cataloging, finding, and disseminating information.” (Edward A. Fox)

“Digital libraries are organized collections of digital information. They combine the structuring and gathering of information, which libraries and archives have always done, with the digital representation that computers have made possible.” (Lesk)

Terence R. Smith (1997), defined digital libraries as “controlled collections of information bearing objects (IBOs) that are in digital form and that may be organized, accessed, evaluated and used by means of heterogeneous and extensible set of distributed services that are supported by digital technology”.

Clifford Lynch (1995), a well-known expert on digital libraries and new technologies, defined digital library as “a system providing a community of users with coherent access to a large, organized repository of digital information and knowledge. The digital library is not just one entity, but multiple sources seamlessly integrated.”

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Michael Lesk, who predicts that half of the materials accessed in major libraries will be digital by the early 21st century (Lesk, 1997), defines digital libraries as “organized collections of digital information that combine the structuring and gathering of information, which libraries and archives have always done, with the digital representation that computers have made possible. Digital information can be accessed rapidly around the world, copies for preservation without error, stored compactly, and searched very quickly. A true digital library also provides the principles governing what is included and how the collection is organized” (Lesk, 1997).

4. Historical Perspectives of Digital Library:

August 1991 makes a convenient place to start considering digital library history. A system called “e-print archive” went online. It was quickly renamed arXiv. It’s a free distribution service for open-access scholarly writings in certain scientific disciplines. Unlike traditional journals, articles are not peer reviewed. Much of the information, however, comes from publicly funded research. By the end of the 1990s, similar projects had started for other disciplines. These archive services became the prototype for “institutional repositories.” That’s where universities and other research institutions collect and disseminate research conducted by their faculty or staff. They don’t quite constitute digital libraries.

The Digital Library Initiative (DLI) started in the US in 1994. Similar projects exist in other countries, including developing nations. It funds projects that offer more of the functionality of a traditional library, including collection development. These collections comprise not only scholarly papers but also digitized maps, photographs, satellite images, videos, and more. DLI also pulls together research in digital library projects that had previously been fragmented among discipline-specific communities.

In India, the concept of Digital Library was first discussed in India in 1996 in a conference held by Society of Information Science, Bangalore . However, the matter was not much discussed

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further, at least until about the mid of 2000's. Digital library initiatives were gained popularity in India with the increasing use of ICT and the internet. Recently, Government of India has taken several initiatives for digitization of materials. As a result, the digital library repositories in India have somehow gained a momentum. Among the many, Digital Library of India (DLI) is the biggest national level initiative taken by the Indian government is noteworthy. The DLI is an initiative of the Indian government, and has been developed in partnership with several major libraries and research institutions in India and abroad. It is a part of the Million Book Project or the Universal Digital Library Project, started by Carnegie Mellon University, USA. This notable digital library in India is an online platform that provides access to millions of books and other materials from a variety of sources.

Some Important Digital Libraries in India are as follows -

- National Digital Library of India, hosted by Indian Institute of Science, CDAC, Noida, IIT-Hyderabad
- Digital Library of Indian Institute of Management, Kozhikode is developed by IIMK library
- ETD at Indian Institute of Science is the digital repository of Theses and Dissertations of Indian Institute of Science, Bangalore, India.
- Indira Gandhi National Centre for the Arts [IGNCA] Digital Library IGNCA digital library contains digital images, audio and video recordings, animations, electronic books, etc. related Indian arts and culture.
- Librarian's Digital Library [LDL] has been developed by DRTC, which contains full text of papers/articles related to Indian Librarianship.
- Nalanda Digital Library is the result of the ongoing Digital Library initiative at National Institute of Technology, Calicut Library.

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- Vidyanidhi Digital Library and E-Scholarship by Dept of Library and Information Science, Mysore University, Mysore, Karnataka.

5. Aims and Objectives of the Digital Library:

Information technology has changed the way of library services, such as identify, processed, procured, retrievals, dissemination to its users. Digital technology has a produced intellect of necessity amongst the users and professionals as well. It has transit information sources systems and services from paper works to electronic services, information explosion, searching problem in traditional libraries, solve the space problem, reduce the cost of technology, improve the quality of information and save the times of the users. Broadly, digital library has following core objectives.

