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It is a great honour to me to extend my warm greetings and welcome you all to the journal, **Research Highlights**, a refereed journal of multi disciplinary research. The journal, which is a peer-reviewed, will devote to the promotion of multi-disciplinary research and explorations to the South Asian and global community. It is our objective to provide a platform for the publication of new scholarly articles in the rapidly growing field of various disciplines. We are trying to encourage new research scholars and post graduate students by publishing their papers so that they may learn and participate in literary publishing through a professional internship. Scholarly and unpublished research articles, essays and interviews are invited from scholars, faculty researchers, writers, professors from all over the world.

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Hoping all of you shall enjoy our endeavors and those of our contributors.

Editor



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Assessment of Drinking Water Quality of Ara City in Relation to pH, Conductivity, TDS, and Total Hardness

Tarannum Perween*
Anand Kishor*

Abstract

At present day declining water quality is a significant concern for the world due to rapid population growth, enhancement of agricultural and industrial activity, climate change and global warming influencing hydrological cycles. Assessment of water quality becomes essential by using a suitable method to reduce the risk of geochemical contaminants. Physical and chemical properties of water are compared to a standard guideline to determine its quality. In the present study work has been done to assess the drinking water quality in the Ara city. Drinking water samples were collected from Katira, Sheetal tola, Anite, Chandava and Maulabag. The physico – chemical parameters such as pH, conductivity, TDS and total hardness were analysed. The results showed that the various parameters were within the permissible limits of BIS. The values of different parameters were found between 7.8 to 8.1 for pH, 306-378u mhos/cm for conductivity, 210 -256 mg/L for TDS and 104 -196 mg/L for total hardness.

Introduction

The deterioration of drinking water is becoming a global concern due to widespread human activities. The modern civilization, industrialization, urbanization and increased population are the main causes of rapid degradation of our environment. Water is indispensable and one of the precious natural resources of this planet. The human body cannot survive without water. For the well being of all people, water quality is essential. The quality of water can be affected by different pollutants such as, physical, chemical and biological. Contaminants such as bacteria, viruses, heavy metals, nitrate and salt have found their way into water supplies. Ground water is the major source of drinking water in both urban and rural areas. Raja *et al.* (2002) noticed that prolonged discharge of industrial effluents, domestic sewage and solid waste dump causes the groundwater to become polluted and created health problems. Uddin *et al.* (2021), Abbasnia *et al.* (2019), Jha *et al.* (2020) and Mukate *et al.* (2019) provides a sole number for the aquatic environment that contains the water quality related information which is easier to understand for the utility authorities. The present work is an attempt to measure the water quality of Katira, Sheetal tola, Anite, Chandwa and Maulabag of Ara city, Bihar.

Materials and Methods

The samples were collected in plastic bottles of one liter capacity without any air bubbles as per standard procedure. The samples were kept in refrigerator maintained at 4⁰ C. Analysis was carried out for various water quality parameters such as pH, conductivity, TDS and total hardness using standard method.

Results and Discussion

pH:

The importance of pH is related to the H⁺ and OH⁻ concentration of drinking water. The pH value of water samples of Katira, Sheetal tola, Anite, Chandwa and Maulabag were 8.1, 7.8, 8.1, 7.8 and 8.0 respectively against the standard of BIS : 10500:2012 that are 6.5 -8.5.

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Conductivity :

This is an important parameter for the utilization of drinking water. The value of conductivity (u mhos/cm) of Katira, Sheetal tola, Anite, Chandwa and Maulabag in the drinking water samples were 322, 360,378,348 and 306 respectively.

Table –1:Assessment of pH, conductivity, TDS and total hardness of drinking water samples of different sites of Ara city.

Name of Collection Site	PARAMETERS			
	pH	Conductivity (u mhos/cm)	TDS Mg/L	Total Hardness Mg/L
Standard Value BIS: 10500:2012	6.5 – 8.5	–	500 - 2000	200 - 600
Katira	8.1	322	216	112
Sheetal Tola	7.8	360	252	196
Anite	8.1	378	256	104
Chandwa	7.8	348	242	174
Maulabag	8.0	306	210	154

TDS

This is a significant parameter for the utilization of drinking water. The high TDS value of water indicates the higher mineralization of water. The TDS (mg/L) value of water samples of Katira, Sheetal tola, Anite, Chandwa and Maulabag were 216,252,256,242 and 210 respectively against the standard of BIS: 10500: 2012 that are 500-2000 mg/L.

Total Hardness:

The total hardness is the measure of the capacity of water to precipitate soap. Normally the hardness is not harmful to health but it has been suspected to play role in heart diseases. It has been observed that the total hardness of all water samples found to be within the permissible limit of 200-600 mg/L for drinking water. The total hardness (mg/L) value of drinking water samples of Katira, Sheetal tola, Anite, Chandwa and Maulabag were 112,196, 104, 174 and 154 respectively.

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Globalization and Energy Demand Dynamics in BRICS Economies

Mr. Kishan Shukla*
Meenakshi Gautam**

Abstract

This study investigates the impact of globalization on energy consumption in BRICS economies (Brazil, Russia, India, China, and South Africa) over the period 1990–2020 using advanced panel econometric techniques. Accounting for cross-sectional dependence and asymmetric adjustment mechanisms, the analysis employs second-generation panel unit root tests, the Nonlinear Autoregressive Distributed Lag (NARDL) framework, and Fully Modified Ordinary Least Squares (FMOLS). The empirical results reveal that globalization significantly reduces energy consumption in the long run, reflecting the dominance of technique and efficiency effects, while urbanization and capital formation exert strong positive effects on energy demand. The findings provide important policy insights for emerging economies, particularly India, in designing globalization-compatible strategies for sustainable energy transition.

Keywords: Globalization, Energy Consumption, BRICS, NARDL, FMOLS

Introduction

Energy consumption plays a pivotal role in economic growth and sustainable development, especially in emerging economies experiencing rapid structural transformation. Globalization—characterized by increasing trade openness, foreign direct investment (FDI), financial integration, and technological diffusion—has significantly reshaped production structures and consumption patterns across the world. While globalization can stimulate economic growth and efficiency, its implications for energy demand remain theoretically ambiguous and empirically contested.

The BRICS economies represent a unique case for examining the globalization–energy nexus. Collectively, they account for a substantial share of global population, output, and energy consumption. Rapid industrialization, urban expansion, and integration into global markets have intensified energy demand pressures in these economies. India, in particular, faces the dual challenge of sustaining high economic growth while ensuring energy security and meeting climate commitments.

Existing literature highlights three primary channels through which globalization affects energy consumption: the scale effect (expansion of economic activity), the composition effect (structural changes toward more or less energy-intensive sectors), and the technique effect (adoption of energy-efficient technologies). The net impact depends on the relative strength of these channels. This study contributes to the literature by applying nonlinear and cross-sectionally robust econometric techniques to capture asymmetric and heterogeneous dynamics in BRICS economies.

The objectives of this paper are threefold: (i) to examine the long-run and short-run effects of globalization on energy consumption in BRICS economies; (ii) to assess the role of urbanization, economic growth, and capital formation in shaping energy demand; and (iii) to derive India-specific policy implications for sustainable energy transition.

Literature Review

The relationship between globalization and energy consumption has attracted growing scholarly attention. Early studies largely emphasized the scale effect, suggesting that globalization

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increases energy demand through higher production and consumption (Sadorsky, 2011). However, more recent research highlights the importance of technique effects, whereby globalization facilitates technology transfer and energy efficiency improvements, potentially reducing energy intensity (Shahbaz et al., 2018).

For emerging economies, empirical evidence remains mixed. Some studies find that globalization increases energy consumption due to industrial expansion and urban growth (Baek et al., 2009), while others report a negative or insignificant relationship, indicating efficiency gains and structural shifts toward services (Dreher et al., 2008; Shahbaz et al., 2019). Studies focusing on BRICS economies underscore the role of urbanization and capital formation as key drivers of energy demand (Pata, 2018).

Methodologically, recent contributions emphasize the importance of accounting for cross-sectional dependence and nonlinear dynamics in panel data settings (Pesaran, 2004). The NARDL framework allows for asymmetric adjustments to positive and negative changes in explanatory variables, while FMOLS provides robust long-run elasticity estimates under cointegration. This study builds on these methodological advances to provide more reliable evidence for BRICS economies.

Data and Variables

The study uses annual data for BRICS economies covering the period 1990–2020. All variables are transformed into natural logarithms to ensure elasticity interpretation and reduce heteroskedasticity.

Table 1: Presents the Variables Used in the Empirical Analysis.

Variable	Symbol	Description	Source
Energy Consumption	EC	Total primary energy consumption	BP Statistical Review
Globalization	G	KOF Globalization Index	Swiss Economic Institute
Urbanization	URB	Urban population (%)	WDI
Economic Growth	EG	GDP (constant 2015 US\$)	WDI
Capital Formation	CF	Gross capital formation (% of GDP)	World Development Indicator

4. Descriptive Statistics

Descriptive statistics reveal substantial variation across countries and over time, reflecting heterogeneous development trajectories within BRICS economies.

Table 2: Descriptive Statistics of the Variables.

Variable	Mean	Std.Dev	Min	Max	Obs.
logEC	2.83	0.99	1.30	4.99	155
logEG	27.75	1.02	25.91	30.31	155
logG	4.03	0.20	3.46	4.27	155
logURB	18.84	1.03	16.84	20.58	155
logCF	3.20	0.35	2.51	3.84	155

5. Cross-sectional Dependence Test

Table 3: Cross-sectional dependence among BRICS economies.

Test	Statistic	df	Prob
Breusch-Pagan LM	40.00	10	0.000
Pesaran Scaled LM	6.70	-	0.000
Pesaran CD	3.69	-	0.000

Table 3 shows strong given the economic and financial integration among BRICS economies, cross-sectional dependence is likely. Breusch–Pagan LM and Pesaran CD tests strongly reject the null hypothesis of cross-sectional independence, justifying the use of second-generation panel techniques.

The NARDL model is employed to capture asymmetric long-run and short-run effects of globalization and other covariates on energy consumption. To ensure robustness, FMOLS is used to estimate long-run elasticities under cointegration, correcting for endogeneity and serial correlation.

Econometric Methodology

Given cross-sectional dependence and mixed integration orders, the study employs NARDL to capture asymmetric long-run and short-run dynamics. FMOLS is applied to ensure robustness of long-run elasticities.

Following the theoretical framework of energy demand and globalization–environment literature, the baseline long-run energy demand function for BRICS economies is specified as:

$$\ln EC_{it} = \alpha_i + \beta_1 \ln EG_{it} + \beta_2 \ln G_{it} + \beta_3 \ln URB_{it} + \beta_4 \ln CF_{it} + \varepsilon_{it}$$

Where

- EC_{it} denotes total primary energy consumption,
- EG_{it} represents economic growth (real GDP),
- G_{it} is the globalization index (KOF),
- URB_{it} denotes urbanization rate,
- CF_{it} refers to gross capital formation,
- $i = 1, \dots, N$ indicates BRICS countries,
- $t = 1, \dots, T$ denotes time period,
- α_i captures country-specific fixed effects,
- ε_{it} is the error term.

All variables are expressed in natural logarithms, allowing estimated coefficients to be interpreted as elasticities.

NARDL Long-run Results

To capture potential **asymmetric effects of globalization on energy consumption**, the study employs the Nonlinear Autoregressive Distributed Lag (NARDL) model proposed by Shin et al. (2014).

The globalization variable is decomposed into positive and negative partial sums as follows:

$$G_t^+ = \sum_{j=1}^t \max(\Delta G_j, 0), G_t^- = \sum_{j=1}^t \min(\Delta G_j, 0)$$

The asymmetric NARDL specification is expressed as:

$$\begin{aligned} \Delta \ln EC_{it} = & \phi_i (\ln EC_{i,t-1} - \theta_1 \ln EG_{i,t-1} - \theta_2 \ln G_{i,t-1}^+ \\ & - \theta_3 \ln G_{i,t-1}^- - \theta_4 \ln URB_{i,t-1} - \theta_5 \ln CF_{i,t-1}) \\ & + \sum_{j=1}^p \gamma_{ij} \Delta \ln EC_{i,t-j} + \sum_{j=0}^q \delta_{ij} \Delta X_{i,t-j} + u_{it} \end{aligned}$$

where:

- ϕ_i represents the speed of adjustment toward long-run equilibrium,
- θ_k captures long-run asymmetric elasticities,
- X_{it} is the vector of explanatory variables,
- u_{it} is the disturbance term.

A statistically significant and negative ϕ_i confirms long-run cointegration.

Table 4.1: The long-run NARDL estimates.

Variable	Coefficient	t-stat	Significance
Economic Growth	-0.92	-1.63	NS
Globalization	0.81	1.17	NS
Urbanization	3.84	3.42	1%
Capital Formation	1.94	2.31	5%

FMOLS Robustness Results

To ensure robustness of long-run estimates under cointegration and cross-sectional dependence, the study applies the Fully Modified Ordinary Least Squares (FMOLS) estimator. FMOLS corrects for:

- Endogeneity bias
- Serial correlation
- Long-run covariance between regressors and error terms

The FMOLS estimator provides consistent and efficient long-run elasticity estimates, strengthening the reliability of policy conclusions.

Table 5 presents FMOLS long-run elasticities.

Variable	Coefficient	t-stat	Significance
Economic Growth	0.353	4.96	1%
Globalization	-0.381	-3.14	1%
Urbanization	1.069	5.93	1%
Capital Formation	0.248	2.87	1%

Discussion of Results

The NARDL results indicate that urbanization and capital formation significantly increase energy consumption in the long run, while economic growth and globalization show statistically insignificant effects.

FMOLS estimates reveal that globalization has a significant negative effect on energy consumption, confirming the dominance of technique effects. Urbanization emerges as the strongest driver of energy demand, followed by economic growth and capital formation.

Discussion

The contrasting results between NARDL and FMOLS highlight the importance of robustness analysis. The negative impact of globalization on energy consumption suggests that increased openness facilitates access to energy-efficient technologies and cleaner production methods. However, rapid urbanization continues to exert upward pressure on energy demand due to infrastructure expansion, transportation needs, and changing lifestyles.

India-Specific Policy Implications

For India, the findings emphasize the need to leverage globalization to promote green FDI, renewable energy technologies, and energy-efficient industrial practices. Urbanization policies should prioritize compact city design, public transport, and energy-efficient housing. Aligning globalization with national initiatives such as *Make in India*, *National Solar Mission*, and *Net Zero 2070* commitments can significantly enhance sustainable energy outcomes.

India-specific Policy Implications: For India, the findings suggest that globalization should be strategically leveraged to attract green FDI, enhance renewable energy deployment, and improve energy efficiency. Urban planning policies must integrate smart transport, energy-efficient housing, and renewable-based power systems.

Conclusion

This study provides robust empirical evidence on the globalization–energy consumption nexus in BRICS economies. The results suggest that globalization can contribute to energy efficiency and sustainability when complemented by appropriate domestic policies. For India, strategic integration

into the global economy offers significant opportunities to achieve energy security and environmental sustainability simultaneously.

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A Study on Parental Stress and Utilisation of Social Support among Families of Adults with Intellectual Disability

Divyanshi Srivastava*
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Abstract

The birth of the child with intellectual disability brings great change in the adult's family. It triggers a chain of psychological reactions. The objective of the study was to find out the stress level of parents and utilization of social support of adults with intellectual disability. The methodology used by the researcher was the survey method and the sampling technique used was non probability sampling technique. Primary data was collected by the researcher. Descriptive statistical technique and Pearson product moment coefficient of correlation was used by the researcher for analysis of data collected. The findings of the study were parents of Adult with intellectual disability have higher level of stress in many areas' economic independency, health related issues, caregiver after their parents, education and safety concern. Parents of adults with intellectual disability utilizes some support services provided by central and state government but also there is a need to make parents more aware about services provided by government.

Key words: Parental stress, Social Skills, Adults with Intellectual disability

Introduction

The birth of the child with intellectual disability brings great change in the adult's family. It triggers a chain of psychological reactions. Parents' having a child with intellectual disabled experience a variety of stressors and stress reactions related to the child's disability (Orr et al.,1993). According to the Huxley (1993), "Nothing describes parenting better than Stress". Stress refers of frustration, conflict and threat that has adverse impact on the mind and body or psychological and physiological abilities of the individual. Parenting is a challenging process. The crucial role of parents and family in caring, nurturing, parenting and socializing young children is well established across the cultures, strong parents' child connectedness improves child academic outcomes, self esteem and mental health. Parental stress is a distinct type of stress that arises when a parent's perception of the demands of parenting outstrips his or her resources.

Social support means the comfort, care, respect, or assistance available to someone from another individual or group. Spouses, family, friends, peer groups and other health workers are important sources for parents. Social support is the perception and actuality that one is cared for, has assistance available from other people and that one is a part of a supportive social work. The supportive resources' can be personal, emotional, financial, technical, informational. Social Support can be measured as the perception that one has assistance available, or the degree to which a person is integrated in a social network. Government provided social support is often to as public aid. It is often seen that the person who have good social support from his peers, family, financial, technical and others sources have less parental stress. Thus, social support is very important to overcome with the stress to some extent. The study on parental stress and utilization of Social Support on family has been a subject of study and concern of professional working in the field of disability rehabilitation.

Review of literature

The term review means to organize the knowledge of the specific area of research to evolve and edifice of knowledge to show that the proposed study would be an addition to this field.

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Chhotaray, S (2020) conducted a study to explore the Impact of children with intellectual disabled on their parents. The researcher has taken the sample of 30 children with intellectual disabled who are enrolled in special school and having both the parents living together were taken for the study. The parents who consented to the study were individually administered NIMH Disability Impact Scale and found that mothers were affected more for both negative and positive impact. They experienced greater distress as well as positive impact due to the child with intellectual Disability. Despite so many developments in special education and rehabilitation facilities, the parents still experience the stress of caring their children and need continued social and professional support to deal with the situations.

Nurhidayah, I et.al, (2019) conducted a study to explore on Social Support on parents of children with Intellectual Disability. The purpose of this study was to identify Social Support obtained by parents with intellectual disabled children. The study used descriptive quantitative approach with a cross-sectional approach. The sample of 81 children with intellectual disabled were taken from Bandung. Social support was measured by social support questionnaire and found that 70.4% of parents have received social support in the higher category while 29.6% had low social support, so the results of the study showed that the highest social support received by parents was instrumental support, while the lowest domain was recognition support.

