

Promoting Sustainable Development through Higher Education : An Overview



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Co-Editor : Dr. Kumud Ranjan

Promoting Sustainable Development through Higher Education: An Overview

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Introduction

†Dr. Supriya Singh

†Assistant Professor, Department of English, Vasant Kanya Mahavidyalaya.

Dr. S. Radhakrishnan says, "The troubles of the whole world including India are due to the fact that education has become a mere intellectual exercise and not the acquisition of moral and spiritual values". According to him "The aims of education is neither national efficiency nor world solidarity, but making the individual feel that he has within himself something deeper than intellect, call it spirit if you like."(Jayapalan 216)

Education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another. Education is important for a country to grow, whether economically or socially, because educated people are aware of the socio-economic scenario of the country and can help in the progress of the country. The educated mass somehow or the other knows how to contribute towards the country's well-being. One of the reasons for their awareness is because they have been taught these values in school, colleges and work places.

In contemporary time education is aided with a variety of technology, computers, projectors, internet, and many more. Diverse knowledge is being spread among the people. Everything that can be simplified has been made simpler. Science has explored every aspect of life. There is much to learn and more to assimilate. Internet provides abysmal knowledge. There is no end to it. One can learn everything he wishes to. Every topic has developed into a subject. New inventions and discoveries have revealed the unknown world to us more variedly. Once a new aspect is discovered, hundreds of heads start babbling over it, and you get a dogma from hearsay. Not only our planet but the whole universe has become accessible.

However, the aim of higher education should be developing the right skill in an individual which would lead him to employability and therefore the focus is shifting from books and pen to upgraded skills and internationally recognized qualifications to gain access to decent employment and to ensure India's

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Dr. Supriya Singh is an Assistant Professor in Department of English, Vasant Kanya Mahavidyalaya PG College (admitted to the privileges of Banaras Hindu University). She hails from a middle class family of Varanasi, where she is brought up and settled. She is passionate about life, its mysterious twists and turns. An observer of lives and characters around her, she always had an urge to pen down the liveliness, adding all the charms and fascinations to it. This book is her first attempt to pour down several characters with their unique experiences and idiosyncratic situations of lives.

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Issues of Land Acquisition in India



Edited by : Indu Upadhyay
Nalrajana Srivastava
Arati Komari

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Urban Sprawl Threatening the Fate of Rural Smallholders: A glimpse into Bollywood

* Dr. Supriya Singh

This paper is an attempt to throw light on neo-realistic cinema of Bimal Roy- '*Do Bigha Zamin*', that talks about the negative impact of industrialization on the rural poor people alongwith giving a glimpse of city life. Kolkata where migrants from Uttar Pradesh and Bihar, live like under-dogs and get crushed under the bright light of modernization. Here, they suffer like an "outsider"- one who does not belong to the mainstream.

The film, particularly, is an eloquent portrait of a displaced peasant, Shambhu. He is a farmer who used to live with his old father, wife and a son in a village where he had a small piece of land. However the drought forces him to mortgage the land to a Zamindar who threatens to seize his land if they fail to repay their debts. This led him to move to Calcutta where he is an "outsider" and takes the job of pulling rickshaw whereas his growing son learns the job of a cobbler. When they return to their village, they again come out as an outsider because their '*Do Bigha Zamin*' was being usurped

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The Indian Renaissance and Swami Vivekananda



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An Unexplored Strand of a Monk: Relevance in the Contemporary Era of Intolerance

✦ Dr. Supriya Singh

✦✦ Ramesh Singh

A monk, a Swami, an extraordinary Indian saint who represented India throughout the world, shares something very common or ordinary with the common mass but what makes him different is his extraordinary power of self-control. He was reckless, daring and even wild, whose mother was often fed up of him and it is said that she often sighed, 'I asked Shiva for a son like the God himself and he has sent me one of his poltergeists!'¹ He used to play with air guns, grin and shrug in the face of cobras. He was a boy who loved to fly pigeons, and was a champion in *gilli danda*. Vivekananda himself speaks about an incident of his school days:

"When I was a little boy at school, I had a fight with another fellow about some sweetmeats, and he being the stronger boy snatched them from my hand. I remember the feeling I had; I thought that boy was the most wicked boy ever born, and that as soon as I grew strong enough I would punish him. There was no punishment sufficient for his wickedness."²

This paper focuses on a very different image of Swami Vivekananda and that is of an errant boy. This is to inspire the common mass of the 21st century to inculcate within one's personality the ideals

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100^{Years of} Indian Cinema

Crisis and Resilience

Bandana Jha



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Precarious Social and Political Issues in an Eternal Love Story- *Manjhi: The Mountain Man*

*Supriya Singh**

Though consumerism and capitalism have dominated the world to such an extent that one cannot see beyond, except what it shows. However skilled artists have enough space to find realism out of it and, now a days, they have made several attempts to carve out reality and to touch the real ground. Not only this but through logical surveys they try to achieve the truth, depleting all the artificial layers. *Manjhi: The Mountain Man* is the consequence of Ketan Mehta's struggle to locate the group of doubly marginalized society and accepting a dalit's achievement as something extraordinary.