- a. To facilitate the storage and preservation of information
- b. To retrieve stored information
- c. To provide personalized and retrospective services in an efficient way.
- d. To have large digitized databases.
- e. To save the time of library staff by avoiding routine jobs.
- f. To collect, store, organize and access information in digital for
- g. To reduce cost involved in various library activities

6. Scope of Digital Library:

Some of the common factor which are influencing to change to digital mode are the limited buying power of libraries, complex nature of recent document, storage problem etc., some other factors are

1. **Information explosion:** There is a boom in the Information generation & publication.

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2. **Searching problem in traditional libraries:** In Tradition Libraries, it is not possible to find out and provide the pin point information to the right user at right place.

3. **Low cost of technology:** When we consider the storage capacity of digital document and its maintained then it can be easily realize that the cost of technologies is much more less than that of traditional libraries.

4. **Environmental factor:** the use of digital libraries is the cleanest technologies to fulfill the slogan “Burn a CD-ROM save a tree”

5. **Multiple formats of same information/Content:** Easy to understand: The visual or graphical information system of digital libraries is more popular as compared to text-based information system.

6. **Scholarly Information:** Another driving force behind digital libraries is the cost of scholarly information. The volume of scholarly information is increasing faster than the ability of researchers to manage it, publishers to print it, libraries to collect it, and scholars to read it.

7. Features of Digital Libraries:

The different characteristics of a digital library are as follows:

- a. **Collections:** Digital library collections contain fixed, permanent documents. Not only those current libraries have more dynamic collections, but digital environment will enable of quick handling and/or ephemeral information.
- b. **Technology:** Digital libraries are based on digital technologies. The underlying assumption is that the digital libraries will contain only digital materials, may be wrong. It is likely that both digital and non-digital information material will have to coexist.

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- c. **Work:** Digital libraries are to be used by individuals working alone. There is work oriented perspective focusing on group of information analysts, work being done and the documents and technologies that support it.
 - d. **Trans Bordering Flow of information:** Breaking the physical boundaries of data transfers within and outside the countries. It is viewed that the support for communications and collaboration is as important as information seeking activities.
 - e. **Access To Digital Resources:** Digital libraries provide users with access to a wide range of digital resources such as e-books, audiobooks, videos, images, research papers, and academic journals.
 - f. **24/7 Availability:** Digital libraries are available to users 24/7, providing them with convenient access to resources from anywhere and at any time.
 - g. **Search And Retrieval:** Digital libraries provide users with powerful search tools that allow them to quickly and easily find the resources they need.
 - h. **Remote Access:** Users can access digital libraries remotely using their personal devices such as computers, tablets, or smartphones.
 - i. **Cost-Effective:** Digital libraries are often more cost-effective than traditional libraries as they eliminate the need for physical space, maintenance, and staffing.
 - j. **Personalization:** Digital libraries allow users to customize their experience by creating personalized accounts, saving their search history, and setting up alerts for new resources.
 - k. **Preservation:** Digital libraries enable the preservation of cultural heritage and information by digitizing and archiving rare or fragile materials for future generations.

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8. Need and Importance of Digital Library:

The importances of Digital Library are as follows -

- **Access To Up-To-Date Information:** A digital library provides the reader with access to up-to-date information on various topics. With digital resources updated regularly, readers can stay informed with the latest research and developments in their field of interest.
- **No Fixed or Rigid Time Limit:** Digital libraries have no fixed or rigid time limit, allowing users to access resources at any time and from any location. This flexibility makes it easy for users to study or conduct research at their own pace and convenience.
- **It Preserves Resources and Knowledge:** Digital libraries play a crucial role in preserving resources and knowledge for future generations. By digitizing rare or fragile materials, digital libraries ensure that these resources are available to researchers and students worldwide, thus contributing to the preservation of cultural heritage and intellectual property.
- **It Is Easily Accessible:** Digital libraries are easily accessible to users, as they can access resources remotely using their personal devices. This accessibility eliminates the need for users to visit physical libraries, saving them time and effort while ensuring that they have access to a vast array of digital resources from anywhere and at any time.
- **Improves Interaction in Real-Time:** Digital libraries enable real-time interaction among users by facilitating collaboration, discussion, and sharing of resources. With the use of online forums, chat rooms, and other interactive tools, users can connect with each other, share ideas, and engage in meaningful discussions, thereby enhancing their learning experience.