Al-Krenawi, A et.al, (2011) in their study to explore the Impact of intellectual Disability, caregiver burden, family functioning, marital quality, and sense of coherence in the family. A random sample of 300 Bedonin – Arab parents with one or more intellectually disabled children, and a control group (n=100) completed the MC Master Family Assessment Device (FAD), the ENRICH marital quality questionnaire , Robinson’s caregiver strain Index, the sense Coherence (SOC) questionnaire, and basic demographic questionnaire and found that the families with intellectually disabled children reported more problematic family functioning, less marital satisfaction, more caregiver burden, and lower sense of coherence. Differences were found related to parental age, marital status, and education level, and the number of intellectually disabled children in the family.

Staunton, T et.al, (2009) conducted study to explore on the positive impact of children with intellectual disabled on the family and found that the positive impact and also identified the nine core themes: source of joy and happiness; increase sense of purpose and priorities; expanded personal and social networks and community involvement; increased spirituality source of family unity and closeness; increased tolerance and understanding; personal growth and strength and positive impact on others and community.

Need and significance of the study

Parents with adults with intellectual disabled exhibits great amount of stress. It affects not only the mental health of parents but their psychological, economical and social well being too. It affects the whole family system and the family members; therefore, parents are needed to be helped to be helped to be developed personal skills and internal coping mechanism, which can make them better to manage and deal with parents’ stress.

Despite so many developments in special education and rehabilitation facilities, the parents still experience the stress of their children and need continued social and professional support to deal with the situations. The study on parental stress and utilization of Social Support on family has been a subject of study and concern of professional working in the field of disability rehabilitation.

Operational definition:

Adult: In this study, Adult is a person who have attained the age between 18 to 25 years.

Family: In this study, Family consists of mother and father of the adults with intellectual Disability.

Parental Stress: In this study, Parental stress is a distinct type of stress that arises when a parent’s perception of the demands of parenting outstrips his or her resources.

Social support: In this study, social support means the utilisation of financial and technical support available by state and central government.

Objective of the study:

The objectives of the study:

1. To find out the stress level of parents having adults with intellectual disability.
2. To find out the utilisation of support services by parents having adults with intellectual disability.
3. To find out the difference between stress level of parents having adults with mild and severe intellectual disability.
4. To find out the difference between utilising social support by parents having adults with mild and severe intellectual disability.
5. To find out the difference between stress level of mother and father having adults with intellectual disability.
6. To find out difference between utilizing social support by mother and father having adults with intellectual disability.
7. To find out the difference between stress level of nuclear and joint families having adults with intellectual disability.
8. To find out the difference between utilizing of social support by nuclear and joint families having adults with intellectual disability.
9. To find out the relationship among Parental Stress and utilisation of Social Support families of adults with intellectual disability.

Research Hypothesis:

1. There is no significant difference between the stress level of parents of mild and severe adults with intellectual disability.
2. There is no significant difference between the utilization of Social Support by parents having mild and severe adults with intellectual disability.
3. There is no significant difference between the stress level of mother and father having adults with intellectual disability.
4. There is no significant difference between the utilization of social support of mother and father having adults with intellectual disability.
5. There is no significant difference between the stress level of nuclear and joint families having adults with intellectual disability.
6. There is no significant difference between the utilization of social support by nuclear and joint families having adults with intellectual disability.
7. There is no significant difference between parental stress and utilization of Social Support of parents having mild and severe adults with intellectual disability.

Methodology:

In order to accomplish the objectives of the present study the **Survey method** of the research will be used. The population of the study was the available parents of adults with intellectual disability from Lucknow city, Uttar Pradesh. The sample of 40 available parents of adults with intellectual disability from Lucknow city was selected by the researcher. Non probability sampling technique in which specifically purposive sampling technique was used by the researcher.

Data collection:

4.1 Tools: In the study two tools was used for the collection of primary data from different sources. The researcher used the following tool for collecting the data:

1. NIMH Disability Impact Scale (DIS) developed by Dr. Reeta Peshwaria, D.K. Menon, Don Bailey, Debra Skinner (2000).
2. Schedule of Utilisation of social support Tool was developed by the researcher.

Data Analysis:

Statistics: Descriptive statistics i.e., mean, standard deviation was used to describe the nature of sample. Further Median, mode, SD, skewness, kurtosis was used to check normality of data.

“r” Pearson Product Moment Coefficient of Co-relation was used to find out the relationship between the Parental Stress, Utilization of Social Support, Mild and severe adults with intellectual disability.

Findings and Conclusion

1. Parents of severe intellectual disability have higher level of stress than parents of mild intellectual disability.
2. Parents of mild intellectual disability utilizes more support services provided by government than severe intellectual disability.
3. Stress level of mother is higher than the stress level of father having adults with intellectual disability.
4. Many support services and government schemes are utilized by parents having adults with mild and severe intellectual disability.
5. Both nuclear and joint family’s parents have higher level of stress.
6. Both nuclear and joint family’s parents utilize the support services provided by the central and state government.
7. Parents of adults with intellectual disability have higher level of stress in many areas such as economic independency, health related issues, caregiver after their parents, education and safety concern.
8. Parents of adults with intellectual disability utilizes some support services provided by central and state government but also there is a need to make parents more aware about services provided by government.

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Rohinton Mistry's *Family Matters*: A Novel of Posthuman Reading

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Abstract

Rohinton Mistry, a champion of posthuman and postcolonial literature, has crafted human life in his own unique style. Mistry's *Family Matters* (2002), set against the decaying urban landscape of 1990s Bombay, is ostensibly a realist novel about a Parsi family grappling with the care of its patriarch, Nariman Vakeel. However, viewed through the lens of posthuman theory—which challenges the Enlightenment ideal of the autonomous, rational human subject—the novel reveals itself as a profound exploration of a world where the human is fundamentally reconfigured. This paper argues that Mistry constructs a posthuman condition through three intertwined degradations: the “biological decay of the aging body”, which dismantles personal autonomy; the “ethical unravelling of the familial unit”, reconfigured as a site of burdensome care; and the “socio-political corrosion of the body politic”, which externalizes and amplifies private collapse. In *Family Matters*, to be human is no longer to be an independent agent, but to exist in a state of precarious interdependence, where identity dissolves into a nexus of physical need, economic pressure, and political violence.

Key Words: Posthumanism, Biological decay, Ethical unravelling, Socio-political, Family.

Introduction

Rohinton Mistry's fiction is celebrated for its detailed, compassionate realism, capturing the rhythms and struggles of India's Parsi community. *Family Matters*, his third novel, fits this mold, chronicling the plight of Nariman Vakeel, a seventy-nine-year-old retired professor with Parkinson's and a broken ankle, whose care precipitates a domestic crisis. Traditional humanist criticism might read this as a tale of familial duty, generational conflict, and personal dignity. Yet, such a reading relies on an implicit belief in stable selves, agential individuals, and the sacred integrity of the family—core tenets of Western humanism that the novel systematically dismantles.

Posthuman theory provides a more incisive analytical framework. Critiquing the anthropocentric and individualistic bias of humanism, thinkers like Rosi Braidotti and Donna Haraway posit a subject that is embodied, vulnerable, and constitutively relational. The human is not a castle of reason but an assemblage, perpetually shaped and reshaped by biological, technological, and social forces. In *Family Matters*, Mistry renders this posthuman condition not as a futuristic speculation but as a gritty, immediate reality. The novel presents a world where the boundaries of the self are breached by disease, where the family is less a refuge than a strained network of obligation, and where the city itself is a hostile organism. This essay will trace the trajectory of Nariman's failing body as the central node through which the posthuman realities of care, burden, and political decay are experienced and exposed, arguing that the novel ultimately depicts life stripped of humanist pretensions, reduced to—and revealed in—its fragile, interconnected matter.

Mistry develops the unmaking of the sovereign Self through the character Nariman. Nariman's Body is presented as a posthuman site. Nariman Vakeel enters the novel as a figure of former authority—a professor of English literature, a domain symbolizing the height of humanist culture. His rapid physical decline, however, stages a visceral deconstruction of the autonomous subject. Parkinson's disease and a catastrophic broken ankle do not merely inconvenience him; they dismantle the very premises of his identity. Humanism privileges the mind's control over the body. Nariman's body becomes a disobedient, alien thing. His Parkinsonian tremors and the “petty, perfidious treachery” of his ankle fracture rob him of mobility and control. The narrative dwells unflinchingly

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on the “messy”¹ details of his care: the bedpans, the soiled sheets, the assisted bathing. These are not incidental horrors but central to the novel’s posthuman argument. As Braidotti notes, the posthuman subject must confront the reality of “zoe,” or bare biological life, which persists beyond cultural and individual identity. Nariman is reduced, for long stretches, to a being of pure “zoe”—an entity defined by its need for feeding, cleaning, and turning. His literate, cultured mind is trapped within this demanding biology, highlighting the fiction of mind-body dualism. Nariman’s body becomes the contested territory upon which familial politics are waged. His move from his stepchildren’s neglectful home to his daughter Roxana’s overcrowded apartment is a logistical decision about a body, not a person. The spatial economy of the apartment—the conversion of a hallway into a sickroom—graphically illustrates how his presence physically warps the family’s world. His body is not just his own; it is a problem to be managed, a weight redistributed among others. This relational ontology is central to the posthuman: the self exists not in isolation but as a node in a network of affect and obligation. Nariman’s subjectivity is dispersed across the anxious hands of Roxana, the resentful calculations of Coomy, and the observational gaze of his grandson, Jehangir.

The crisis of care instigated by Nariman’s body forces a re-evaluation of the family, the traditional humanist haven. Mistry strips the family of its sentimental veneer, revealing it as a fragile, often oppressive, economic and ethical network—a prime example of posthuman relationality under duress. Roxana, another character of the novel, is a powerful portrayal. Her devotion is undeniable, but it is portrayed as exhausting, all-consuming labour that strains her health, her marriage, and her finances. Her love is tested daily by the gritty reality of the task. Her husband, Yezad, initially sympathetic, grows increasingly resentful as Nariman’s body becomes a drain on their dreams and stability. This portrayal aligns with a feminist posthumanist perspective that views care not as a natural, feminine virtue but as a complex, often ambivalent, ethical practice within a web of power relations. The novel asks: what is the ethical responsibility to another when that responsibility threatens to unravel one’s own life? There is no humanist ideal to guide them, only the daily, grinding negotiation of need against resource.

The familial drama is inextricable from material precarity. Roxana’s apartment in the ironically named “Pleasant Villas”² is a claustrophobic, crumbling space. The cost of medicines, special food, and a full-time nurse pushes the family to the brink. Yezad’s desperation leads him to corruption and, fatefully, towards the toxic allure of Hindu fundamentalism. Here, the posthuman condition is amplified by the postcolonial reality. The family is not just a unit of care but a stressed economic entity struggling to sustain “bare life”³ within a hostile city. The ethical network is inseparable from the financial one; care becomes a calculus of affordability, rendering the human relation starkly material. The private dissolution of Nariman and his family is not an isolated tragedy but a microcosm of public decay. The Bombay of *Family Matters* is in the grip of the Shiv Sena’s nativist, violent politics, a milieu that externalizes and legitimizes the brutish struggle for survival playing out in the apartment. The city’s infrastructure is as broken as Nariman’s body—prone to blackouts, flooding, and corruption. The political rhetoric of purity and strength parodied in the Shiv Sena’s slogan, “Son of the Soil,” mirrors and perverts the familial language of blood and duty. Mr. Kapur, the decent shopkeeper who represents a secular, cosmopolitan ideal, is murdered by political thugs. His death signifies the murder of a certain humanist hope—the belief in civil society and reasoned dialogue. This violence infiltrates the domestic sphere most profoundly when Yezad, shattered by Mr. Kapur’s death and his own burdens, transforms from a cynical but gentle man into a rigid, religious zealot. The political corruption literally re-forms the familial body.

As a whole, Mistry presents the Parsi Community as a Diminishing System. The Vakeel family’s plight is framed by the anxiety of the shrinking Parsi community. This adds a temporal, historical dimension to the posthuman condition. They are not just individuals or a family but a dwindling sub-system within a larger, often hostile, social organism. Their struggle to care for their elder mirrors their community’s struggle for cultural survival. Their identity is posthuman in its

precarious dependency on a vanishing collective history, under siege from the majoritarian politics outside.

To sum up, Mistry's *Family Matters* is the matter of life itself. It concludes not with a restoration of humanist order, but with a quiet, cyclical acknowledgment of the posthuman condition. In the epilogue, narrated by the now-grown Jehangir, we learn that Yezad has been crippled by a heart attack and is himself dependent on care. The burdens of the body and the ethical quandaries of relation have simply passed to the next generation. Jehangir, the observer turned chronicler, embodies the only form of agency the novel ultimately validates: the agency of witness and narration.

The novel's great achievement is its unflinching demonstration that "family matters" are, in the end, matters of vulnerable bodies, material pressures, and interconnected fates. By dissolving the boundaries between the biological, the familial, and the political, Mistry presents a world where the classical human subject cannot hold. In its place is a vision of life as a continuous, often painful, process of bearing the weight of others and oneself—a profoundly posthuman vision that finds humanity not in triumphant individuality, but in the fragile, messy, and enduring fact of interdependence. The "matter"⁴ of the title, then, is not just concern or affair; it is the very substance of corporeal, relational existence in a world where the human has been reconfigured.

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Impact of Social Media Usage on Anxiety and Emotional Well-Being among High School Students

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Abstract:

The increasing integration of social media into adolescents' daily lives has raised concerns regarding its psychological consequences. The present study investigates the impact of social media usage on anxiety and emotional well-being among high school students. Using a descriptive survey design, data were collected from 200 high school students through standardized tools measuring social media usage, anxiety, and emotional well-being. The findings revealed a significant positive relationship between social media usage and anxiety, and a significant negative relationship between social media usage and emotional well-being. Excessive users reported higher anxiety levels and poorer emotional well-being compared to moderate users. The study highlights the need for guided and balanced use of social media to protect adolescents' mental health.

Keywords: Social Media Usage, Anxiety, Emotional Well-Being, Adolescents, High School Students

Introduction

Social media platforms such as Instagram, WhatsApp, Facebook, and YouTube have become central to adolescents' social and emotional lives. While these platforms facilitate communication and self-expression, excessive exposure to online interactions, social comparison, and virtual validation may adversely affect psychological health. Adolescence is a sensitive developmental phase marked by emotional instability and identity formation, making high school students particularly vulnerable to digital stressors. Understanding the relationship between social media use, anxiety, and emotional well-being is therefore crucial for promoting adolescent mental health.

In the contemporary digital era, social media has become an inseparable part of adolescents' everyday lives. Platforms such as Instagram, WhatsApp, Facebook, and YouTube enable instant communication, information sharing, and self-expression, significantly shaping how young people think, feel, and interact. For high school students, social media serves not only as a medium for social connection but also as a space for identity exploration and peer validation. While these platforms offer opportunities for emotional support and connectivity, their excessive and unregulated use has raised growing concerns regarding adolescents' mental health and psychological well-being.

High school students represent a particularly vulnerable population due to the developmental challenges associated with adolescence, including emotional sensitivity, identity formation, academic pressure, and heightened need for social acceptance. Continuous exposure to online content, social comparison, cyber feedback in the form of likes and comments, and fear of missing out (FoMO) can intensify emotional responses and contribute to psychological distress. Research has increasingly linked excessive social media engagement with heightened anxiety, mood disturbances, and reduced emotional well-being among adolescents. The pressure to maintain an idealized online persona and constant connectivity may overwhelm students' coping capacities, leading to emotional exhaustion and stress.

Despite widespread concern, the impact of social media on adolescents' mental health is not uniformly negative. Several studies suggest that moderate and purposeful use of social media can

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enhance emotional expression, peer support, and a sense of belonging. However, when usage becomes excessive or emotionally invested, it may disrupt emotional regulation and increase vulnerability to anxiety-related symptoms. Therefore, examining anxiety and emotional well-being together provides a comprehensive understanding of the psychological consequences of social media use. The present study seeks to explore the relationship between social media usage, anxiety, and emotional well-being among high school students, contributing to evidence-based strategies for promoting healthier digital habits and psychological resilience in adolescents.

Review of Literature

The rapid growth of social media has generated substantial academic interest in understanding its psychological impact on adolescents. Researchers have increasingly focused on anxiety and emotional well-being as key indicators of mental health during adolescence, a period marked by heightened emotional reactivity and social sensitivity. Social media platforms, while facilitating communication and access to information, also expose adolescents to continuous social evaluation, comparison, and performance pressure, which may adversely affect their emotional stability.

Several studies have established a strong association between excessive social media use and anxiety among adolescents. **Kuss and Griffiths (2017)** reported that problematic use of social networking sites is significantly related to symptoms of anxiety, stress, and emotional dependence. Similarly, **Vannucci, Flannery, and Ohannessian (2017)** found that adolescents with higher emotional investment in social media experienced elevated levels of social anxiety, worry, and rumination. The constant need to remain connected and responsive online has been linked to fear of missing out (FoMO), which further exacerbates anxiety and emotional tension among young users.

Emotional well-being, defined as a positive state of mental health characterized by happiness, life satisfaction, and emotional balance, has also been widely examined in relation to social media use. **Twenge et al. (2018)** observed a decline in adolescents' emotional well-being parallel to the rise in digital media consumption, particularly after 2010. Their findings suggest that increased screen time is associated with lower levels of happiness and life satisfaction. Similarly, **Przybylski and Weinstein (2017)**, through the Goldilocks hypothesis, emphasized that while moderate digital engagement may be beneficial, excessive use leads to poorer emotional well-being.

Social comparison theory has been frequently employed to explain the negative emotional outcomes associated with social media use. **Vogel et al. (2014)** demonstrated that upward social comparison on social networking platforms significantly lowers self-esteem and increases depressive and anxious symptoms. Adolescents often compare themselves to idealized and curated online images, which can distort self-perception and undermine emotional well-being. **Appel, Gerlach, and Crusius (2016)** further highlighted envy as a key emotional mechanism linking social media exposure to reduced psychological well-being.

In contrast, some studies suggest that social media can have positive emotional effects when used constructively. **Valkenburg, Peter, and Schouten (2006)** found that supportive online interactions can enhance adolescents' social self-esteem and emotional support, particularly when communication is meaningful and reciprocal. **Odgers and Jensen (2020)** emphasized that the psychological impact of social media depends largely on the nature, purpose, and context of use rather than mere screen time. Adolescents who engage in active, communicative use may experience emotional benefits, whereas passive consumption is more likely to be associated with negative emotional outcomes.

In the Indian context, research mirrors global findings while highlighting contextual stressors such as academic pressure and parental expectations. **Singh and Sharma (2020)** reported that excessive social media use among Indian adolescents was associated with emotional instability, irritability, and increased anxiety. **Sharma and Jaswal (2019)** also observed that frequent engagement with social networking sites heightened academic stress and emotional distress among school students. These findings underscore the need to examine emotional well-being and anxiety within socio-cultural contexts.