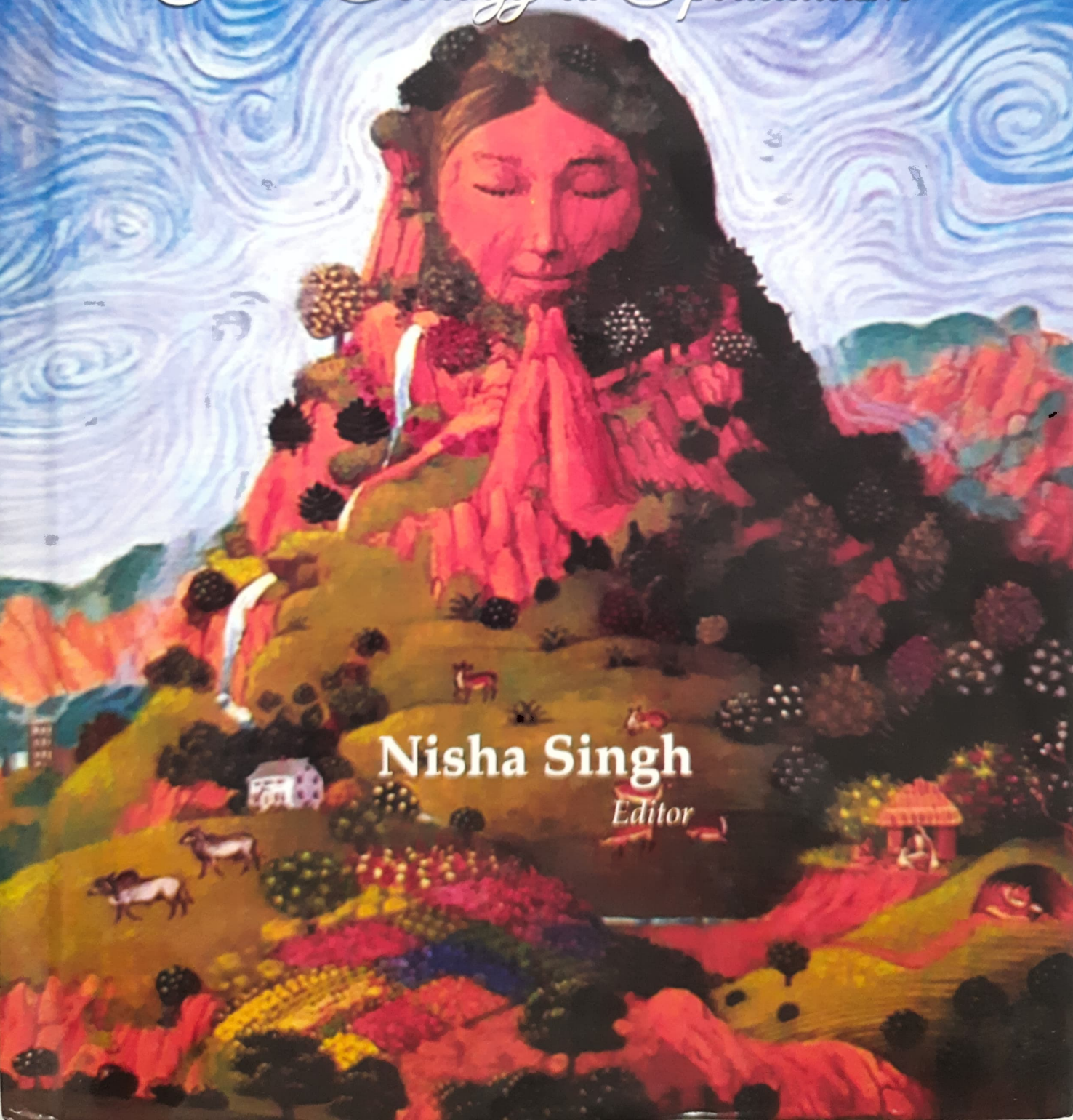
This movie portrays a periodic map of certain age of our society and it comes to strike our mental faculty through several issues but it has attacked particularly those nook and corners which were undiscovered and untold till now. It has presented a dalit protagonist in a positive mode and most significantly based on real life story of a dalit man who should be proclaimed as a real hero. This is even rarer because it is among the one where a dalit character has created a space in the mind and heart of the audience.

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Empowering Women Worldwide Series-15

Ecofeminism

From Ecology to Spiritualism



Nisha Singh

Editor

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Ecofeminism in the Arena of Indian English Fiction: *The God of Small Things* and *Nectar in a Sieve*

Supriya Singh

Ecofeminism is a theoretical term that seeks an emotional as well as physical linkage of feminism with ecology, believing that the capitalist society has led to a harmful split between nature and culture and this split can be healed only by the feminine instinct for nurture and holistic knowledge of nature's processes. Modern ecofeminism focuses basically on how the nature-culture split enables the oppression of female and non human bodies saying that there is a critical connections between the exploitation of nature and the domination over women both caused by men.

The term is coined by the French writer Francoise d'Eaubonne in her book *Le Feminisme ou la Mort* (1974). It relates the oppression and domination of all subordinate groups like women, people of colour, children, the poor as well as animal, land, water, air etc. as they are subject to oppression, domination, exploitation and colonization from western patriarchal society that emphasizes and values men. It sees that nurture and cooperation are the characteristics that are present both among women and in nature. The marginalization is evident in the