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- **Automated Library Management:** Digital libraries employ automated library management systems that help in the efficient organization, storage, and retrieval of digital resources. These systems automate routine tasks such as cataloguing, indexing, and archiving, freeing up library staff to focus on more important tasks such as user support and collection development.
 - **Quick Access:** Digital libraries provide users with quick access to resources, with powerful search tools that enable users to quickly and easily find the information they need. This quick access saves users time and effort, making it easier for them to conduct research or study efficiently.
 - **24/7 Availability:** Digital libraries are available to users 24/7, eliminating the need to worry about library opening hours. Users can access digital resources at any time and from any location, making it convenient for them to study, conduct research, or access information whenever they need it.
 - **Collaboration: Digital** libraries facilitate collaboration among students by allowing them to share resources, discuss ideas, and work together on projects.
 - **Environmental Sustainability:** Digital libraries contribute to environmental sustainability by reducing the use of paper and other resources required for traditional libraries.
 - **Wide Variety of Content Available:** Traditional libraries lack the flexibility to include a diverse range of content due to physical space constraints. Digital libraries, on the other hand, store a wide variety of content in a virtual environment, including eBooks, magazines, articles, blogs, papers, videos, podcasts, and audiobooks.
 - **Easily Updated:** Small libraries, in contrast to large universities and libraries, frequently lack adequate funding to purchase new books, magazines, and other content

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resources. Your organization, on the other hand, can keep the digital library up to date on a regular basis. Many publishers now allow digital libraries to make current editions and magazines available to readers on a pay-per-read basis. As a result, by giving readers access to the most recent publications, your digital library will pique their interest.

- **On-Demand Access:** Physical books remain more popular than eBooks. The number of people reading books in digital format, on the other hand, has been steadily increasing. Younger readers prefer digital book versions because they can read them whenever and wherever they want. They can also access eBooks through their mobile devices at any time and from any location.
- **Simplified Search:** When visiting a traditional library, readers must devote both time and effort to finding the right book. Furthermore, locating pertinent information in a physical book takes time. Digital libraries, on the other hand, are designed with built-in search capabilities. Many digital libraries even use popular search engines like Google, Bing, and Yahoo to speed up content searches. As a result, readers can find the information they need quickly. By entering relevant words and phrases, they can also use the search feature to find and sort digital resources.
- **Round the Clock - 24/7 Availability:** Traditional libraries have their working hours, limiting users to use library resources at their leisure. Digital libraries, on the other hand, allow readers to read eBooks, listen to audiobooks, and watch videos 24/7 without changing their location. All it takes is an Internet-powered device to access and read digital library materials at your heart's content. This is the main reason why more and more readers turn to e-libraries in this day and age.
- **Unlimited Access to Multiple Resources:** In a traditional library, multiple readers cannot read the same book at the same time. They must wait for the other reader to

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return the book. However, in a digital environment, multiple readers can have simultaneous access to the same books, videos, and audiobooks.

- **Library Management Automation:** By automating routine library services such as indexing, issuing, tracking, and preservation, librarians are slowly becoming obsolete. The library management software has features that automate library management from beginning to end. As a result of automation, many institutions and businesses are encouraged to easily establish digital libraries.
- **Real-Time Interactions:** The most recent library management software includes features that make it easier for readers and administrators to interact. Furthermore, by establishing online communities, many software solutions encourage reader interaction. Readers can quickly gather additional or specific information about a book or article using these real-time interaction options.
- **Reduce Resource Depletion:** Traditional libraries must make investments in the preservation and conservation of their library resources. Because readers frequently access and reuse physical library resources, librarians face challenges in preventing the deterioration of books, vinyl records, cassette tapes, and other resources.
- **Preserving Knowledge for Future Generations:** Physical storage devices, such as CDs, DVDs, and cassette tapes, are prone to damage and loss. Due to the vulnerability of physical storage options, traditional libraries have frequently failed to preserve valuable research, studies, and content.
- **No physical boundary:** The user of a digital library need not to go to the library physically; people from all over the world can gain access to the same information, as long as an Internet connection is available.