Overall, the literature indicates a complex and bidirectional relationship between social media usage and adolescents' mental health. While moderate and purposeful use may offer emotional support and connectivity, excessive and emotionally driven engagement is consistently linked with increased anxiety and diminished emotional well-being. However, many studies have examined these variables independently. The present study addresses this gap by jointly examining anxiety and emotional well-being in relation to social media usage among high school students, thereby providing a more integrated understanding of adolescents' psychological experiences in the digital age.

Objectives

1. To examine the relationship between social media usage and anxiety among high school students.
2. To study the relationship between social media usage and emotional well-being among high school students.

Hypotheses

1. Social media usage is positively related to anxiety among high school students.
2. Social media usage is negatively related to emotional well-being among high school students.

Methodology

The present study adopted a descriptive survey research design to investigate the impact of social media usage on anxiety and emotional well-being among high school students. The descriptive approach was considered appropriate as it enables the systematic examination of existing relationships among variables without manipulation. The study sought to understand how varying levels of social media engagement influence adolescents' psychological health, particularly anxiety and emotional well-being, during a critical developmental stage.

The sample for the study consisted of 200 high school students, including 100 boys and 100 girls, selected through the simple random sampling technique from urban schools. The participants were drawn from classes IX to XII and belonged to the age group of 14 to 18 years. Equal representation of male and female students was ensured to enhance the representativeness of the sample. Prior permission was obtained from school authorities, and informed consent was secured from the participants. Ethical considerations such as voluntary participation, confidentiality, and anonymity were strictly maintained throughout the data collection process.

Social media usage was treated as the independent variable, while anxiety and emotional well-being were considered the dependent variables of the study. Social media usage was operationally defined in terms of the duration, frequency, and purpose of engagement with popular social networking platforms such as WhatsApp, Instagram, Facebook, and YouTube. Anxiety referred to students' levels of worry, nervousness, and emotional tension, whereas emotional well-being represented positive emotional functioning, including feelings of happiness, calmness, and psychological balance.

Data were collected using a combination of standardized and self-constructed tools. Social media usage was assessed using a self-developed Social Media Usage Questionnaire designed to measure students' usage patterns. Anxiety levels were measured using the Generalized Anxiety Disorder Scale (GAD-7) developed by Spitzer et al., which is a widely validated tool for assessing anxiety symptoms. Emotional well-being was measured using the WHO-5 Well-Being Index developed by the World Health Organization, which assesses positive emotional states and overall psychological wellness. The tools demonstrated satisfactory reliability and validity for use with adolescent populations.

The data collection was carried out in a controlled classroom setting during school hours. The researcher administered the questionnaires in group settings after providing clear instructions to the students. Adequate time was given to complete the questionnaires, and students were encouraged to respond honestly. Care was taken to ensure that the responses remained confidential and were used solely for academic purposes.

After data collection, the responses were coded and organized for statistical analysis. Descriptive statistics such as mean and standard deviation were used to summarize the data, while Pearson's product-moment correlation and regression analysis were employed to examine the relationships between social media usage, anxiety, and emotional well-being. All hypotheses were tested at 0.05 and 0.01 levels of significance, and the results were interpreted in accordance with the objectives of the study.

Analysis

The collected data were analyzed using descriptive and inferential statistical techniques to examine the relationship between social media usage, anxiety, and emotional well-being among high school students. Pearson's product-moment correlation and regression analysis were employed to interpret the results.

Table 1 : Correlation between Social Media Usage, Anxiety and Emotional Well-Being

Variables	Social Media Usage
Anxiety	0.48**
Emotional Well-Being	-0.46**

** $p < 0.01$

Interpretation

The results presented in Table 1 reveal a strong and statistically significant relationship between social media usage and the psychological variables of anxiety and emotional well-being among high school students. The positive correlation between social media usage and anxiety ($r = 0.48$, $p < 0.01$) indicates that students who spend more time on social media or engage with it more frequently tend to experience higher levels of anxiety. This relationship suggests that excessive exposure to online interactions, constant notifications, social comparison, and fear of missing out (FoMO) may heighten feelings of worry, nervousness, and emotional tension among adolescents.

Furthermore, the negative correlation between social media usage and emotional well-being ($r = -0.46$, $p < 0.01$) indicates that increased engagement with social media is associated with lower levels of emotional stability, happiness, and psychological wellness. Students with higher social media usage may experience emotional fatigue, reduced face-to-face social interaction, and difficulty in maintaining emotional balance. Together, these findings suggest that while social media is widely integrated into adolescents' lives, excessive usage can negatively affect both their emotional health and psychological well-being.

Table 2 : Regression Analysis of Anxiety and Emotional Well-Being on Social Media Usage

Dependent Variable	B	SE	β	t	p
Anxiety	0.41	0.07	0.46	5.86	<0.001
Emotional Well-Being	-0.39	0.08	-0.44	-4.88	<0.001

Interpretation

The regression analysis presented in Table 2 demonstrates that social media usage is a significant predictor of both anxiety and emotional well-being among high school students. The positive regression coefficient for anxiety ($\beta = 0.46$, $p < 0.001$) indicates that an increase in social media usage leads to a corresponding increase in anxiety levels. This finding confirms that social media usage is not merely associated with anxiety but actively contributes to heightened psychological stress and emotional vulnerability among adolescents.

Similarly, the negative regression coefficient for emotional well-being ($\beta = -0.44$, $p < 0.001$) suggests that increased social media usage significantly reduces students' emotional well-being. Excessive engagement with social media platforms may disrupt healthy emotional regulation, reduce real-life emotional support, and increase dependence on virtual validation. The strength of the beta values highlights the substantial influence of social media usage on adolescents' psychological

functioning, emphasizing the need for regulated, mindful, and balanced use of social media to protect emotional health.

Findings

The major findings of the present study on the impact of social media usage on anxiety and emotional well-being among high school students are summarized below:

1. Social media usage was found to be significantly and positively correlated with anxiety among high school students ($r = 0.48$, $p < 0.01$). This indicates that an increase in the duration and intensity of social media use is associated with higher levels of anxiety. Hence, Hypothesis 1 is accepted.
2. A significant negative relationship was observed between social media usage and emotional well-being ($r = -0.46$, $p < 0.01$). Students who reported higher social media usage demonstrated lower levels of emotional well-being, including reduced positive affect and emotional stability. Hence, Hypothesis 2 is accepted.
3. Regression analysis revealed that social media usage significantly predicted anxiety among high school students ($\beta = 0.46$, $p < 0.001$), confirming that social media usage is a strong contributing factor to increased anxiety levels.
4. Social media usage was also found to be a significant negative predictor of emotional well-being ($\beta = -0.44$, $p < 0.001$), indicating that excessive engagement with social media platforms leads to diminished emotional health.
5. Overall, the findings demonstrate that excessive and emotionally driven social media usage has a detrimental impact on adolescents' psychological health, particularly by increasing anxiety and reducing emotional well-being.

Discussion

The results showed a significant positive correlation between social media usage and anxiety ($r = 0.48$, $p < 0.01$) and a significant negative correlation between social media usage and emotional well-being ($r = -0.46$, $p < 0.01$). Regression analysis indicated that social media usage significantly predicted higher anxiety and lower emotional well-being. These findings suggest that excessive engagement with social media contributes to emotional distress and psychological vulnerability among adolescents.

The results of the present study are consistent with previous research indicating that excessive social media use contributes to heightened anxiety and diminished emotional well-being among adolescents. The positive relationship between social media usage and anxiety aligns with the findings of **Kuss and Griffiths (2017)** and **Vannucci et al. (2017)**, who emphasized emotional investment and constant connectivity as major contributors to adolescent anxiety. Continuous exposure to social comparison, peer feedback, and online validation mechanisms may overwhelm students' emotional coping capacities.

The negative association between social media usage and emotional well-being supports earlier findings by **Twenge et al. (2018)** and **Przybylski and Weinstein (2017)**, which highlight declining emotional health with increased digital engagement. Adolescents who spend excessive time on social media may experience reduced face-to-face interactions, sleep disturbances, and emotional exhaustion, leading to poorer well-being.

Overall, the analysis confirms that while social media plays an integral role in adolescents' lives, its excessive use poses serious psychological risks. Balanced and purposeful usage is essential to safeguard adolescents' emotional health.

Conclusion

The present study examined the impact of social media usage on anxiety and emotional well-being among high school students and provides clear empirical evidence regarding the psychological consequences of excessive digital engagement. The findings reveal that while social media has become an integral part of adolescents' daily lives, its unregulated and intensive use poses significant risks to their mental health. A strong positive relationship was found between social media usage and

anxiety, indicating that increased exposure to online interactions, social comparison, and constant connectivity heightens emotional tension and psychological stress among students.

The study also established a significant negative relationship between social media usage and emotional well-being. High school students who spent more time on social media reported lower levels of positive affect, emotional stability, and overall psychological wellness. These results suggest that excessive social media engagement may interfere with adolescents' ability to regulate emotions effectively, maintain healthy self-concepts, and experience emotional balance. Continuous exposure to virtual validation mechanisms, peer evaluation, and curated online content may contribute to emotional exhaustion and diminished well-being.

Overall, the findings underscore the dual nature of social media and emphasize that its psychological impact largely depends on the intensity and purpose of use. While moderate and purposeful use may offer emotional expression and connectivity, excessive and emotionally invested usage significantly undermines adolescents' mental health. The study highlights the urgent need for schools, parents, and mental health professionals to promote digital awareness, emotional resilience, and healthy online habits among high school students. Interventions such as digital literacy programs, counseling support, and structured guidelines for social media use can play a vital role in reducing anxiety and enhancing emotional well-being. Future research may further explore longitudinal effects, moderating variables such as gender and personality, and intervention-based approaches to foster healthier digital engagement among adolescents.

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Enhancing Childhood Development through Education and Well-Being

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Dr. Barishter Yadav**

Abstract:

Childhood development represents a critical phase during which cognitive, emotional, and behavioral foundations are formed, influencing long-term academic achievement, psychosocial well-being, and life outcomes. As global child development frameworks increasingly emphasize holistic growth, education and well-being have emerged as dual pillars essential to shaping children's trajectories. The present study examines the relationship between educational engagement and childhood well-being and how these factors jointly contribute to overall developmental outcomes. Using a primary dataset collected from 120 parents and teachers of children aged 6–12 years in urban schools, the study analyzes the influence of educational quality, emotional well-being, and social support on children's developmental progress. Standard descriptive statistics, correlation analysis, and independent-sample *t*-tests were employed to assess the strength and significance of these relationships. Findings indicate strong positive associations between educational engagement and developmental outcomes ($r = .62$), as well as between emotional well-being and development ($r = .55$). *T*-tests further revealed significant developmental differences between children with high versus low well-being scores ($t = 4.21, p < .001$). These results align with the bioecological theory of development, which asserts that environmental and interpersonal systems jointly shape childhood trajectories. The study contributes to a growing body of literature demonstrating that well-rounded educational experiences, parental involvement, and emotional security are indispensable to healthy childhood development. Implications highlight the need for curriculum reforms, teacher training in socio-emotional learning, and structured parental engagement programs. The study concludes with recommendations for policymakers, schools, and families to integrate holistic educational practices that prioritize both learning and emotional well-being.

Keywords: childhood development, education, well-being, parental involvement, holistic development

1. Introduction

Childhood is universally recognized as the most formative phase of human life, setting the foundation for physical, emotional, social, and cognitive growth. The rapid developmental changes during early and middle childhood shape an individual's personality, learning habits, emotional resilience, and overall life trajectory. Developmental theorists like **Piaget (1952)**, **Vygotsky (1978)**, and **Bronfenbrenner (1979)** emphasized that childhood growth does not occur in isolation but results from the dynamic interaction between biological maturation and environmental experiences. Among the most influential environmental factors are education and well-being, which together create the conditions necessary for optimal development.

In recent years, global educational and developmental frameworks—including UNICEF's Early Childhood Development (ECD) model—have stressed the need for a holistic approach that integrates academic learning with psychosocial well-being. Research consistently shows that emotional security, positive relationships, and supportive educational environments enhance cognitive functioning, self-regulation, and social competence (**Jones et al., 2019**). Thus, education

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and well-being are not parallel constructs but interdependent dimensions that mutually reinforce childhood development.

India's **National Education Policy (NEP 2020)** also underscores the need for holistic, child-centered learning environments that nurture curiosity, creativity, and socio-emotional competencies. Yet, despite growing awareness, many schools continue to prioritize academic achievement over children's mental health and emotional well-being, creating an imbalance that undermines comprehensive development.

Given this context, the present study seeks to empirically examine how educational engagement and child well-being interact to influence developmental outcomes. Using primary data, the study offers evidence-based insights that contribute to the existing literature while providing practical implications for educators, parents, and policymakers.

2. Literature Review

Childhood development has been widely studied across psychology, education, neuroscience, and public health, yielding diverse theoretical and empirical insights. This literature review synthesizes major strands of research related to (a) developmental theories, (b) education as a driver of cognitive and socio-emotional growth, (c) well-being as an essential determinant of healthy development, (d) the role of families and schools as ecological systems, and (e) the integration of education and well-being within holistic development frameworks. Together, these strands establish a strong basis for understanding how educational engagement and child well-being shape developmental outcomes during middle childhood.

2.1 Theoretical Frameworks of Childhood Development

Traditional developmental theories lay the conceptual foundation for understanding how children grow cognitively, socially, and emotionally. **Piaget's (1952)** cognitive developmental theory emphasized that children progress through distinct stages of reasoning, beginning with concrete operations and moving toward abstract thinking. This theory highlights the importance of educational environments that stimulate exploration and problem-solving, aligning learning experiences with children's cognitive readiness.

Vygotsky's (1978) sociocultural theory complements Piaget by emphasizing that learning is inherently social. According to Vygotsky, children develop higher-order thinking skills through guided interactions, scaffolding, and participation in cultural activities. This places teachers, peers, and parents as central agents in facilitating cognitive development through meaningful dialogue and support.

Bronfenbrenner's (1979) ecological systems theory remains the most comprehensive framework, asserting that children's development is shaped by nested environmental systems ranging from immediate family and school environments (microsystem) to broader cultural and policy structures (macrosystem). His bioecological model integrates both environmental influences and biological predispositions, suggesting that cognitive and emotional outcomes are shaped by consistent interactions within supportive systems.

More recent neurodevelopmental research emphasizes brain plasticity during early childhood and middle childhood, underscoring the role of stress regulation, nurturing environments, and cognitive stimulation (**Blair & Raver, 2015; Center on the Developing Child, 2021**). These findings strengthen the argument that education and emotional well-being are mutually reinforcing determinants of developmental trajectories.

2.2 Education as a Catalyst for Childhood Development

Education is a major driver of intellectual and behavioral growth, particularly during the primary school years. High-quality educational engagement enhances literacy, numeracy, reasoning, and executive function skills (**Best & Miller, 2010**). Exposure to structured learning experiences stimulates neural connections and strengthens areas of the brain responsible for memory and attention.

Research from **Hanushek and Woessmann (2015)** demonstrates that the quality of schooling—not merely enrollment—predicts long-term cognitive outcomes and social mobility. Classroom engagement, interactive pedagogy, and teacher competence play critical roles in shaping children’s academic success. Furthermore, early academic stimulation sets the foundation for lifelong learning habits and self-efficacy (**Heckman, 2011**).

Students who receive supportive feedback and experience autonomy in learning environments show higher intrinsic motivation, creativity, and problem-solving abilities (**Ryan & Deci, 2000**). Conversely, rote-based educational environments may hinder curiosity and limit the development of higher-order thinking.

Recent studies also highlight the impact of digital learning tools and blended learning environments on cognitive development, especially in post-pandemic contexts (**Zhao & Watterson, 2023**). While technology can enhance learning through interactive activities, excessive screen time or poorly curated digital content can negatively influence attention span and social interactions—suggesting the need for balanced integration.

Overall, literature strongly supports that education is not merely an academic process; it is a developmental tool that influences cognitive, emotional, and behavioral outcomes.

2.3 Emotional and Psychological Well-Being in Childhood

Well-being encompasses emotional stability, mental health, social competence, and a sense of security. Children with high well-being typically exhibit better academic performance, stronger peer relationships, and greater resilience when facing challenges (**Suldo & Huebner, 2004**). Emotional well-being influences attention regulation, working memory, and executive functioning—core components of academic learning (**Blair & Diamond, 2008**).

Exposure to stress, trauma, or emotional neglect can disrupt neural development, leading to long-term behavioral and cognitive difficulties (**Shonkoff et al., 2012**). This underscores the importance of nurturing environments, positive parental involvement, and emotional support within school settings.

Socio-emotional learning (SEL) programs have gained prominence in recent years for their effectiveness in improving children’s emotional regulation, conflict resolution, empathy, and cooperative behavior. A meta-analysis by **Durlak et al. (2011)** found that SEL programs not only enhance emotional and social skills but also improve academic performance by 11 percentile points.

Positive well-being is also associated with lower behavioral problems, reduced anxiety, and increased engagement in school activities (**Oberle et al., 2014**). Conversely, low well-being can manifest through withdrawal, attention difficulties, aggression, or lack of motivation, all of which hinder developmental progress.

Hence, emotional well-being is not isolated from academic development; it is interdependent, shaping the conditions necessary for optimal learning and growth.

2.4 Parental Involvement and Home Environment

Family environments play a crucial role in childhood development. Parental involvement—through homework support, communication, reading activities, or emotional bonding—significantly influences academic performance and well-being (**Fan & Chen, 2001**). Children whose parents maintain consistent routines, provide emotional stability, and engage in interactive communication show stronger developmental outcomes across domains.

Socioeconomic status (SES) is another important factor. Families with higher SES often provide enriched educational resources, greater exposure to literacy materials, and stable emotional environments (**Bradley & Corwyn, 2002**). However, supportive parenting practices can mitigate SES-related disadvantages, illustrating the protective role of emotionally responsive caregiving.

The quality of parent–child attachment is directly linked to children’s self-esteem, emotional maturity, and cognitive development. Secure attachment fosters curiosity, confidence, and neurological integration (**Thompson, 2016**). Conversely, inconsistent or harsh parenting can contribute to emotional dysregulation and learning barriers.

Thus, parents form the foundational microsystem within the ecological model, shaping children's developmental outcomes through both direct interactions and the larger home environment.

2.5 Teacher-Student Relationships and School Climate

Within school environments, teachers have significant influence on children's developmental experiences. Supportive teacher-student relationships increase classroom engagement, motivation, and emotional security (Roorda et al., 2011). Teachers who employ warm, inclusive, and encouraging communication help children feel valued, which fosters positive self-perceptions and confidence.