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- **Multiple access:** The same resources can be used simultaneously by a number of institutions and patrons. This may not be the case for copyrighted material: a library may have a license for “lending out” only one copy at a time; this is achieved with a system of digital rights management where a resource can become inaccessible after expiration of the lending period or after the lender chooses to make it inaccessible (equivalent to returning the resource).
 - **Information retrieval:** The user is able to use any search term (word, phrase, title, name, subject) to search the entire collection. Digital libraries can provide very user-friendly interfaces, giving click able access to its resources.
 - **Preservation and conservation:** Digitization is not a long-term preservation solution for physical collections, but does succeed in providing access copies for materials that would otherwise fall to degradation from repeated use. Digitized collections and born-digital objects pose many preservation and conservation concerns that analog materials do not. Please see the following “Problems” section of this page for examples.
 - **Space:** Whereas traditional libraries are limited by storage space, digital libraries have the potential to store much more information, simply because digital information requires very little physical space to contain them and media storage technologies are more affordable than ever before.
 - **Added value:** Certain characteristics of objects, primarily the quality of images, may be improved. Digitization can enhance legibility and remove visible flaws such as stains and discoloration.

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9. Advantages of Digital Library:

- a. **Expand Services:** DL is added to expand the repertoire of the Pre-existing library services or complementary to existing one. It is also creating new services for a new or changing market. DL has seamless provision of services that are responsive to the needs and interests of the communities served. It is clear that the DL is maintaining an acceptable level of operational service. Effective authentication is the key to delivery of personalized services. There are significant opportunities for products and services emerging from digital libraries to expand their markets beyond the boundaries of the time and geographical location to achieve additional wider benefits.
- b. **Promote Collections Development:** Promoting of more widespread use of unique collections is one common aim of DL. Collection is one of rare and expensive materials in library. It includes collections created as digital (i.e. e-books, e-journals, e-databases) or digitized rare books, manuscript, pictures and fragile material. Digitization of collection is depending on the utility, rarity and value. Since the digitization is the major expensive process, it should be done by the expert because it may be painstaking and therefore mindful of the preservation and security needs of the collection. The digital collection has greater visibility and global accessibility with features of searching, browsing and cross-reference linking.
- c. **Scholarly communication:** Digital Libraries support in scholarly communication in the field of education, research and development through the E-journals, e-prints, e-books, data sets, e-learning and e-transformation.
- d. **Archiving and preservation:** It allows archiving and preserving documents/ digital objects of education, Cultural, heritage, historical & special, museums and biodiversity for long term continued accessibility of the document contents through time and changing technology and reproduce a suitable facsimile of the original document.

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- e. **E-governance:** Digital libraries offer the improved access to govt. policies, plans, procedures, rules and regulations so that the general people of the country can access important information on their desktop. It fulfills the needs of right to information act. E-governance also helps to manage various activities related to Government and peoples.
 - f. **Generate revenue:** DL can sell of the information services for the internal and external users of various organizations. It can provide consultancy services and advertising facility for the creation of revenue.

10. Challenges related with Digital Library:

The problems and issues associated with digital information like “acceptability, accuracy, accountability, authenticity, readability, standardization, copy right and pricing have been dealt by Lakshmana Moorthi and Karisiddappa. The challenges may be grouped under the following broad categories building the resource, interoperability, intellectual property, providing effective access, and sustaining the resource. Some important problems and challenges associated with digital libraries are described below.

- a. **Compatibility of Hardware/Software:** Use of digital collection for accessing and retrieving information will pose compatibility problem. Breath-taking innovations in the field of computer hardware and software, creates the problem of compatibility in the implementation of modern technology with the ICT infrastructure available in the library, although backward compatibility is ensured by manufacturing firm.

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- b. **Reliability of Information:** It is observed that many times the information uploaded on various web sites, and social medias like blogs, twits, wikis, face book etc. is not authentic, which is also available in digital formats.
 - c. **Administrative:** For building and working with Digital Library the long-term organizational, fiscal, and institutional commitments will be necessary. Management of the technical infrastructure for “digital library” services will be a significant obstacle for most libraries, especially as budgets continue to shrink and the costs of developing and maintaining collections increases. Administration of the digital collections locally, is harder and more expensive than managing a comparable print collection.
 - d. **Data Security:** Data security is about keeping data safe. There are key threats to data stored in digital media, such as system crash, faulty disks, power failure, accidentally deleting or over writing the files, computer virus, hacking, natural disasters, money making, revenge etc.
 - e. **Convenience of Usage:** Reading the information stored in the digital form is not as comfortable, fast and effective as reading a printed book, periodicals etc. It also puts more strain on the eyes.
 - f. **Technological Obsolescence:** The digital storage media such as hard disk, tapes and floppy disk have a very short life–span due to rapid technology obsolescence. The computer hardware and software which used for storage and retrieval become obsolete and they are replaced by batter technologies. In order to retrieve the information stored in digital media, use of the devices such as Computers, CD players, CD-ROM players, Disk drives etc become the part and parcel of the information retrieval systems.
 - g. **Cost:** There is always a cost in its creation, its production, and its dissemination. Digital libraries introduce new and uncertain economic realities and relationships into libraries.

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Where the costs of accessing information were once hidden to patrons, the digital era is likely to require customers who will be required to pay fees for access to digital services and collections. The major obstacle is digitization. Digitization is very cost intensive. Especially when one goes single handed toward digitization. For digitization to succeed in the developing countries, the socio-economic conditions have too strong to a digital library. To retrieve and read the information stored in digital form, need certain devices, which are costly and one should know how to operate these devices.

- h. **Copyright, IPR and Licensing Issues:** Copyright is one of the obstacles in the plans to create extensive digital collections. Copyright protects the owner's creative or intellectual work. Digital collections and services will be strongly affected by future copyright and licensing regimes, as well as prohibitive costs for digitization and Support of technical infrastructure. Protection of intellectual property rights is not fully feasible in digital media. Difficulties are still persisting regarding the copyright protection of the authors and publishers etc. of e-resources. Copyright could become an insurmountable barrier to the development of digital collections. In fact, copyright could end up preventing libraries from providing open access to the digital information they collect. The extent of 'fair use' regarding digital resources is not included in any law. It is difficult to determine how much one can copy under fair use.
- i. **Storage life:** The storage life of the electronic media is much less than the print media. Storage life of the hard disks, floppy disks, computer tapes, CDs, CD-ROM etc is of few years. Digital reading and storage devices should be omnipresent: A large number of users visit the library regularly to satisfy their information needs, therefore, in order to save the time of the users, the devices useful for reading and storage of digital information, should be omnipresent.

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- j. **Conversion:** Conversion of conventional printed material into digital form is tedious and very expensive: In many libraries, substantial part of their collection is in the conventional print form and hence, it is challenging, tedious, time consuming as well as very expensive, to convert these print resources into the digital form.

11. Digital Library and NEP 2020: -

11.1. Provisions of Digital Library in NEP 2020: The National Education Policy (NEP) 2020 emphasizes the crucial role of libraries in promoting a culture of reading, lifelong learning, and quality education. NEP 2020 recognizes the need to strengthen school and public libraries by providing adequate resources like books, digital materials, and trained librarians. Academic libraries play a significant role in supporting NEP 2020 by providing diverse resources, promoting lifelong learning, facilitating research, and enhancing digital literacy skills. The policy envisions libraries as vital institutions that contribute to the promotion of a knowledge-based society in India, focusing on areas such as multilingualism, preservation of national heritage, and developing a reading culture. NEP 2020 also highlights the importance of incorporating technology into library services, such as providing access to e-books, e-journals, and digital resources. In NEP 2020, there are references in two paras about digital library, which are shown in table below-

Para	Provisions
Para 2.8 Digital libraries will also be established....
Para 21.9 Steps will be taken to enhance online accessibility of library books and further broad basing of digital libraries....

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11.2. Key Aspects of Digital Libraries in NEP 2020:

- a. **Democratization of Knowledge:** One of the primary themes in the literature is the democratization of knowledge facilitated by digital libraries. Adams and Brown (2019) emphasize how digital libraries have broken down traditional barriers to access, enabling individuals from diverse backgrounds and geographical locations to engage with scholarly resources.
- b. **Promotion of Lifelong Learning:** The democratization has profound implications for education, that digital libraries offer unprecedented opportunities for lifelong learning and continuing education. The ease of access to scholarly materials, educational resources, and cultural artifacts has transformed the educational landscape, empowering learners of all ages to pursue knowledge Independently.
- c. **Access to Quality Resources:** Digital libraries provide students and educators access to high-quality educational materials, including textbooks, reference books, research papers, and multimedia content. This aligns with NEP 2020's goal of making learning resources accessible to all, irrespective of geographical or socio-economic barriers.
- d. **Equity and Inclusion:** By making educational resources available online, digital libraries help bridge the gap between urban and rural education. NEP 2020 highlights the importance of ensuring that students from marginalized communities have equal opportunities to access learning materials, thereby promoting inclusivity in education.