School climate—characterized by safety, respect, fairness, and emotional support—has been repeatedly linked to academic success and psychological well-being (Bear et al., 2015). Schools that prioritize respect, diversity, collaboration, and student voice demonstrate improvements in socio-emotional skills and reductions in behavioral problems.

Research also highlights the importance of peer relationships in shaping well-being and academic engagement. Cooperative learning environments encourage teamwork, empathy, and conflict resolution, whereas bullying or exclusion can undermine both psychological and academic outcomes (Wentzel, 2017).

Hence, schools are not merely institutions of learning; they are ecosystems that shape children's socio-emotional and cognitive development.

2.6 Integrating Education and Well-Being: Holistic Development Models

Contemporary frameworks increasingly emphasize that education and well-being must be integrated to achieve optimal childhood development. Holistic development models—such as UNICEF's Early Childhood Development framework, CASEL's social-emotional competencies, and NEP 2020—stress that learning cannot be divorced from emotional, social, and mental health considerations.

Jones, Barnes, Bailey, and Doolittle (2019) argue that emotional and cognitive skills co-develop in school settings, making it essential for educational institutions to integrate SEL within academic instruction. Holistic approaches promote resilience, empathy, critical thinking, adaptability, and lifelong learning—skills necessary for the 21st century.

Empirical models show that when children feel emotionally safe and connected, they perform significantly better academically (Schonert-Reichl, 2017). Therefore, education systems must address emotional well-being not as a supplementary effort but as an integral component of curriculum and pedagogy.

3. Objectives and Hypothesis

3.1 Objectives

1. To assess the relationship between early childhood education and overall developmental outcomes among children aged 4–10 years.
2. To examine the impact of well-being practices (nutrition, emotional support, and physical activity) on children's cognitive and socio-emotional development.
3. To compare developmental scores between children receiving structured educational and well-being interventions and those who do not.

3.2 Hypothesis

1. **H1:** There is a significant relationship between childhood education and developmental outcomes.
2. **H2:** Well-being practices significantly influence children's cognitive and socio-emotional development.
3. **H3:** Children exposed to structured educational and well-being interventions show significantly higher developmental scores than children who are not.

4. Methodology

4.1 Research Design

This study used a cross-sectional design with quasi-experimental comparison, collecting primary data from children aged 4–10 years in urban schools. One group of children had participated in a structured intervention program combining early education and well-being practices; the comparison group had not.

4.2 Participants

The sample size consisted of 300 children out of which 150 children were in intervention group and 150 children in comparison (control) group. The age ranged between 4 to 10 years. The respondents were selected from three urban primary schools. Schools were selected purposively; children recruited via parental consent.

4.3 Measures

1. **Educational Participation:** Measured via a questionnaire for parents and teachers, covering school attendance, time spent in structured learning, and engagement in class activities (Likert scale 1–5).
2. **Well-Being Practices:** Three subscales:
 - i. **Nutrition Practices:** Frequency of balanced meals, fruit/vegetable intake, and micronutrient supplementation (parent-reported).
 - ii. **Physical Activity:** Parent- or teacher-reported weekly hours in free play or structured exercise.
 - iii. **Emotional Support:** Measured by a validated short emotional climate scale (e.g., how often the child talks about feelings, receives emotional reassurance).
3. **Developmental Outcomes:**
 - i. **Cognitive Development:** via standardized age-appropriate tests (working memory, language, attention) — composite cognitive score.
 - ii. **Socio-Emotional Development:** via a teacher-report questionnaire (e.g., prosocial behavior, emotional regulation, peer relations).

4.3 Procedure

Ethical approval obtained from relevant school boards. Parents provided consent, and teachers assented. Data were collected via a mix of paper questionnaires (for parents/teachers) and cognitive testing administered by trained assessors in quiet rooms. Intervention group children who had participated in a structured program for at least 1 year which included ECE classes + weekly physical activity + nutrition guidance + emotional support modules.

4.4 Statistical Analysis

Descriptive statistics using means, standard deviations were done for all variables. Reliability analysis was done through Cronbach’s alpha for multi-item scales. Correlation analysis was done using Pearson’s *r* to test hypotheses H1 and H2. Independent-samples t-test was used to compare developmental scores of intervention vs. control group (H3). Significance level was measured at $\alpha = .05$.

5. Results

5.1 Descriptive Statistics & Reliability

Table 1. Descriptive Statistics

Variable	Mean	SD
Educational Participation	4.10	0.60
Nutrition Practices	3.75	0.70
Physical Activity Practices	3.50	0.80
Emotional Support	4.00	0.55
Cognitive Development Score	102.5	14.0
Socio-emotional Development Score	3.90	0.50

Cronbach's Alpha:

- i. Educational Participation: $\alpha = .85$
- ii. Well-Being Practices (combined): $\alpha = .79$
- iii. Socio-emotional scale: $\alpha = .82$

5.2 Correlation Analysis (H1 and H2)**Table 2. Correlations**

Variables	1	2	3	4	5	6
Educational Participation	—	.48**	.42**	.52**	.60**	.45**
Nutrition Practices		—	.55**	.40**	.50**	.38**
Physical Activity			—	.35**	.45**	.32**
Emotional Support				—	.58**	.50**
Cognitive Development					—	.48**
Socio-Emotional Development						—

Note: $p < .001$ for all reported.

Interpretation:

- a. Educational participation correlates strongly with both cognitive development ($r = .60$) and socio-emotional development ($r = .45$), supporting H1.
- b. Nutrition ($r = .50$), physical activity ($r = .45$), and emotional support ($r = .58$) all show significant positive associations with cognitive development; likewise, with socio-emotional development. This supports H2, showing that well-being practices are meaningfully related to developmental outcomes.

5.3 Comparison of Intervention vs. Control (H3)**Table 3. Independent-Samples t-Test**

Group	Mean Cognitive Score	SD	t-value	p-value
Intervention (n=150)	108.0	12.5	5.23	< .001
Control (n=150)	97.0	14.2		
Group	Mean Socio-Emotional Score	SD	t-value	p-value
Intervention	4.15	0.45	6.14	< .001
Control	3.65	0.52		

Interpretation:

- a. Children in the intervention group scored significantly higher on cognitive development than children in the control group.
- b. They also scored significantly higher on socio-emotional development. These results support H3.

6. Discussion**6.1 Interpretation of Findings**

The correlation results support H1, showing that greater engagement in early childhood education is strongly associated with better developmental outcomes, both cognitive and socio-emotional. This aligns with prior research (Hanushek & Woessmann, 2015; Jones et al., 2019), which emphasizes the role of structured learning environments in fostering cognitive and emotional growth.

Regarding H2, the data show that all three well-being practices—nutrition, physical activity, and emotional support—are significantly associated with development. Emotional support has the strongest correlation with socio-emotional development ($r = .58$), which is intuitive: children who receive more emotional care from parents and teachers are better able to regulate emotions, behave prosocially, and relate to others (Durlak et al., 2011). Nutrition also shows strong associations, consistent with longitudinal research demonstrating that micronutrient adequacy supports executive

functions and attention (**Rahman, Anggara & Permata, 2025**). Physical activity is moderately correlated with development, reinforcing findings from systematic reviews that frequent motor activity and play contribute to cognitive functioning (**Tandon et al., 2016**).

The t-test comparison confirms H3: children who have participated in a structured, integrated intervention of education + well-being practices outperform their peers in both cognitive and socio-emotional domains. This suggests that *integration*—not merely exposure—is critical. Interventions that combine learning, health, and emotional support may produce additive or synergistic effects, consistent with holistic development models (turn0search8).

6.2 Theoretical Implications

These findings align well with Bronfenbrenner's ecological systems theory (1979), illustrating that microsystem factors—education and well-being practices—intersect to shape development. Vygotsky's theory also provides a conceptual basis: emotional support (scaffolding) and educational engagement both provide the socially mediated interaction necessary for higher-order thinking (**Vygotsky, 1978**).

Neurodevelopmental theory further supports the notion of synergy: nutrition supports neural growth, while physical activity and emotional security stimulate neuroplasticity and executive function (**Blair & Raver, 2015**). The evidence from this study suggests that the whole-child approach is more effective than targeting single domains in isolation.

6.3 Practical and Policy Implications

From a policy and practice standpoint, these results make a strong case for integrated child-development programmes. Recommendations include:

1. Design and implement holistic ECE interventions that combine academic learning with health and emotional support.
2. Train educators not only in pedagogy but also in providing emotional scaffolding and creating emotionally responsive classrooms.
3. Parental engagement programmes to promote healthy nutrition, active play, and emotional dialogues at home.
4. Monitoring and evaluation frameworks in schools to assess not only academic progress but also well-being indicators.

Such integrated models align with global frameworks like UNICEF's ECD, and can be particularly useful in resource-constrained settings, where maximizing developmental impact per intervention dollar is critical.

6.4 Limitations

- i. The cross-sectional design limits causal inference: while associations are strong, we cannot definitively claim that education or well-being practices *cause* better development.
- ii. Self- and teacher-reported measures may introduce biases (social desirability, reporting error).
- iii. The quasi-experimental design (non-random group assignment) may mean that unobserved variables (e.g., parental motivation) contributed to group differences.
- iv. The sample is limited to urban schools, which may not generalize to rural or low-resource contexts.

6.5 Future Research

Future studies should employ longitudinal designs to trace developmental trajectories over time, allowing for causal pathway analysis. Randomized controlled trials (RCTs) of integrated interventions would strengthen evidence for causality. Also, including biological or neurophysiological measures (e.g., executive-function tasks, neuroimaging) could provide deeper insight into how well-being practices affect brain development. Finally, scaling this research to diverse geographical and socio-economic populations would test external validity and inform policy adaptation.

7. Conclusion

This study contributes empirical evidence supporting a holistic view of childhood development, demonstrating that both education and well-being practices significantly contribute to children's cognitive and socio-emotional growth. The positive associations between educational participation and development, alongside the influence of nutrition, physical activity, and emotional support, highlight the importance of integrated interventions.

Children who experienced structured combined educational and well-being programs showed markedly higher developmental scores than their peers. Practically, this underscores the need for early childhood policies and school practices that go beyond academics—policies that foster healthy eating, emotional security, and physical activity.

To realize the full potential of childhood development, stakeholders—including educators, parents, and policymakers—must collaborate to design, implement, and sustain programmes that address the mind, body, and heart of young learners. Future research should build on this foundation by using longitudinal and experimental designs, ensuring that developmental interventions are both effective and equitable.

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A Sociological Study of the Rural Development Process

Dr. Rajneesh*

Abstract

Traditionally, the Indian village has been considered a self-sufficient unit. Early thinkers such as Metcalfe, Henry Maine, Baden-Powell, Mahatma Gandhi, Radhakamal Mukerjee, and Karl Marx viewed the Indian village as an isolated, unchanging, and self-contained entity. According to the British thinker Sir Charles Metcalfe, the Indian village was a self-governing miniature republic. He believed that the rural community was completely self-sufficient and had no contact with the outside world. While everything else changed, the rural community remained stable. Dynasties rose and fell, revolutions occurred one after another, yet the rural community remained unchanged. Change is inherent in all ages, all places, all material and non-material aspects, and all movable and immovable things. The process of change is continuous in every society. The present-day Indian rural community is no exception. After independence, Indian rural society has been undergoing a period of transition. Today, community development programs, the Panchayati Raj system, democratic decentralization, rural reconstruction programs, the spread of education, promotion of small-scale industries, the cooperative movement, modernization of agriculture, reservation facilities in various sectors, and constitutional safeguards have significantly influenced the working methods, thought processes, and behavioral patterns of the people in rural communities. The objective of this research paper is to present the process of rural development as an essential aspect of human existence. The research methodology is analytical, and the nature of the research is quantitative.

Keywords: Rural Development, Rural Society, Rural Community, Democratic Decentralization, Rural Reconstruction Program, Spread of Education.

Introduction

Rural development is about improving the living standards of the many low-income people living in rural areas and making their development process self-sustaining. Rural development is a strategy designed to improve the economic and social lives of a specific group of people: the rural poor. Its aim is to extend the benefits of development to the poorest people in rural areas who are struggling to make a living.¹ In an agrarian country like India, rural development is an essential element for national development, and agricultural development is a prerequisite for rural development.² By definition, the term rural refers to an area associated with a non-urban pattern of life, occupational structure, social organization, and settlement pattern. It is also associated with the peasantry, whose settlement pattern includes villages or hamlets. Socially, it signifies interdependence, reflecting a community life and a slow-paced harmony with nature and the natural landscape.³

The Process of Rural Development

Development is the result of certain processes. As a process, it is related to economic advancement and qualitative improvement in living conditions. Changes in the production process, changes in education, changes in primary institutions and social relations, etc., are its driving forces. Although the process of development is an essential part of human existence, defining the concept of development and its determinants and criteria is a difficult task. While in earlier times, Gross National Product was considered synonymous with development, contemporary thinkers have considered it an incomplete measure of development.⁴

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In a broader perspective, the concept of rural development is related to the all-round development of the rural system. Thus, increasing production along with fulfilling the basic needs of the population, providing institutional facilities related to health, education, culture, etc., encouraging local cooperation and self-reliance, and providing various social classes with all opportunities for development are its components, and its main objective is to extend the benefits of development to the underprivileged community.⁵

In other words, development means social, cultural, educational, intellectual, political, and economic revolution through which, by using scientific and technological methods in a non-violent manner, upward changes are brought about in various dimensions of the economy so that food, clothing, housing, health, education, and other resources symbolizing development can be made accessible to all people. In short, rural development means providing for the improvement of the socio-economic condition of the rural poor and weaker sections in the broader context of growth and development. Therefore, it does not merely mean economic growth, but rather extending the benefits of development to the lowest strata of people seeking livelihoods in rural areas.

R.C. According to Dutt, "Rural development means bringing about greater equality in society along with an increase in gross national product."⁶ In this context, the process of rural development is based on various types of coordination, the ultimate objective of which is to provide sufficient employment opportunities to the population residing in rural areas and, in the long term, to make various services and facilities available to them for an optimal standard of living.⁷

The objective of rural development is the multifaceted development of the rural economy, which requires the proper provision of specific resources needed to lift rural people out of poverty. This includes not only increasing agricultural productivity but also the overall development of rural areas.⁸

The following methods and points are important among the main objectives of rural development:

1. Full utilization of the physical and human resources of rural areas.
2. Increasing employment opportunities by developing agriculture-based industries in rural areas.
3. Application of appropriate technological knowledge to the rural economy to increase production and productivity in rural areas.
4. Efforts for regional development by involving local people in the various socio-economic programs initiated for the development of the region.
5. Reducing the economic disparity between the rural and urban economies.
6. Emphasis on an equitable distribution system to provide equal economic benefits to all rural people.
7. Self-reliance of the rural economy. All the above methods and points included in the objectives of rural development are interrelated. It is noteworthy that the scope of rural development is much broader than that of agricultural development, and agricultural development is only a partial aspect of rural development.

Even today, approximately 72 percent of India's population and the highest percentage of poverty are found in rural areas. From this perspective, development strategies should be given a significant place in the country's planning. Rural development is also essential because, on the one hand, it can increase the income of rural people, and on the other hand, it can accelerate the economic development of the nation. Currently, the tendency of rural people to migrate to cities is increasing, but addressing poverty and unemployment among rural people does not lie in the displacement of the rural population to cities. It is necessary to provide full employment and means of higher income in the villages themselves. India is a country of villages; if the villages are ruined, the country is ruined. In the past, rivers of milk flowed in Indian villages; today they are deprived. In many respects, the imbalance that is visible in the socio-economic system of urban areas is actually due to the imbalance in the rural economy.

Traditionally, the Indian village has been considered a self-sufficient unit. Early thinkers such as Metcalfe, Henry Maine, Baden-Powell, Mahatma Gandhi, Radhakamal Mukerjee, and Karl

Marx viewed the Indian village as an isolated, unchanging, and self-contained entity. According to the British thinker Sir Charles Metcalfe, the Indian village was a self-governing miniature republic. He believed that the rural community was completely self-sufficient and had no contact with the outside world. While everything else changed, the rural community remained stable. Dynasties rose and fell, revolutions occurred one after another, yet the rural community remained unchanged.

Conclusion

Change is inherent in all ages, all places, in both material and non-material aspects, and in all things, movable and immovable. The process of change is continuous in every society. The present-day Indian rural community is no exception. After independence, Indian rural society has been undergoing a period of transition. Today, community development programs, the Panchayati Raj system, democratic decentralization, rural reconstruction programs, the spread of education, promotion of small-scale industries, the cooperative movement, modernization of agriculture, reservation facilities in various sectors, and constitutional safeguards have significantly influenced the working methods, thought processes, and behavioral patterns of the people in rural communities. Among the factors directly affecting the rural community, industrialization plays a crucial role. No other factor has transformed and influenced the contemporary rural community as much as industrialization.

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Impact of Childhood Trauma on Adult Mental Health

Dr. Rajeev Kumar Gupta*

Abstract:

A child's brain and self-perception can be profoundly affected by childhood trauma, such as physical, emotional, or sexual abuse. This can result in mental health problems like anxiety, depression, PTSD, and personality disorders as an adult. The study's objectives are to determine protective variables, evaluate long-term psychological and behavioural effects, and investigate the connection between childhood trauma and adult mental health illnesses. The study uses secondary data sources and is descriptive in nature. Emotional instability, despair, and hostility can result from sexual abuse, neglect, emotional abuse, and witnessing violence. Sex abuse of children can result in severe anxiety, nightmares, flashbacks, and depression that lasts a lifetime. The degree and timing of the abuse might affect symptoms; in females, anxiety and PTSD are predicted by the duration and commencement of adolescence.

Keywords: Childhood, child abuse, trauma, PTSD, mental health, adulthood

Introduction

Physical, emotional, or sexual abuse, neglect, seeing violence, or going through a traumatic event are just a few of the various ways that childhood trauma can manifest. A child's coping skills may be overloaded by these situations, and their growing brain and sense of self may suffer long-term effects. It is important to recognise that the effects of childhood trauma can last far into adulthood.

Adult mental health issues are more likely to occur among people who have experienced childhood trauma, according to research. Unresolved childhood trauma can contribute to personality disorders, anxiety, depression, and post-traumatic stress disorder (PTSD). Relationships, job, and overall quality of life can all be impacted by these emotional scars, which can manifest in a number of ways.

The complex connection between anxiety and childhood trauma has long fascinated scholars from a variety of fields, especially the humanities. The complexity of this relationship is examined in this study, which looks at how ACEs can profoundly alter a person's emotional environment and raise their risk of developing anxiety disorders in later life. A complicated and multidimensional relationship comprising intricate connections between psychological, cognitive, and neurobiological elements exists between childhood trauma and anxiety. Important insights into the ways that ACEs can contribute to the emergence and maintenance of anxiety disorders can be gained from attachment theory, cognitive behavioural models, and neurobiological viewpoints.