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- e. **Support for Multilingualism:** NEP 2020 encourages education in multiple languages. Digital libraries play a crucial role in providing resources in various Indian languages, supporting the policy's vision of linguistic diversity and helping students learn in their mother tongue.
 - f. **Professional Development for Educators:** Digital libraries serve as a repository for teacher training materials, including lesson plans, teaching aids, and professional development courses. This helps teachers stay updated with the latest educational practices and enhances their teaching skills.
 - g. **Promotion of Research and Innovation:** By offering access to a wide range of research publications and academic journals, digital libraries support the research and innovation ecosystem. NEP 2020 emphasizes the importance of developing research capabilities in higher education institutions, and digital libraries are instrumental in achieving this objective.
 - h. **Integration with Digital Infrastructure:** The policy underscores the need for robust digital infrastructure to support the functioning of digital libraries. This includes high-speed internet connectivity, digital devices, and platforms for hosting and accessing educational content.
 - i. **Personalized Learning:** Digital libraries enable personalized learning experiences by providing resources that cater to the individual learning needs and pace of students. NEP 2020 advocates for adaptive learning technologies, and digital libraries are pivotal in providing the content required for such personalized educational experiences.

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- j. **Support During Emergencies:** The COVID-19 pandemic highlighted the importance of digital libraries in ensuring continuity of education during emergencies. NEP 2020 recognizes the role of digital resources in providing uninterrupted learning opportunities when physical classrooms are inaccessible.
 - k. **Implementation Strategies:** Development of National Digital Library of India (NDLI): The NDLI is an ambitious project aimed at creating a national repository of digital resources. It is designed to be a comprehensive and multilingual virtual library that caters to the educational needs of students, researchers, and lifelong learners.
 - l. **Collaboration with Educational Institutions:** NEP 2020 encourages partnerships between educational institutions and digital library initiatives to expand the range of available resources and ensure their effective utilization.
 - m. **Capacity Building:** Training programs for educators and administrators on the use of digital libraries are crucial for maximizing their potential. NEP 2020 highlights the need for capacity building to facilitate the adoption of digital tools in education.

In conclusion, the NEP 2020's emphasis on digital libraries is a forward-thinking move towards transforming the educational landscape of India. By leveraging technology to provide accessible, equitable, and high-quality educational resources, digital libraries are set to play a crucial role in achieving the policy's vision of an inclusive and innovative education system.

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12. Recommendation:

Some recommendations according to NEP 2020 are as follows -

- a. Address legal concerns associated with access, copying, and dissemination of physical and digital materials.
- b. Design tools that facilitate the enhancement of cataloging or descriptive information by incorporating the contributions of users.
- c. Design search and retrieval tools that compensate for abbreviated or incomplete cataloging or descriptive information.
- d. Develop improved technology for digitizing analog materials.
- e. Develop economic models for the support of the National Digital Library.
- f. Make the National Digital Library useful to different communities of users and for different purposes.
- g. Provide more efficient and more flexible tools for transforming digital content to suit the needs of end-users.
- h. Develop approaches that can present heterogeneous resources in a coherent way. Integrate access to both digital and physical materials.
- i. Establish protocols and standards to facilitate the assembly of distributed digital libraries.

13. Conclusion:

There will probably be a greater emphasis on personalization, interaction, and connectivity in digital libraries in the future. Trends suggest that, given the speed at which technology is developing, digital library use will increase and change to meet the changing demands of educators and students in the future. The 2020 Policy has accurately evaluated the needs of educating a generation raised in the internet and technology era. It rejects the conventional

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wisdom that regards technology as a hindrance to learning and instead aims to use it into the classroom for previously unthinkable advantages. The 2020 Policy is a positive move that offers a solid framework for creating new, effective systems and processes that will empower a whole generation of educators and students. It departs from the traditional view where technology is seen as a distraction to learning and attempts to integrate technology into education to reap unimaginable benefits. A step in the right direction, the 2020 Policy provides a firm foundation to build new systems and efficient processes and empower an entire generation of students and teachers using digital library.

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