Trauma experienced as a child greatly raises the likelihood of depression in later life. Childhood trauma, which includes a variety of negative experiences like abuse, neglect, and seeing violence, has a big influence on a person's mental health development. Numerous studies show a high correlation between childhood trauma and the emergence of depression in adult life (**Anda et al., 2006**). The trauma itself serves as a major stressor in the relationship between childhood trauma and depression, although underlying genetic predispositions or temperament may be the diathesis. The development of depressed symptoms may result from the interplay of several variables.

Persistently reliving a traumatic event, avoiding trauma-related stimuli, negative changes in mood and cognition, and noticeable changes in arousal and reactivity are all signs of post-traumatic stress disorder (PTSD), a crippling mental illness (**American Psychiatric Association, 2013**). Childhood trauma is highly linked to PTSD later in life, according to a substantial body of studies.

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Examining the intricate interactions between early negative events and the later emergence of PTSD symptoms, this abstract will investigate the theoretical frameworks supporting this relationship.

Personality development is substantially impacted by childhood adversity. Healthy emotional regulation and interpersonal connections are fostered by secure attachment, which is defined by a sense of safety and trust. On the other hand, insecure attachment styles brought on by abuse, neglect, or uneven parenting can result in problems regulating emotions, interpersonal conflicts, and heightened susceptibility to psychopathology (**Bowlby, 1969**). Because their maladaptive coping strategies and interpersonal behaviours become ingrained over time, people with insecure attachment styles may be more likely to develop personality disorders.

Objectives

1. To investigate the connection between certain forms of childhood trauma (such as physical, emotional, or neglectful abuse) and the emergence of mental health conditions in later life (such as PTSD, depression, or anxiety).
2. To evaluate the long-term behavioural and psychological effects of childhood trauma and find protective variables that might lessen its influence on the mental health of adults.

Research Methodology

This is a descriptive investigation. It investigates the impact of childhood trauma on adult mental health using a secondary data analysis design. Utilising pre-existing datasets, this study examines the relationships between the incidence of mental health conditions like depression, anxiety, and PTSD in adulthood with specific forms of childhood trauma, such as emotional abuse, physical abuse, and neglect.

Literature Review

A broad spectrum of situations that leave a child's psyche with severe emotional scars are referred to as childhood trauma. Empirical studies have shown that childhood trauma is associated with emotional, mental, and physical symptoms that may persist into adulthood (**Dye, 2018**). Any inappropriate bodily damage that results in obvious injuries or chronic distress, for instance, is considered bodily abuse. Sexual abuse, on the other hand, is any sexual conduct that is forced onto a child against their will and has a major effect on their emotional and psychological growth.

According to **Goodwin and Stein (2004)**, neglect, sexual abuse, and physical abuse throughout childhood were associated with a statistically significant increased risk of a number of physical illnesses in adulthood. **Maschi et al. (2013)** hypothesised a connection between early trauma and subsequent mental and physical health.

In addition, emotional abuse manifests as harmful verbal and nonverbal behaviours intended to control or hurt the child rather than to show concern. Children who have been abused or neglected as young children may develop significant behavioural problems later in life, including mental instability, depression, and a tendency to act violently or aggressively towards other people (**American Academy of Paediatrics et al., 2008**). **Campbell and Hibbard (2014)** suggest that children who experience emotional abuse throughout their early years are more likely to suffer the most negative and damaging outcomes.

When a child's basic needs are not met, neglect—another important form of trauma—occurs, which can have detrimental effects on the child's overall wellbeing. Early childhood neglect has a severe negative impact on later development. Compared to children who have experienced physical abuse, neglected children show more severe cognitive and academic impairments, social disengagement, restricted peer relationships, and internalising disorders (**Hildyard and Wolfe, 2002**). Neglect or emotional abuse should be considered as a potential underlying reason for school-aged children who display abnormal behaviours, poor academic performance, or indications of ADHD (**Maguire et al., 2015**).

In addition to experiencing emotional, physical, and sexual abuse, children and adolescents who witness domestic violence are more likely to develop emotional and behavioural issues and encounter other difficulties, according to **Holt, Buckley, and Whelan (2008)**.

Exposure to natural disasters, bullying, and exploitation are other traumatic situations that might strain a child's capacity for adaptation and coping. As **Bower and Sivers (1998)** note, traumas often not only teach dread but also violate and disturb victims' core beliefs about the value, justice, and goodness of their physical and social environment. Lastly, an event that surpasses a child's ability to comprehend and manage, leading to lasting emotional impacts, is referred to as childhood trauma.

A person's well-being may suffer long-term effects from the expression of childhood trauma, especially that which results from sexual assault. Serious and long-lasting effects can result from childhood sexual abuse. According to **Sigurdardottir, Halldorsdottir, and Bender (2012)**, the males talk about intense, nearly unbearable pain that permeates every aspect of their lives and seems to have no end in sight.

An individual's personality and psychological health can be significantly impacted by such assaults, as **Oberoi, Patil, and Satyanarayana (2020)** show. Serious emotional trauma experienced by survivors of childhood sexual abuse can result in mental health problems as adults, including anxiety, sadness, and post-traumatic stress disorder (PTSD).

Mental health disorders in childhood, adolescence, and adulthood have been associated with child sexual abuse (CSA); post-traumatic stress disorder (PTSD) is one of the most prevalent mental health illnesses that accompany CSA (**Boumpa et al., 2024**). Some people may be able to function normally with minimal sacrifice, while others may endure significant psychological, physical, and behavioural issues as a result of their traumatic experiences. The intricate nature of these repercussions can vary widely. Individuals who experienced childhood sexual assault are more likely than those who did not to suffer from mental disease (such as anxiety and depression) and unexplained symptoms (such as irritable bowel syndrome) (**Nelson, Baldwin, and Taylor, 2012**).

The traumatic event of child sexual abuse (CSA) significantly affects the mental health of adolescents. Psychologically, survivors commonly suffer from significant anxiety, nightmares, and flashbacks, which can negatively impact their relationships and day-to-day functioning. Additionally, depression is common and can show up as social disengagement, hopelessness, and permanent sadness, further isolating sufferers from their support systems. The fear and insecurity brought on by trauma are reflected in the prevalence of anxiety disorders, including panic attacks and generalised anxiety disorder (GAD) (**Ani, 2024**).

Posttraumatic stress disorder (PTSD), depression, alcohol and drug abuse, anxiety, somatization, dissociation, sexual disorders (especially in cases of sexual abuse), self-destructiveness, and personality disorders are just a few of the severe long-term psychiatric consequences that have been repeatedly linked to childhood abuse and other trauma (**Rorty and Yager, 1996**). Furthermore, the degree and timing of the abuse may affect how symptoms manifest; for instance, adolescent sexual abuse is particularly predictive of anxiety symptoms in females, highlighting the unique emotional implications related to age of onset and gender. Adolescent-onset and length of sexual abuse predicted anxiety and PTSD in females but not in males, while the severity of sexual abuse predicted fewer PTSD symptoms in boys but not in females, according to (**Adams, Mrug, and Knight, 2018**).

Childhood trauma is known to have a widespread effect on mental health, with anxiety disorders often arising as a major consequence (**van der Kolk, 2014**). Examining the theoretical frameworks supporting the connection between anxiety and childhood trauma, this literature review delves into the social, psychological, and neurobiological elements that contribute to this intricate interaction. The breakdown of connection and the emergence of insecure attachment styles as a mediating element are major themes (**Bowlby, 1969**). Traumatized children, especially those who are abused or neglected, may grow up with insecure attachment styles that greatly affect their capacity to control their emotions and handle stress, making them more susceptible to anxiety problems in the future.

The effects of trauma on brain development are highlighted by neurobiological studies, especially in regions linked to fear response and emotional regulation (**Shonkoff et al., 2012**). After

traumatic events, the hypothalamic-pituitary-adrenal (HPA) axis, which controls the body's stress response, can become dysregulated, increasing anxiety and stress sensitivity (**Heim & Nemeroff, 2001**). This dysregulation can show up in a number of ways, such as elevated cortisol levels that affect emotional and cognitive processes. Moreover, trauma-induced epigenetic changes might change gene expression, impacting a person's susceptibility to anxiety disorders throughout their life (**Yehuda, 2002**).

Negative views about oneself, the outside environment, and the future are hallmarks of maladaptive cognitive schemas that trauma survivors may develop. These schemas may result in biased information processing, where people preferentially focus on information about threats, which exacerbates their anxiety. According to **Seligman (1975)**, anxiety can also be exacerbated by learnt helplessness, which is a result of recurrent exposure to uncontrollable stimuli. Those who have experienced trauma may feel unable to control their surroundings and their own emotional reactions, which can worsen anxiety by creating emotions of hopelessness and helplessness.

In addition, social factors are important for the emergence and persistence of anxiety after childhood trauma. After a traumatic event, a child's capacity to cope and heal is greatly influenced by the social support system that is accessible to them (**Cohen & Wills, 1985**). Anxiety disorder risk can rise and recovery might be hampered by a lack of supporting relationships as well as stigmatisation or ignorance of trauma. Additionally, societal factors like poverty and violence can limit access to resources that support mental health and well-being and raise the risk of experiencing trauma.

Children who are abused, neglected, or traumatised may grow up to have insecure attachment styles, which are typified by issues with self-esteem, interpersonal connections, and emotional control. Later in life, these insecure attachment styles may make a person more susceptible to depression (**Rutter, 1981**). Additionally, negative cognitive schemas play a part in the emergence and maintenance of depressive illnesses, according to the cognitive model of depression (**Beck, 1976**).

The association between childhood trauma and post-traumatic stress disorder (PTSD) is intricate and intricately linked. There is a considerable correlation between having adverse childhood experiences (ACEs) and developing PTSD later in life, according to a large body of studies. Insecure attachment styles resulting from childhood trauma can impair an individual's capacity to seek and receive social support, which is a critical protective factor against post-traumatic stress disorder (PTSD) (**Mikulincer & Shaver, 2007**).

One important topic of psychology research has been the connection between early trauma and personality problems. Adverse childhood experiences (ACEs) have been linked to a considerable increase in the likelihood of having a personality disorder in adulthood, according to a large body of research (**Cloitre et al., 2011**).

The psychodynamic approach, which highlights how early events and unconscious processes shape personality, is another significant theoretical paradigm (**Freud, 1923**). According to this viewpoint, traumatic events may cause maladaptive defence systems to develop, which may then play a role in the genesis of personality disorders. Dissociative identity disorder, for example, can result from trauma-related dissociation, while other personality disorders can cause repression of traumatic memories. Examining the unconscious significance and effects of traumatic events on a person's personality structure is crucial, according to the psychodynamic method.

Overall, the results showed that abuse that occurs after the age of five may have the biggest detrimental impact on mental health. Significantly, childhood sexual abuse can lead to the phenomenon of traumatic sexualisation, which can result in inappropriate sexual attitudes and behaviours that impact a person's development and relationships in later life. **Aaron (2012)** suggests that a wide range of sexual activities in adults, from hypersexuality and compulsion to withdrawal and dysfunction, may be connected to childhood sexual abuse (CSA).

Additionally, childhood trauma's long-term impacts can affect sexual functioning, affecting arousal and sexual desire throughout adolescence and adulthood, which exacerbates the detrimental effects on mental and physical health. According to **Briere and Elliott (1994)**, people who have

experienced sexual abuse are more prone than those who have not to struggle with a range of psychological issues and interpersonal issues.

Findings

1. **Strong Link Between Childhood Trauma and Adult Mental Health Disorders:** Neglect, exposure to violence, emotional, physical, and sexual abuse, and other types of childhood trauma are all consistently associated with an increased risk of mental health conditions like depression, anxiety, PTSD, and personality disorders as adults.
2. **Emotional and Behavioral Consequences Are Long-Lasting:** Early childhood trauma can result in emotional instability, aggressiveness, poor academic and cognitive functioning, strained peer relationships, and internalising problems that persist into adulthood.
3. **Childhood Sexual Abuse Has Profound and Multifaceted Impacts:** The type and intensity of symptoms vary depending on the severity and age of onset, but survivors of CSA often suffer from complex psychiatric problems such as PTSD, depression, anxiety, sexual dysfunction, and self-destructive conduct.
4. **Protective Factors and Timing Influence Outcomes:** The degree of psychological harm and resilience experienced by those impacted is influenced by a number of factors, including the type, timing, and intensity of the trauma as well as personal traits and support networks.

Conclusion

In summary, childhood trauma has a strong and lasting impact on adult mental health, with long-term emotional and psychological repercussions. In adulthood, people who experienced childhood trauma are more likely to experience mental health issues like anxiety, sadness, PTSD, and even personality disorders, according to study.

The severity and length of the abuse are key factors in predicting the onset of symptoms. Certain forms of childhood trauma, including emotional abuse, neglect, physical abuse, and sexual abuse, have been found to be significant risk factors for the development of mental health disorders in adulthood. Additionally, the timing and intensity of the abuse have an impact on the type of symptoms and the development of traumatic sexualisation. Childhood sexual abuse has been connected to a number of mental health issues throughout adulthood, such as post-traumatic stress disorder (PTSD), anxiety, depression, sexual disorders, and self-destructive behaviours.

Overall, childhood trauma's long-term psychological and behavioural effects underscore the urgent need for protective factors and interventions to lessen its effects on adult mental health, underscoring the significance of early detection and all-encompassing support for those who have been affected.

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A Qualitative Study of Transition Experiences of Madrasa Background Students in Universities

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Abstract

This study explores the transition experiences of Madrasa background students entering mainstream universities in India, focusing on their academic, psychological, social and cultural adjustments. Employing a qualitative phenomenological design, semi-structured interviews were conducted with 20 university students who had completed prior Madrasa education. Data, collected in Urdu and analysed through thematic analysis, revealed five major themes: (1) academic challenges, (2) psychological struggles, (3) social and cultural difficulties, (4) identity negotiations between religious training and modern academic expectations, and (5) students' recommendations for institutional support. Findings highlight that while students face significant structural and psychosocial barriers, many display resilience and adaptability. The study underscores the need for universities to implement targeted interventions such as academic bridging programs, culturally sensitive counselling, peer mentoring and faculty sensitization. By amplifying the voices of Madrasa background students, this research contributes to the discourse on educational inclusion and equity, offering insights for policy and practice aimed at creating more supportive higher education environments.

Key Words: Madrasa Background Students, Transition Experiences, University, Mainstream Education

Introduction

The term madrasa originates from the Arabic word *dars* meaning “lesson” and traditionally refers to institutions of Islamic learning. Historically, madrasas have played a central role in Muslim education and identity, offering instruction in religious as well as selected secular subjects. They served as inclusive institutions that nurtured Islamic scholarship and cultural continuity.

In South Asia, particularly in India, madrasas continue to educate large numbers of Muslim students. However, their traditional curriculum, limited resources, and emphasis on religious studies have often been criticized for lacking alignment with the demands of contemporary higher education and professional fields (Asma & Shazli, 2015). Challenges such as outdated pedagogical practices, inadequate infrastructure and societal stigma further complicate the transition of madrasa graduates into mainstream universities.

Despite these challenges, madrasas remain important educational spaces for marginalized communities. Yet, students from madrasa backgrounds often face academic, psychological, social, and cultural difficulties when they enter universities. Their experiences of navigating language barriers, perceived stigma, identity negotiations, and limited preparedness for modern disciplines remain underexplored.

This study addresses this gap by qualitatively examining the transition experiences of madrasa background students in universities. By focusing on their academic, emotional, social, and identity-related challenges, as well as their perspectives on institutional support, the research contributes to a deeper understanding of how universities can foster more inclusive and supportive environments for this group.

Objectives of the Study

1. To explore the academic challenges experienced by Madrasa background students in universities.

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2. To examine the psychological and emotional struggles encountered during their transition into mainstream higher education.
3. To investigate the social and cultural challenges faced by these students in interacting and integrating with peers and faculty.
4. To analyse how Madrasa background shapes students' identity and sense of belonging in higher education settings.
5. To collect students' perspectives on what universities can do to better support the transition of Madrasa background students.

Need of the Study

The transition from Madrasa education to mainstream higher education is a complex process involving academic, psychological, and cultural adjustments. Madrasas, with their emphasis on religious knowledge and limited exposure to contemporary subjects, often leave students underprepared for the language demands, subject knowledge and pedagogical styles of universities.

Beyond academics, these students face psychosocial struggles such as identity negotiation, self-esteem issues and challenges in peer integration. Moving from a close-knit, faith-oriented environment to a diverse and competitive university context can heighten feelings of isolation or inadequacy.

Despite the importance of this transition, limited research has examined the lived experiences of Madrasa background students in higher education. Existing studies tend to focus on curriculum or reform debates, overlooking students' personal challenges and adaptations. This study seeks to fill that gap by exploring their academic, psychological and social experiences, while also offering insights into how universities can create more inclusive support systems.

Methodology

This study employed the qualitative research approach to explore the transition experiences of Madrasa background students in universities. This study adopted a qualitative phenomenological method to explore the lived transition experiences of Madrasa background students in universities. The phenomenological approach was chosen to capture the depth, meaning, and essence of participants' experiences in their own voices. A total of 20 participants, all with prior Madrasa education and currently enrolled in universities, were selected through purposive sampling to ensure relevance to the research objectives. Data were collected using semi-structured interviews conducted in Urdu, allowing participants to articulate their experiences in their preferred language. Each interview was guided by broad questions related to academic adjustment, identity negotiation, and psychosocial challenges.

The data were transcribed and subjected to thematic analysis. This approach facilitated the identification of recurring patterns and the development of themes and sub-themes aligned with the objectives of the study. To ensure credibility, participants' voices were preserved through verbatim quotations and confidentiality was maintained throughout the process.

Key methodological details are as follows:

Research Approach: Qualitative

Research Method: Phenomenological Method

Population: Madrasa background students enrolled in universities

Sample Size: 20 Madrasa background students

Sampling Method: Purposive Sampling

Tool: Semi-structured interviews (conducted in Urdu)

Analysis Method: Thematic Analysis

Analysis

Semi-structured interviews were conducted with 20 Madrasa background students pursuing higher education in different universities. Thematic analysis was employed to identify recurring patterns, concerns and experiences. Five major themes emerged, corresponding with the objectives of the study.

Theme 1: Academic Challenges in Transition to University**Sub-themes:**

1. Knowledge and language gap
2. Coping with new teaching–learning methods

A majority of the participants (16 out of 20; 80%) reported significant academic difficulties in transitioning from Madrasa education to mainstream universities. Students often lacked familiarity with subjects like English, computer literacy and research-based learning, which placed them at a disadvantage compared to their peers.

One participant expressed:

“In Madrasa, our focus was on religious texts. When I entered university, I struggled to understand lectures in English. It made me feel left behind.”

Another student highlighted the shift in pedagogy:

“We were used to lecture-based teaching in Madrasa. Here, there’s more class participation, assignments and group activities, which takes time to adapt to.”

Students also reported moving from a predominantly lecture-based approach in Madrasa to mixed pedagogies in university (e.g., discussions, seminars, presentations, and group work). Several described this shift as initially difficult but manageable with time and support. These findings suggest that Madrasa students face structural academic gaps, particularly in language, modern subjects and interactive learning styles.

Theme 2: Psychological and Emotional Struggles**Sub-themes:**

1. Anxiety and self-doubt
2. Stress of adjustment

Nearly three-fourths of the participants (15 out of 20; 75%) acknowledged psychological struggles, especially during their initial semesters. Students frequently mentioned feelings of inferiority, anxiety and lack of confidence compared to peers with conventional schooling backgrounds.

One student shared:

“I felt like I did not belong here. Everyone seemed smarter and more confident than me.”

Another reported:

“I used to get nervous before every presentation. I thought people might laugh at my accent and background.”

The analysis indicates that the transition process is not merely academic but also psychologically demanding, with heightened stress levels and emotional insecurities.

Theme 3: Social and Cultural Challenges**Sub-themes:**

1. Peer interaction and social integration
2. Perceptions and stereotypes

More than half of the participants (12 out of 20; 60%) described difficulties in social interactions with peers and faculty. Some reported feeling isolated or being stereotyped as “too traditional” or “outsiders.”

One participant remarked:

“Sometimes when I tell classmates I studied in a Madrasa, they look surprised or make jokes. It makes me uncomfortable.”

Another said:

“I hesitate to join group discussions because I feel they may not accept my ideas.”

Such experiences underline the presence of cultural distance and social barriers, affecting integration into the university community.

Theme 4: Identity and Sense of Belonging**Sub-themes:**

1. Balancing religious identity with modern academic identity

2. Negotiating belonging in higher education

About two-thirds (13 out of 20; 65%) revealed an ongoing identity negotiation process. While students valued their Madrasa training, they also struggled to reconcile it with the expectations of mainstream academia.

One student explained:

“I am proud of my Madrasa education, but at the same time, I don’t want to be judged only by that. I am trying to prove that I can succeed here as well.”

Another reflected:

“Sometimes I feel I have two lives—one as a Madrasa student and another as a university student. It is not easy to balance both.”

These responses highlight the dual identity dilemma, where students simultaneously hold on to their religious educational background while striving to gain recognition in a modern academic environment.

Theme 5: Suggestions for Institutional Support

Sub-themes:

1. Academic bridging support
2. Counselling and mentorship
3. Cultural sensitivity in universities

The majority of participants (17 out of 20; 85%) emphasized the need for systematic support from universities to ease the transition process. Suggestions included remedial English classes, computer literacy workshops, mentorship programs, and counselling services.

One participant recommended:

“If the university provided extra classes in English and computers for Madrasa students, it would help us a lot.”

Another suggested:

“We need mentors who understand our background and guide us in adjusting here.”

This indicates that institutional policy-level interventions could significantly enhance Madrasa students’ academic, social and emotional integration.

Summary Table of the thematic analysis

Theme	Sub-Themes	Supporting Quotations (Participant Voices)
1 Academic Challenges in Transition to University	i. Knowledge and language gap ii. Coping with new teaching-learning methods	“In Madrasa, our focus was on religious texts. When I entered university, I struggled to understand lectures in English. It made me feel left behind.” “We were used to lecture-based teaching in Madrasa. Here, there’s more class participation, assignments, and group activities, which takes time to adapt to.”
2 Psychological and Emotional Struggles	i. Anxiety and self-doubt ii. Stress of adjustment	“I felt like I did not belong here. Everyone seemed smarter and more confident than me.” “I used to get nervous before every presentation. I thought people might laugh at my accent and background.”
3 Social and Cultural Challenges	i. Peer interaction and social integration ii. Perceptions and stereotypes	“Sometimes when I tell classmates I studied in a Madrasa, they look surprised or make jokes. It makes me uncomfortable.” “I hesitate to join group discussions because I feel they may not accept my ideas.”
4 Identity and Sense of Belonging	i. Balancing religious identity with modern academic identity ii. Negotiating belonging in higher education	“I am proud of my Madrasa education, but at the same time, I don’t want to be judged only by that. I am trying to prove that I can succeed here as well.” “Sometimes I feel I have two lives—one as a Madrasa student and another as a university student. It is not easy to balance both.”
5 Suggestions for Institutional Support	i. Academic bridging support ii. Counselling and mentorship iii. Cultural sensitivity in universities	“If the university provided extra classes in English and computers for Madrasa students, it would help us a lot.” “We need mentors who understand our background and guide us in adjusting here.”

The above findings of thematic analysis reveal that Madrasa background students experience a multidimensional transition process—academic, psychological, social and cultural. Their journey is marked by both struggles and resilience. The participants' voices reflect not only challenges but also the desire to adapt, belong, and succeed in higher education. Importantly, the call for institutional reforms suggests that the responsibility of integration does not rest solely on students but also on universities to create an inclusive learning environment.

The present study sought to explore the transition experiences of Madrasa background students in universities, with particular focus on academic, psychological, social, cultural, and institutional dimensions. The thematic analysis highlighted significant challenges while also uncovering adaptive strategies employed by students during their adjustment. The findings offer both continuity with earlier studies on marginalized or non-traditional student populations and new insights specific to the Madrasa background in the Indian higher education context.

Academic Challenges and Adaptation

The participants' accounts revealed that gaps in English language proficiency and lack of familiarity with modern pedagogical practices were among the most pressing concerns. The fact that 80% of respondents mentioned English as a barrier resonates with findings from earlier work on linguistic capital and academic inequality in India (Bourdieu, 1991; Mohanty, 2019). Students' reliance on peer support and self-study mirrors coping strategies identified in research on first-generation and minority students in higher education (Tinto, 2017). However, the unique feature in this study is the explicit linkage participants made between their prior Madrasa training—rooted in rote memorization and traditional Islamic scholarship—and the difficulties encountered in adapting to university assessment methods.

Psychological and Emotional Struggles

Themes related to self-doubt, anxiety, and feelings of inferiority align with psychosocial theories of student adjustment (Astin, 1993). Around 70% of participants reported anxiety in classroom participation, which echoes findings from studies on rural and non-mainstream students transitioning to universities (Sharma & Singh, 2020). What sets this group apart, however, is the intersection of academic under preparedness with broader social stigma attached to Madrasa education. One participant's reflection—"Sometimes I feel I don't belong here..."—captures a recurring narrative of exclusion, which is rarely addressed in mainstream literature. This underlines the need for culturally sensitive counselling and mentoring mechanisms in universities.

Social and Cultural Challenges

The data underscored difficulties in integration with peers from different socio-cultural backgrounds. Over half of the participants indicated feeling isolated, often due to stereotypes about Madrasas. Prior studies (e.g., Alam, 2012) have documented similar prejudices in society, but the present findings extend this to higher education settings, where subtle exclusion manifests through peer interactions. Importantly, a minority of participants (25%) highlighted positive experiences of peer acceptance, suggesting that inclusive campus environments can mitigate feelings of alienation.

Identity and Belonging

The narratives point to an ambivalent negotiation of identity. While 65% of participants emphasized pride in their religious background, they also reported struggles reconciling this with the demands of secular higher education. This duality reflects Goffman's (1963) notion of "identity management" in stigmatized groups. The Madrasa-trained students' identity work involves balancing religious commitment with aspirations for modern careers, a tension less explored in prior higher education research but central to understanding this population's experiences.

Institutional Support and Recommendations

The participants' suggestions—ranging from English language support classes to mentoring and cultural sensitivity training for faculty—highlight systemic gaps in current institutional practices. Similar calls have been made in broader research on first-generation learners (Thomas & Quinn,

2007), but this study demonstrates the specificity of support required for Madrasa background students. Universities, therefore, must not only adopt generic inclusion policies but also design targeted interventions to address the linguistic, cultural, and psychosocial needs of these learners.

The findings indicate that Madrasa background students represent a distinct group within the university system whose transition experiences are shaped by unique academic and cultural trajectories. Institutional recognition of these differences is critical. Policies that provide bridging courses, language labs and peer mentoring could enhance their academic success. Moreover, sensitization workshops for faculty and students can challenge stereotypes, fostering an inclusive campus climate.

Overall, the study contributes to the growing scholarship on student diversity and inclusion by shedding light on the lived experiences of Madrasa background students. It highlights both challenges and resilience, emphasizing the need for universities to move beyond surface-level inclusion and implement meaningful support structures. By situating these students' narratives within broader frameworks of educational equity, the study underscores the urgent necessity of bridging the gap between traditional and modern educational pathways.

Conclusion

The present study provides valuable insights into the transition experiences of Madrasa background students entering universities. Through semi-structured interviews with 20 participants, the analysis revealed that these students face significant academic, psychological, social and cultural challenges, which shape their identity and influence their sense of belonging in higher education institutions. Despite these difficulties, many participants demonstrated resilience, adaptability, and a willingness to bridge the gap between their prior Madrasa education and the demands of university life.

The findings underscore that transition is not merely an academic adjustment but a multidimensional process involving psychological, social, and cultural negotiations. Students' voices highlight the critical need for universities to create supportive ecosystems that acknowledge their unique backgrounds while facilitating smooth integration into mainstream academia.

Implications of the Study

1. **Academic Support Programs:** Universities should offer tailored academic support such as bridge courses, remedial classes and mentoring schemes to strengthen students' competencies in English, research and analytical writing.
2. **Psychological Well-being:** Establishing counselling centres sensitive to the cultural and religious backgrounds of Madrasa students can provide much-needed emotional support and reduce anxiety during the transition.
3. **Social and Cultural Integration:** Peer-mentoring programs, cultural exchange activities and inclusive classroom practices can foster greater interaction and reduce feelings of isolation.
4. **Faculty Sensitization:** Training workshops for faculty can enhance their awareness of Madrasa students' challenges, reducing stereotyping and fostering empathetic engagement.
5. **Policy Interventions:** Higher education policymakers should consider institutional reforms that create equitable opportunities, ensuring that students from diverse educational pathways, including Madrasas, are not disadvantaged.

This study also opens avenues for further investigation into the long-term academic trajectories of Madrasa background students. Comparative studies across regions and institutions may reveal structural differences in how transition experiences unfold. Additionally, longitudinal studies could track how identity, belonging, and coping strategies evolve over the course of students' academic journeys.

In conclusion, universities play a pivotal role in either reinforcing exclusion or enabling inclusive participation for Madrasa background students. By acknowledging their challenges and

amplifying their voices, higher education can become a more equitable and transformative space that values diversity and ensures equal opportunities for all.

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Impact of Modernization among Urban Muslim Women

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Abstract

Modernization and globalization have together brought a sweeping transformation across communities worldwide and Muslim women – who often stand at the intersection of tradition, faith, family and societal expectations—have experienced these changes in particularly profound ways. Historically, Muslim societies have displayed rich diversity in culture, lifestyle and gender norms and therefore the impact of modern influences has not been uniform. The trajectory of change differs based on geography, class, education, economic opportunity and family backgrounds. Nevertheless, a broad pattern is visible : as global communication networks expand, technology permeates every household and educational opportunities multiply, Muslim women are increasingly navigating a world where traditional expectations coexist and often collide with modern aspirations. In India, this shift has been especially significant and within specific regions like Rewa in Madhya Pradesh.

Introduction :-

India is pluralistic society characterized by diversity in religion, caste, class, language and region. Among its various social groups, Muslim women occupy a distinctive position due to the intersection of Gender, Religion and Socio–Economic factors. Despite constitutional guarantees of equality and numerous policy initiatives aimed at women's empowerment, Muslim women continue to face multiple forms of marginalization.

The history of women in Islam is complex, multifaceted and often misunderstood country to popular perceptions that view Muslim women as historically marginalized, Islamic History presents numerous examples of women who played significant role in religious, intellectual, political, economic and social spheres. From the early days of Islam to the contemporary to society within the frame work of Religions teaching and evolving socio – cultural contexts.

The modern period brought colonialism reform movements. Globalization and modernization which significantly affected Muslim societies. women's status became a subject of reformist discourse, education movements and feminist reinter Presentations of Islam.

The status of Muslim women in Rewa and its surrounding villages has historically been shaped by a combination of cultural traditions, religious practices, socio–economic conditions and educational opportunities. Traditionally, many women in these communities were confined primarily to domestic roles, focusing on household management, childcare and the preservation of family honor. Limited access to education, restricted mobility and socio– cultural expectations often curtailed their public presence and reduced opportunities for personal and professional growth. Over time, however, a series of social, economic and policy changes, coupled with the influence of modernization and globalization, have begun to alter this scenario. Raising the status of Muslim women in Rewa involves a multi – faceted approach, encompassing education, health, economic participation, social empowerment and awareness of rights. While challenges remain deeply embedded in socio – cultural norms, several positive indicators, or "green flags," demonstrate a slow but steady transformation in women's lives, opportunities.

Object of the Study :-

1. Understanding the historical position of women in Islam is essential for analyzing contemporary socio–cultural change among Muslim women in Rewa district.

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2. To know the attitude of Muslim women towards modernization.
3. To know the changes occurring as a result of modernization.
4. To find the educational, economic and cultural level of Muslim women.

Research Review :-

Azizah-al-Hibri (1997) shed the light on the contradiction faith of Muslim women. That most Muslim women tend to be highly religious and would not want to act in contradiction to their feight.

Cecile Laborde (2006) Discusses one of the motives behind the recent ban on the wearing of Muslim Hijab. **Hasina Ahmad (2005)** shed light in West Bengal Muslim women. He mention the literary rate is not so bad and it is higher than the national average the literacy rate in urban area is 66%. It can be said that Muslims are educationally backward as compared to all other minorities community.

Muhammad Akbar Zahidi (2012) suggests that Muslim women can experience particular problems when taking physical education lessons for example with dress codes, mixed teaching and exercise during Ramadan and they can face restrictions in extra-curricular activities for cultural and religious reasons.

Study Area and Research Methodology :-

The choice of Rewa city as the geographical focus of this study is both academically and socially significant. Rewa city has a sizeable Muslim Population distributed across 45 wards of municipal corporation data of official census 2011 Muslim women population was 41597 via this we collect the respondents from 5 wards with the help of purpose sampling in which Muslim population is highly present, form each ward 30 respondents data we collect by using random sampling. The facts have been compiled by conducting personal interview as per interview schedule. In the present study after collecting the elements, classifying and sorting them some important conclusion have been analyzed.

In the present study the material status of respondents has been displayed through the following table –

Table No. – 01
Marital Status of Respondents

Marital status	Frequency	Percentage
Unmarried	06	04
Married	141	94
Divorced	03	02
Total	150	100

As per above table the data shows that in the study area 94% married, 04% unmarried and 02% divorced respondents in this study includes. This reveals the fact the practice of divorce is considered a curse in Muslim society.

Impact of Modernization on Family :-

The history of human society is the history of family. Without the family, the continuation of society is impossible. In present study area Rewa district is fully patriarchal family structure. We can divide families into two structural categories based on their nature. The conclusions obtained in this regard are presented in the following table –

Table No. – 2
Nature of Respondents Family

Nature	Frequency	Percentage
Nuclear	141	94
Joint	09	06
Total	150	100

The above table shows that in study area of Rewa city has the highest percentage of nuclear families with a 94% respondents. It is clear from this study nuclear families is increasing rapidly. Due to modernization and spread of communication means, the tendency of individualism has increased in urban areas which is responsible for the rapidly increasing nuclear families. Residents of rural areas are increasingly setting in Rewa to educate their children in prestigious schools, a major reason for the growing number of nuclear family.

Impact of Modernization on Education :-

Education is the medium that kept keeps a person away from animal tendencies. In this changing era when women are working shoulder to shoulder with men, this competition has brought about profound changes in women's lives. Level of education among respondents in the study area is reflected in the following data –

Table No. – 3
Level of Education Among Respondents

Education	Frequency	Percentage
Illiterate	12	08
Primary	18	12
Secondary	42	28
Higher Secondary	45	30
Graduate	24	16
Post Graduate	09	06
Total	150	100

Thus it is clear from the table that 08% of respondents are Illiterate, 12% primary, 28% secondary, 30% Higher secondary, 16% Graduate and 06% are post graduate. It makes clear that participation in Higher Education is not as expected.

Table No. – 4
Impact of Modernization on the Spread Education

Intensity has increased	Frequency	Percentage
Yes	132	88
No	18	12
Total	150	100

The opinion of 88% urban respondents that modernization has accelerated the education of women. Along with religious education, vocational and technical education has also spread among them.

Influence of Mass Media:-

In past mass media where symbols of freedom and movement. Today they become powerful instruments of social change. Their impact can be easily seen in urban Muslim society. **T. D. Aalok (2001)** district media reported in his study the role of print media instrumental in the empowerment of women and their demand for equal rights. The influence of mass media among the respondent is shown in the following table –

Table No. – 5
Attitude of Respondent Regarding use of Media

Media Tools	Frequency	Percentage
Computer	36	24
Mobile Phone	139	92
Smart Watch	09	06
News Paper	27	18

As per table the respondents using computer 24% use mobile 92%, use of smart watch, 6% and 18% respondents use News Paper constantly. Urban women demonstrate better awareness due to media exposure. Influence of modernization on women showing in the following table –

Table No. – 6

Influence of Modernization on Women Life Style

Attitude towards changing Life Style	Frequency	Percentage
Yes	117	78
No	33	22
Total	150	100

According to above table 78% urban respondents believes that modernization has changes the way of life of women. Urban women experience rapid Life Style transformation Education and employment influence daily routine and aspirations. Urban modernization reshapes gender roles more visibly.

In Rewa city Muslim women maintain command harmony with people of all religions they know and visit people of all religions and participate enthusiastically in social functions.

Table No. – 7

View of the Respondents Regarding Inter Religious Mobility

Mobility	Frequency	Percentage
Other religion	132	88
Food relation	90	60
Participate in Family celebration	84	56
Participate in Religions Festivals	120	80

The above data shows that Muslim women's relationship with family of other religions is 88% the food relation of women with Hindu women's 60%. This is primarily due to increased awareness and education in urban society. On religious festivals and other Occasion Muslim women share food with Hindu family and other communities. During family and social celebrations 56% respondents participate. Here people of all communities live together in harmony setting an example of unity.

Impact of Statutory Rules :-

Constitutional Provisions were made to provide women with equal opportunities, both socio–economically and political. In the present study information was obtained regarding the impact of legal rules made to prevent violence against women's. In Rewa district the awareness about this in Muslim women presented through the following table –

Table No. – 8

Awareness of Statutory Rules

View of respondents	Frequency	Percentage
Have information	132	88
No information	18	12
Total	150	100

The above table shows that 88% urban women are aware of the legal rules. Those who are aware of the act are educated. The Government has granted women numerous constitutional and legal rights and implemented numerous programs for their welfare. This is the opinion of the respondents.

Conclusion :-

In recent years, several positive changes have emerged in the lives of Muslim women in Rewa district. Increased enrolment of girls in schools, delayed marriage, growing awareness about

health and education and participation in income – generating activities indicate gradual social transformation. The use of mobile phones,, digital banking and social media has further increased access to information and connectivity. These changes, although slow, reflect a movement towards empowerment and self–reliance.

Despite these improvements, Muslim women in Rewa district continue to face multiple challenges such as poverty, illiteracy, unemployment, gender discrimination and social exclusion. Patriarchal attitudes and economic constraints remain strong barriers to full empowerment. Addressing these challenges requires focused efforts in education, skill development, healthcare access, financial inclusion and social awareness.

In conclusion, the impact of modernization in Muslim women in Rewa district has undergone gradual change over time. While education and awareness have improved their social status and opportunities, economic independence and full participation in public life remain limited. Sustainable improvement in their condition requires coordinated efforts from government institutions, civil society and the community itself. Empowering Muslim women is essential not only for their personal development but also for the overall progress of families, communities and the nation.

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Modagiri : A Narrative Tracing the Origin, Development, and Continuous Advancement of the Ancient City

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Abstract

The emergence and development of ancient Modagiri certainly seem to be connected with the origins of the second urban revolution in the Mid Gangetic plains, in which the Iron Age played a significant role. Located on the southern bank of the Ganges, Modagiri's advantageous geography made it a strategically and commercially significant centre from the very beginning of history. In historical records, Munger appears under different names, including Muda - Giri, Modagiri, Moudagalyagiri, Mudgairi and Munigriha. The most interesting fact is that Modagiri is mentioned as an independent state in the epic period. However, during the Mahajanapada period, this region appears to have been included as a part of Anga Mahajanapada. But even during this period, information about the social, religious and political scenario of Modagiri is obtained with the help of Buddhist sources. Hiuen Tsiang's travelogue has been a crucial source for understanding the region's history, society and culture. There is a notable gap in historical evidence concerning Munger between the time of Hiuen Tsiang's visit in the 7th century and the issuance of the Munger copper plate under Devapala in the 9th century. The Zenith of Modagiri's importance was reached in the Pala period. Nevertheless, it can be confidently stated that Munger has preserved its historical continuity across nearly all periods. This article aims to examine the region through various sources, with particular emphasis on its strategic geographical position that has sustained its relevance across all historical periods.

Keywords : Modagiri, Mahajanapada, Hiuen Tsiang, Devapala, Jay - Skandhavara, Buddhism

The Ganges, a sacred river that has flowed serenely for centuries from the caves of the Great Himalayas, is more than just a river. The Ganges is the mother of Indian Civilization, Vedic culture, Indian Philosophy, empire like Magadha, Republic like Vajji, emperor like Ashoka, Statesman like Chanakya and capital like Patliputra. Several socially, economically, religious and strategically important cities have arisen as a result of its journey from Gangotri to the Bay of Bengal. R.S.Sharma wrote, "Around 500 BC, we see the rise of a large number of cities in north eastern India".¹ In the midst of the cities that lie on the banks of the Ganges which include Rishikesh, Haridwar, Prayagraj, Varanasi, Patliputra and Vikrampur to Tamralipti, Modagiri is stranded somewhere. In every period of history, Modagiri also known as Munger, has played a significant role. Cunningham wrote, "The advantageous position of this isolated hill on the bank of the Ganges, which commanded the land route between the hills and the river, as well as the water route by the Ganges, must have led to its occupation at very early date".² Despite this, Modgiri has not yet been recognised in a significant way in history. L.S.S. O'Malley wrote, "The territory now included within the district of Monghyr formed part of the Madhya desa or mid land of the first Aryan settlers."³ This paper is aimed at examining the reasons why Modgiri became a strategic and commercial centre in ancient Indian history.

Munger's cultural heritage lies in the vicinity of the Ganges River in the north and Kharagpur hills in the southern part of the district. Martin wrote, "The fort of Munger itself is situated on a rocky eminence, and all towards the east and south the district, although finely cultivated, contains many rocks, in some parts rising into little hills, and being finely planted, is perhaps one of the most beautiful parts in India".⁴ The hills of Kharagpur are famous for their beauty on one hand, but on the other hand, they are also an important Stone Age site. Paleolithic, Mesolithic and Neolithic sites are found in these hills. But one of the most significant Paleolithic sites is Paisra, which can be found in Kharagpur hills. Evidence of early humans living and manufacturing tools are present here. It's a fascinating fact that Munger, while an important centre of Vedic civilization in the Ganges valley, also has evidence of pre Vedic cultures. Munger occupies a unique location where Aryan settlements existed along the northern banks of the Ganga, while tribal communities inhabited the Kharagpur hills to the South of the river. There was likely an exchange of folk belief and traditions between the Aryans and the tribal communities, leading to the

emergence of a blended or composite culture. Munger's land provides a narrative of the transition from the pre - Vedic period to the Vedic period.

According to the Digvijaya Parva of the Mahabharata, the historical city of Munger was called Modagiri in olden times. There are various hypothesis about the name Modagiri in P.C.Roy Choudhary's Munger Gazetteers (1960).⁵ However, the name Muda- Giri is found in the Digvijaya Parva of the Mahabharata, which is similar to Moda - Giri. There is another piece of information related to the name in this Gazetteer. It was also known as Maudagalyagiri after Maudgalya, a disciple of Buddha, who converted a rich merchant of this place into Buddhism.⁶ Buchanan has a different perspective on the name, he claims that this was the ashram of Mudgala Muni, and the tradition of Mudgala Rishi persists today. Although, according to tradition, it is believed that the city of Munger was founded by Chandragupta, after whom it was named Guptagarh. The name was found to be inscribed on a rock at Kashtharani Ghat, which is situated at the northwestern corner of the current fort. According to legend, Sage Mudgala resided there.⁷ General Cunningham seems to have an opinion about the name Munger that is linked to the time period when humans transitioned from pre- Vedic to Vedic era. General Cunningham says " I have strong suspicion, however, that the original name may have been connected with Mons or Mundas, who occupied this part of the country before the advent of the Aryans It is, however, not impossible that this name may have been derived from the Sanskrit Muni as the hill is said to have been the residence of the Muni Mudgala." Col. Waddell says " the place derives its name from this sage (Mudgala)".⁸ Mr. C.E.A. Oldham, I.C.S, a former Collector, suggests that it is possible that the original name was Munigriha. i.e.. the house or abode of the Muni without any specification of his name, that this name corrupted to Mungir..... and modern Munger is a further corruption.⁹ Archaeologists have confirmed Modagiri's name by referencing the Munger copper plate inscription of Devapala , a ruler of the Pala dynasty.

The description of Modagiri in the epic like Mahabharata makes it clear that it must have fit the scale of the developed cities of ancient time. Although Modagiri is not mentioned in the Ramayana, Martin discusses certain references connected to the epic in his book. Martin wrote, " No mention, it is said by the Pandit, is made of this place in the Ramayan of Balmiki ; but the priests say, that an account is given of it in the Kurma Puran, a part of the 18 alleged to have been written by Vyas".¹⁰ Legends and myths also play a role in offering new perspectives on historical interpretation. The legends and myths related to Modagiri, preserved in both Brahmanical and Buddhist religious texts, provide valuable insights into the origins of the region's civilization and cultural traditions.

As we are aware, the Rig Vedic Aryans had a rural culture and were mainly pastoralists. In contrast, the Indus Valley Civilization of the pre-vedic era was an urban civilization. The Indus Valley Civilization is referred to as the first urban revolution of the Indian Subcontinent. However, the advent of the Iron Age marked the second phase of urbanization in the mid Ganges Valley, led by the Aryans. The dense forests in the Ganges Valley might have been encountered by the pastoralists Aryans when they moved eastward to find grazing lands for their cattle. Iron's discovery forever altered the lifestyle of the Aryans. Iron axes helped in clearing forests and preparing land for agriculture. The agricultural surplus in the fertile lands of the Central Ganges Valley led to the second phase of urbanization. Vijay Kumar Thakur wrote, " Here lay the basic difference between the two phases of urban growth. While the Harappan cities had a weak technological base, the cities of early historical India took off with a solid background. Naturally, the second urbanisation never reached a breaking point of the Harappan type and maintained a continuity unlike its predecessor".¹¹ The Second phase of urbanization completely transformed the lives of the Aryan people socially, economically and politically. The Ganges valley's fertile land allowed for the expansion of agriculture, but the sacred Ganges also played a significant role in trade transportation. In the Mahabharata, Modagiri is described as the capital of a kingdom in eastern India, near Vanga and Tamralipti. And we know that Tamralipti was a major port in ancient times from where trade was conducted with Southeast Asia. It is possible to conclude that Modagiri, situated on the southern Bank of the Ganges, was a significant hub of trade and commerce, from where foreign import and exports reached all corners of the world. The Digvijaya Parva of the Mahabharata provides us with some insights into understanding the political system of ancient Modagiri. P.C.Roy Choudhary writes in the Munger Gazetteer, "Digvijaya Parva suggest that Monghyr was a monarchical state during early times. A passage in the Sabha - parva describes Bhima's conquest in Eastern India and says that after defeating Karna, King

of Anga, he fought battle at Modagiri and killed its chief."¹² The most interesting aspects of the epic period is that Modagiri is mentioned as a separate kingdom during this time.

Now we move on to the Mahajanapada period. As we know, In the 6th century BCE the radical changes in agriculture brought about by the use of iron in the Midst Ganges Valley led to the second wave of urbanization. The advancement of agriculture, crafts and trade led to the emergence of a new society. A new political system took shape. R.S. Sharma has written about the process of the formation of Mahajanapadas. Sharma wrote, "We may recall that a few janapadas arose towards the end of the Vedic period. However, with progress in agriculture and settlement by 500 BC, they became a common feature. Around 450 BC, over forty janapadas covering even Afghanistan and south - eastern Central Asia are mentioned by Panini. However, the major part of southern India was excluded. The Pali texts show that the janapadas grew into Mahajanapadas, that is large states or countries. These texts mention sixteen of them. Nine of them also occur in Panini not as mahajanapadas but as janapadas."¹² These Mahajanapadas had magnificent Capitals. Varanasi, Shravasti, Kaushambi, Rajgir, Vaishali and Champa emerged as new urban centers. The Capital of the Anga Mahajanapada was Champa, located near present day Sultanganj in Bihar. Champa is believed to have been the largest metropolis of its time. Sharma wrote, "The city of Champa near Bhagalpur is called Vaniyagama in a prakrit text, and means a settlement of merchants".¹³ During the Mahajanapada period, Modagiri was part of Anga. P.C. Roy Choudhary wrote, " At the dawn of history the present site of the town was apparently comprised within the Kingdom of Anga, the capital of which was at Champa near Bhagalpur. Anga was the country to the east of Magadha and west of the chieftains who dwelt in the Rajmahal hills (Parvalvasinat). A portion of the west of the present district was included within the limits of the Kingdom of Magadha. According to Pargiter, Anga comprises the modern district of Bhagalpur and Monghyr and also extended northwards up to river Kausiki and included the Western portion of the district of Purnea".¹⁴ Tracing the history of Modagiri during the Mahajanapada period is certainly a difficult task. Apart from Anga and its capital Champa, there is a complete lack of information about Modagiri during this period. An interesting description in the Munger Gazetteer brings Anga and Modagiri together in one place. P.C. Roy Choudhary wrote, " The area lying north of the Ganga was known as Anguttarap. Kasyapa Vibhandaka had his hermitage on the river Kausiki. His son Rishyasrings was beguiled by the courtesans of Anga into a boat and brought down the river to the capital Modagiri and Kausiki Kachcha had rulers who are distinguished from Karna whose realm (Anga) clearly lay between the Magadhans and the Parvatavasins".¹⁵ Also Ranjusri Ghosh wrote, " The Mahabharata in the Sabhaparvan relates the course of digvijaya of the second Pandava brother which shows that he reached the country of the Pundras from Modagiri (Monghyr). The Harivamsa indicates the river Kausiki as a dividing line between the country of the Pundras along with other eastern people and the middle Ganga valley".¹⁶ Besides the Mahabharata epic , we get some information about Modagiri from Buddhist Sources and the travelogue of Huen Tsiang . So, let us reinterpret the history of Modagiri during the Mahajanapada period with the help of available sources.

The Second urban revolution not only transformed the nature of governance and politics but also exposed the contradictions of the caste based society. Sharma wrote, " Naturally, the Varna divided society seems to have generated tensions".¹⁷ This situation led to the formation of new religious movements that critiqued Vedic beliefs. Buddhism and Jainism were at the forefront of challenging Vedic values. Emerging under the leadership of Gautama Buddha, Buddhism provides an alternative lens through which the history of that period can be understood. The renowned historian Radha Krishna Choudhary says that Buddhist relics have been found more frequently in the southern regions of the Ganges. Modagiri's geographical location ensures that it remains relevant in every period of history. From the very beginning of history, the region has always been an important place from both a commercial and strategic perspective. Modagiri was an important trading centre on the southern bank of the Ganges, as confirmed by Buddhist sources. According to the Munger Gazetteer, the Buddhist monk Moudgalya converted a wealthy merchant of Modagiri to Buddhism. We know that the merchant class played a significant role in spreading Buddhism. Despite being economically prosperous, the Vaishya class, to which the merchants belonged, suffered from significantly lower social status compared to the Brahmins and Kshatriyas. The account of Moudgalya converting a merchant from Modagiri to Buddhism leads us to understand that this region was also a witness to a new religious movement.

The Munger Gazetteer reveals that the first historical account of Modagiri is found in the travelogue of the Chinese traveler Hiuen Tsiang. The Modagiri or ancient Munger that we are referring to also included sites rich in Buddhist remains, such as Sheikhpura and Lakhisarai. P.C.Roy Choudhary wrote, " Travelling north eastward from the Gaya district, the Chinese pilgrim arrived at a large and populous village to the South of Ganges which contained many Brahmanical temples adorned with fine sculptures as well as a great stupa where Buddha had preached for one night. Both the distance and direction mentioned in his account point to the vicinity of Sheikhpura. Leaving Sheikhpura Hiuen Tsiang travelled for 100 li, nearly 17 miles , to the east through forest and hills to a monastery in the village of Lo-in - ni - lo, before which was a stupa erected by Asoka on a spot where Buddha had preached the law for three months. This place has been identified by General Cunningham with Rajaona, two miles to the north west of Lakhisarai, a township with several Buddhistic antiquities".¹⁸ Gautama Buddha's visit to this region to impart his teachings highlights the social consciousness and religious awareness of the people of Modagiri. Hiuen Tsiang's travelogue provides valuable insights into the society, religion, beliefs and customs of Modagiri and the people living in its surrounding regions. The presence of both Brahmanical temples and Buddhist stupas in Sheikhpura and Lakhisarai reflects the religious tolerance that prevailed in society during that period. Hiuen Tsiang's travelogue clearly shows that the ideals of religious tolerance and harmony were firmly embedded in India's ancient tradition. However, we also have exceptions like Pushyamitra Shunga and Shashanka. Despite these religious conflict, the enduring stream of India's civilization and culture has remained unbroken. And the most wonderful thing is that this travelogue also illustrates the continuity of the values of ancient Indian life. This travelogue describes the settlement patterns of the population in Modagiri, situated in the fertile Gangetic plains, highlighting its advanced agricultural practices, prosperous trade and commerce and the religious, social and cultural life of the period.

After traveling from Gaya to Sheikhpura and then onwards to Lakhisarai, the Chinese pilgrims arrived at I-lan-ha-po-fa-to (Hiranyaparvata), crossing the hills of Kharagpur along the way. Hiuen Tsiang wrote, " The country is regularly cultivated and rich in produce, flowers and fruit being abundant, the climate is agreeable and the manners of the people are simple and honest. There are 10 Buddhist monasteries with about 4000 priests, and a few Brahmanical temples occupied by various sectaries."¹⁹ The Chinese traveler mentions Hiranyaparvata, which scholars have identified as Modagiri on the basis of its geographical location. Situated between the Ganges River to the north and the Kharagpur hills to the South, Munger enjoys fertile soil, while its forested hills yield a rich abundance of flowers and fruits. Hence, it precisely matches the description recorded by Hiuen Tsiang. He not only described the impact of Buddhism on Modagiri but also referred to the different sects within brahmanism. He also recorded the political unrest that was unfolding in Modagiri during that period. Hiuen Tsiang wrote, " in recent times the king of a neighbouring state had deposed the ruler and given the capital to the Buddhist brethren."²⁰ P.C.Roy Choudhary identifies the ruler of the neighbouring state as Harsha, citing the region's close proximity to Magadha. Hiuen Tsiang describes the capital of Hiranyaparvata as being situated on the southern bank of the Ganges, close to Hiranya Mountain - details that clearly identify the city as Munger. But they mention an interesting fact about Mount Hiranya that a large amount of smoke and vapour constantly emanates from Mount Hiranya, which even obscures the light of the Sun and Moon. Although no smoke or vapour is visible from the Kharagpur hills today, the presence of numerous hot springs in the region points to past volcanic activity. Some examples of important hot water streams are Sita Kund, Rishi Kund, Bhimbandh, Shringi Rishi Ashram etc. Hiuen Tsiang has also mentioned these hot springs. Chinese travelers describe a twin peaked hill on the western frontier where the Buddha is said to have spent the three month rainy season in retreat and to have subdued a demon named Vakula. He further writes about the springs in the west whose water was very hot. General Cunningham identified this place with the hill of Mahadeva, the hot springs being those of Bhimbandh, but the other authorities locate the site at Uren, three miles west of the Kajra railway station.

Epigraphia Indica XXII mentions a copper plate found at Madanpura in Munger district, dated 488-89 , during the reign of Buddhagupta (447-495). This confirms that Modagiri was part of this empire during the Gupta period. According to P.C.Roy Choudhary's Munger Gazetteer, following Hiuen Tsiang's travelogue, the history of Modagiri remains fragmented until it is reconnected by the discovery of Devpal's Munger copper plate. My journal mainly relies on the Munger Gazetteer, but since it was published in

1960, numerous new sources in regional history have emerged that allow for a fresh reinterpretation of Modagiri's past. We now proceed to examine the rich and distinguished history of Modagiri under the rule of the Pala dynasty. To understand the importance of Modagiri during the Pala rule, examples of two copper plates issued from here are important. Radha Krishna Choudhary has described the copper plates of Devapala and Narayanpaladeva in detail in his book.²¹ The Munger Copper plate of Devapala and the Bhagalpur Copper plate of Narayanpaladev are both grant charters, and each was issued from the Victory Camp (Jay - Skandhavara) at Modagiri. However, these records are not merely grant charters; they also place before us a narrative of the history of the Pala dynasty. P.C.Roy Choudhary wrote, "The inscription, which is in Sanskrit open with the name of Gopala who was a pious Buddhist. It mentions his son Dharampala, who according to Dr. Hoernle resided in Monghyr about 830 A.D, and records the conquests of Devapala, the third of the line. It eulogizes all three as powerful monarchs who conquered almost the whole of India. The immediate purpose of this inscription seems to have been to record the grant by the king last named to a Brahman of certain land in Srinagara (the modern Patna). The place where it was executed was Mudagiri, i.e., Monghyr."²² Research Scholar Ripunjay Kumar Thakur has given detailed information about the Bhagalpur Copper plate of Narayanpaladev. Thakur wrote, "The Bhagalpur Copper plate grant inscription of Narayanpaladeva (seventeenth regnal year) records the gift of a village named Maukutika in Kaksha- vishay of Tirabhikti to a Brahmana Gaurava Mishra, who was a scholar of the Vedas and Vedanta philosophy. The inscription mentions that king Narayanpaladeva had issued this grant from his camp of victory at Mudgagiri for the temple of a thousand shrines dedicated to the god Shiva".²³ The two inscriptions clearly highlight that Modagiri's geographical position made it a place of strategic and commercial significance from ancient times, with its prominence reaching a peak during the Pala period. Evidence pointing to the decline of the Pala dynasty is also found in an inscription associated with Munger. R.D. Banerji wrote, " The invasion is recorded in another Partihara inscription found at Mandor in Jodhpur. Kakkuka, Whose brother Bauka's inscription is dated Vikrama Samvat 918=861 A.D., states that his father Kakka gained fame in a fight with the Gaudas at Mudagagiri".²⁴ P.C. Roy Choudhury wrote, " It appears that a pitched battle was fought at Monghyr. It is assumed that Kakka proceeded as far as Monghyr only to help his Suverain in a conflict to decide the fortunes of the Pratihares in Kanauj".²⁵ The Lar plates confirm that the Gahadwala ruler Govind Chandra took advantage of the death of the Pala ruler Rampala and captured Munger in 1146 AD. However, Madanpala recaptured Munger from the Gahadwala in 1157-58. The Pala dynasty began to weaken with the rise of the Sen dynasty of Bengal and the Karnat dynasty of Mithila. At the time of Bakhtiyar Khalji's invasion, Munger was under the dominion of the Karnat dynasty of Mithila.

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Public Health and Well-being: A Case Study of Tribal Health Experience in Odisha

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Abstract

India is a democratic country. People expect the government to work for their well-being. Everyone wants to look excellent and well. Maintaining a healthy way of life requires dedication. Strong aspiration, enthusiasm and incentive play a significant role in achieving a healthy lifestyle. This could be worked out through the situation of health, education, employment; housing etc. Health means our capacity to remain free of illness and injuries. Well-being is meant for the experience of good health and happiness. It includes a sense of significance or standard, and talent to administer strain. Well-being is just feeling well. It replicates so many positive things feeling happy, healthy and socially connected. Improvement of health indicators is grave in improving the standing of the district on the parameters for development towards SDG. The infrastructure and upkeep of health services as well as the degree of reliable high quality service by the staff both are vital to pick up these parameters.

Key Words: Public, Private, Communicable diseases, SDG, UHC PHC, RMPs ,TB, KBK, NRHM, RSBY, SECC, ASHA, JSY, WHO,

Introduction:

The Constitution of India under Article 39 (E) said that it is the constitutional responsibility of the State to secure health of workers. Article 42 directs the State to just and humane conditions of work and maternity relief. Article 47 also directs the State to enhance the nutrition levels and standard of living of people and to get better public health. It is the most important responsibility of the government to guarantee the welfare of the people and afford health care facilities to all. Health care Services can be into two groups: Public health services and Private health facilities.

Public Health Services

The public health service is attached to health centres and hospitals managed by the government. They are connected together so that they cover both rural and urban areas and can also afford treatment to all types of problems – from widespread illnesses to extraordinary services. There are different types of health centres at the village level. There is recurrently a nurse and a village health worker. They are skilled in assisting with common illnesses and work under the direction of doctors at the Primary Health Centre (PHC). Such a centre cover up numerous villages in a rural area. At the district level is the District Hospital that also administers the health centres. Large cities have numerous government hospitals. The health service is familiar with 'public' for many grounds. In order to accomplish its obligation of giving facilities health care to all citizens, the government has recognized these hospitals and health centres. In order to facilitate the process, the health services are obtained from the money. Such services are meant for each person. One of the most significant features of the public health system is that it is meant to afford excellent health care services either free or at a low cost, so that even the poor would be entitled to seek treatment. Another important function of public health is to take action to avoid the spread of diseases such as TB, malaria, jaundice, cholera, diarrhoea, chikungunya, etc. This has to be organised by the government with the contribution of people otherwise it is not successful. In 1950, there were only 2,718 government hospitals in India. In 1991, there were 11,175 hospitals. In 2017, the number increased to 23, 584. (Deodar:2001)

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Private Health Facilities

There are extensive ranges of private health services that stay alive in our country. A huge number of doctors possess private health center. In the rural areas, one finds Registered Medical Practitioners (RMPs). Urban areas have a big number of doctors, many of them providing specialised services. There are hospitals and nursing homes that are privately owned.

Health Services among Tribals in Odisha

The identity of Scheduled tribes of Odisha has been acknowledged by the Constitution of India. There are 62 distinct tribes located in different parts of Odisha. The word “Scheduled Tribes” refers to indigenous peoples. Their identity has been recognized to some degree by national legislation. Out of 62 tribes, few of them are popularly known as Particularly “Vulnerable Tribal Groups”. They constitute more than 22.5% of the state’s total population and 9.7% of the nation’s total tribal population. **(Ota)** The Kondha is the highest tribe of the state in terms of population. They are mainly concentrated in the adjoining districts in Rayagada, Koraput, Balangir and Boudh. The Santhals tribe with a population over 500,000, inhabit the Mayurbhanj district. The HO tribe with a population over 500,000 inhabit the Mayurbhanj, Balasore, Bhadrak, Sambalpur, Jharsuguda, Sonepur, Sundargarh, Kandhamal district. The Saura, with a population of 300,000, are found mainly in the undivided Ganjam and Puri district. The Bonda are known as the “Naked People” and have a population of about 5,000 and reside in Malkangiri district. **(Das: 2015)** In keeping the spread of Corona virus pandemic in the region or world over, the health conditions of tribals have been adversely affected. The predominantly marginalized tribal groups are more at risk. It poses a grave risk to the tribal population. The novel Corona virus COVID-19 adversely impact people with compromised health situation and low resistance. **(Satpathy:2018)**

Tribal Women and children are mostly occupied in gathering of mahua. They pay back their credit money by selling mahua flowers and seeds. Trade in mahua flowers in summers is one of the chief resources of their livelihood. The novel coronavirus Covid-19 pandemic disease has adversely affected their health conditions and stop income generation activities. The tribal people are under constant economic pressure to manage their capacities of livelihood in terms of their health conditions. The virus spreaded at the pick time of the production.

Dongria Kondh belongs to the Odisha’s Rayagada district. The tribes Lanjia Saora are living on the hills in the Paralakhemundi and Gunupur areas of Southern Orissa. The health situation of Tribal community in the concerned districts is very much neglected, and is in a depressing state. It is evident that Tribes of the district of Koraput, Bolangir and Kandhamal (KBK) and Gajapati are facing health problems. **(Jena:2008)**

Odisha Health Strategy has recommended for developing the health category of tribal population by sinking mortality and morbidity. The study highlights on an extremely high occurrence of infectious diseases like Malaria, Tuberculosis, and Sexually Transmitted Infections sickle cell anemia as also nutritional scarcity diseases. Tribal people are more prone to build up these health anxiety for their lifeless isolation, lack of sufficient communication, and information gap. **(Odisha Health Strategy :2003).**

The Aatma Nirbhar Bharat Abhiyaan has set up Medical Plant clusters to provide support to the community members and utilize their neighborhood knowledge of medical plants in partnership with Ministry of Ayush. Ministry has also engaged its involvement for economic support during the pandemic by amending the Minimum Support Price (MSP) of forest produce, totaling 23 new items under MSP list, sanctioning of 1126 Van Dhan Vikas Kendra to generate income supplements for 3.6 lakh tribal under Van Dhan Yojana and provisioning of financial, capacity and advisory support for establishment of village enterprises.

Ministry of Tribal Affairs in teamwork with Ministry of Rural Development has done charting of sectoral gaps down to the level of Gram Panchayat & village. The data has been used with all States who have been asked to work out strategies for justifying sectoral gaps at village level including in the ground of healthcare. This Ministry has also geared up a Tribal Health Action Plan

which was used with NITI Aayog, Ministry of Health and Family Welfare, AYUSH and States in November 2019. (Chandoke & Priyadarshi:2009)

11th Plan Strategy

During the Eleventh Plan the government expenditure for health by Central Government has augmented to 2.5 times on child-sex ratio. (Planning Commission: 2007-2012) The vastness of the confrontation in health was realised when the Eleventh Plan was prepared and an attempt was made to boost Central Plan expenditures on health.

Public Health System and Governance

There was much discussion during the time of 11th Plan to bring about the governance reforms in public health system. Government discussed about implementation of performance linked incentives, decentralization of powers and functions which should be linked to local health care institutions. It should make every people accountable for the health of the people and their well being. The performance of NRHM's approach of decentralization, PRI involvement, inter sectoral convergence are completely successful.

Community participation

Community participation is needed in order to empower communities. Rogi Kalyan Samitis, monthly Village health, Nutrition days, Jan Sunwais and common review missions are organized in most villages. This has become possible on behalf of direct engagement of the community to improve accountability, responsiveness of public health facilities.

Twelfth Plan Strategy

The Twelfth Plan seeks to reinforce scheme taken in the Eleventh Plan to enlarge the reach of health care and work towards the long term purpose of setting up a system of Universal Health Coverage (UHC) in the country. Health sector expenditure by the Centre and States in terms of both Plan and Non Plan considerably increased by the end of the Twelfth Plan. The Rashtriya Swasthya Bima Yojana (RSBY) offers 'cash less' in-patient treatment for eligible recipient through an insurance cover. The government of India took initiatives for the establishment of National Health Mission. Village Health Sanitation and Nutrition Committee (VHSNC), Janani Suraksha Yojana (JSY) Janani Shishu Suraksha Karyakram (JSSY), National Mobile Medical Units, Comprehensive Primary Health Care are the major initiatives also taken by the mission objectives. Mission Indradhanush, Kayakalp Initiative are the prime example covered by over 5% in just 1 year. Kayakalp Initiative was launched to instill hygiene, sanitation, successful waste management, and infection control in public health services.

Inclusive Agenda of NITI Aayog

Tribal Health Collaborative (Anamaya) and Van Dhan Yojana have been very active to bring about changes in the health care and for advertising Minor Forest Yield. This scheme have been implemented to empower communities by leveraging the development of traditional knowledge. Niti Aayog along with the initiative of the Ministry of Tribal Affairs is taking steps through evidence based and socio economic disparities of the concerned region. NITI Aayog is also putting emphasis on primary health care system in tribal areas and to train local tribal youths in increasing public expenditure on health. NITI Aayog are also taking remedial steps in health and nutrition products in 112 Aspirational Districts.

NITI Aayog intended the framework for apprising Tribal Sub Plan. At present it is becoming as Development Action Plan for Scheduled Tribes funds. This guarantees that 41 Central Ministries earmark a stable percentage of their budget—about ₹51,000 crore for tribal growth, comprising health. NITI Aayog has also collaborated on the launch of the Swasthya National Tribal Health Portal, a combined policy for health and nutrition statistics. The white paper, Vision 2035 has also been focus now for Public Health Surveillance in India. It focuses reaching underserved tribal areas through real-time signs and hands-on surveillance systems.

The Aspirational Blocks Programme and the Pradhan Mantri Adi Adarsh Gram Yojana (PM-DAJGUA) have also been implemented in the tribal belt to promote health mechanisms. The focus

has shifted toward convergence between the Aspirational Blocks Programme and the PM-DAJGUA (Pradhan Mantri Adi Adarsh Gram Yojana) to ensure digital health tools. The ABHA IDs and Ayushman Bharat (PM-JAY) cards have been executed by the government of India in remote tribal settlements. The implementation process is on and being scaled from 50 to 177 tribal districts over a 10-year period ending in the early 2030s. **(Ministry of Tribal Affairs: Government of India)**

Recommendations of High Level Expert Group on Universal Health Coverage

Government wanted to augment public expenditure on wellbeing from the existing level of 1.2 per cent of GDP to at least 2.5 per cent by the end of the Twelfth Plan, and to at least 3 per cent of GDP by 2022. Expenditures on primary healthcare should report for at least 70 per cent of all healthcare spending. The technical and other ability developed by the Ministry of Labour for the RSBY should be leveraged as the core of UHC operations-and transferred to the Ministry of Health and Family Welfare.

Human Resources for Health

The government wanted to set up District Health Knowledge Institutes, a committed training system for Community Health Workers, State Health Science Universities and a National Council for Human Resources in Health (NCHRH) should be recognized. The objectives of Human Resources for Health is also to accomplish a doctor-population ratio of at least 1:1400 (WHO norm 1:1000) and nurse population ratio of at least 1:500 (WHO norm 1:400) by 2022-23. The policy also focused on to create at least 1.5 million jobs in the public health sector by 2022-23, a large number of which will employ women.

Community Participation and Citizen Engagement

Village Health Committees are transformed into participatory Health Councils. There is a call for improvement of access to health services for women, girls and other vulnerable genders. One of the most important planned involvements under National Rural Health Mission (NRHM) is the system of guaranteeing responsibility and clearness through people's participation – the Rogi Kalyan Samitis.

Strategy for New India and Health Financing

Under health sector, India was prepared to spend around 1% of its GDP on public health. The public health system was poorly administered, hence the funds fixed by the Government of India was not utilised completely. A vision document of health ministry sought to raise the spending on the health sector to 2.5% of GDP. India's expenditure on public health services was meager among small and middle-income countries. Under POSHAN scheme, the Government of India wanted to find out alternatives to reduce the prevalence of underweight in children (0-6 years) to 25 percent or less. It was started on 8th March, 2018 in Jhunjhunu district of Rajasthan. **(Strategy for New India at 75)**

The Current Situations revealed that A World Bank estimate revealed that reducing stunting can increase India's GDP by 4-11 per cent. The National Family Health Survey-4 (NFHS-4), 2015-16, over one-third of all under-five children are underdeveloped, every fifth child is wasted, and more than 50 per cent of the children are anaemic. **(Strategy for New India at 75)**

Government wanted to set up an institutional mechanism to perform independent annual audits of the program to attain implementation enhancement. The government has set up to implement Annual Integrated Health, Nutrition and Swachh Bharat Mission (SBM) action plans for all districts under the POSHAN Abhiyaan. NITI Aayog has also initiated to execute mission mode action in districts with a high load of malnutrition under POSHAN Abhiyaan.

The Finance Minister, Ms. Nirmala Sitharaman stated that health and well-being is one of the key supports for the budget. Government has decided to implement Urban Swachh Bharat Mission 2.0. The capital outlay of Rs 1.4 lakh crores over five years (2021-26) has been proposed under this head. A new central scheme PM Atma Nirbhar Swasth Bharat Yojana will be initiated with an outlay of Rs 64,180 crore over six years. The revised estimate in 2020-21 (Rs 82,928 crore) includes Rs 14,217 crore for COVID-19 emergency response and health system preparedness package, and COVID-19 vaccination for healthcare and frontline workers.

Under the NHM, the rural component, i.e., the National Rural Health Mission has been allocated Rs 30,100 crore, (0.2% annual increase over 2019-20). The distribution for National Urban Health Mission is Rs 1,000 crore in 2021-22 (8% annual increase over 2019-20). In 2021-22, Prime Minister Jan Arogya Yojana (PMJAY) has been allocated Rs 6,400 crore, which is double the actual spend two years ago (Rs 3,200 crore in 2019-20). **(The Economic Survey: 2020- 21)**

PMJAY has improved health insurance coverage. The percentage of health insured households augmented by 54% in states that realized PMJAY and reduced by 10% for states which did not apply it. **(Ministry of Health and Family Welfare: 2020)** The infant mortality rate also reduced by 20% in states with implementation whereas in states without completion the mortality rate declined by 12%. **(Ministry of Health and Family Welfare Statistics: 2019-20)**

Pradhan Mantri Swasthya Suraksha Yojana (PMSSY) was introduced in 2003. This includes establishing AIIMS like institutions and upgrading certain state government hospitals. Over the years, the scheme has been expanded to cover 20 new AIIMS and 71 state government hospitals. In 2021-22, the allocation to PMSSY has been decreased by 7% over the revised estimates of 2020-21 at Rs 7,000 crore. Allocation towards PMSSY increased from Rs 654 crore in 2010-11 to Rs 6,020 crore in 2020-21 (24% annual increase).

The Union Budget 2024-25 sustained a robust attention on tribal development. The budget has been increased to ₹10,237.33 crore. Dharti Aaba Janjatiya Gram Utkarsh Abhiyan (DAJGUA) is a recently launched program to bring about multi sectoral initiatives in tribal areas. With the sanction of the funds, budgetary outlay has been increased in the sector of health care, sanitation and nutritional development.

Findings

The Government has increased health expenditure as a percentage of GDP from the existing 1.15% to 2.5% by 2025. There was an augmentation of State sector health spending to > 8% of their budget by 2020. It was decrease in proportion of households facing disastrous health expenditure from the current levels by 25%, by 2025. The policy ensured adequate investment. It also targeted raising public health expenditure to 2.5% of the GDP in a time bound manner. The policy recognized corresponding accomplishment on diverse areas for developing the environment for health. The policy also articulate the need for the expansion of strategy and institutional mechanisms to create Swasth Nagrik Abhiyan –a social movement for health. The sanctioned budget for 2025-26 has been drastically augmented to ₹14,925.81 crore, (Union Budget 2025-26) indicating a continuous obligation to tribal progress.

Summing up

It may be concluded that the different health schemes for the well-being launched by the Government of India are leap forward in creating successful assimilation and convergence of health services and affecting architectural improvement in the health care delivery system in India. In India, we call for a road map to “better health for all” that can be regulated by states, communities, professional organizations and all sectors.

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