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न्यूज बॉक्स

‘समकालीन साहित्य में विविध विमर्श’ पर संगोष्ठी का आयोजन



ची। गुरु विद्यापीठ रोहतक एवं ब्रज लोक साहित्य कला संस्कृति आकादमी फतेहाबाद उत्तर प्रदेश के गुरु फाउंडेशन ने रांची में 'समकालीन साहित्य में विविध विमर्श' पर दो दिवसीय संगोष्ठी एवं सांस्कृतिक कार्यक्रम तथा सम्मान समारोह का आयोजन किया। गुरु विद्यापीठ के निदेशक डॉ विकास शर्मा, वाइबीएन विश्वविद्यालय के अध्यक्ष राम जी यादव, कुलपति डॉ सत्य प्रकाश यादव, डायरेक्टर डॉ धीर यादव एवं डॉ रजनी शर्मा ने दीप प्रज्वलित करके कार्यक्रम का शुरुआत किया। संगोष्ठी में डॉ मनीषा कुमारी डॉ अरविंद राजपूत, डॉ कैलाश नाथ सिंह उपस्थित रहे।



दिवासियों का प्रमुख त्योहार कर्मा पूजा : रामजी यादव



(आजाद सिपाही)। वाइबीएन ज फॉर टीचर एजुकेशन काली में कर्मा पूजा का त्योहार बॉल्लास के साथ मनाया। कर्मा पूजा के पर बीएड के छात्र-छात्राओं ने बढ़ चढ़कर भाग लिया। जिसमें कर्मा पूजा का अर्थ गीत व नृत्य भी प्रस्तुत किया। बच्चों द्वारा प्रस्तुत कार्यक्रम का आयोजन अधिक मनमोहक था। इस अवसर के मुख्य अतिथि

विश्वविद्यालय के अध्यक्ष रामजी यादव थे। अध्यक्ष का स्वागत के छात्रों द्वारा कर्मा गीत गाया गया तथा मांदर बजाकर किया गया। इस अवसर पर कॉलेज के प्रिंसिपल डॉ कैलाश नाथ सिंह, सुभाष यादव, डॉ मांडवी राणी संगीता गोप, डॉ सुमन कुमारी सुभाषी, डॉ संदीप आनंद, सलमा खातून, प्रियंका कुमारी तथा अन्य उपस्थित थे।

हमारी पहचान है : रामजी यादव



(आजाद सिपाही)। हिंदी दिवस की पूर्व संध्या पर वाइबीएन ज फॉर एजुकेशन काली में हिंदी दिवस के अवसर पर सांस्कृतिक कार्यक्रम का आयोजन किया गया। इस कार्यक्रम में अतिथि विश्वविद्यालय के अध्यक्ष रामजी यादव ने हिंदी दिवस के महत्व पर प्रकाश डालते हुए कहा कि हिंदी हमारी मातृभाषा है। हिंदी संस्कृति की पहचान है जिसे आगे बढ़ाना हम हर भारतीय का दायरता है। भारतीय इतिहास में हिंदी दिवस अपना एक खास महत्व है। यह दिवस स्वतंत्रता संग्राम से भी जुड़ा हुआ है। इस अवसर पर बीएड कॉलेज के प्राध्यापकों द्वारा अध्यक्ष को मधुबनी की प्रतिमा भेंट की गयी। इस अवसर पर कॉलेज के वाइस चान्सेलर डॉ कैलाश नाथ सिंह, डॉ सुभाष यादव, डॉ मांडवी राणी संगीता गोप, डॉ सुमन कुमारी, डॉ सुभाषी, डॉ संदीप आनंद, सलमा खातून, प्रियंका कुमारी तथा अन्य प्राध्यापक उपस्थित थे।



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ABOUT US



In the early 21st century, Shri Baidyanath Yadav Jee, the founder of YBN University dreamt of establishing some institute for the greater welfare of tribal populations of Jharkhand. He established two colleges named as Tribal College of Nursing and Maa Kalawati Institute of health education under the ages “Tribal Welfare Society”. In the field of Health & Social services education, both these colleges not only flourished locally, but also flourished nationally. The alumni of these colleges served the common people of Jharkhand and people of other states. Both these colleges were established their name nationally. Both these colleges were established under the society in the year 2012.

Meanwhile, the Paramedical College which was established in the year 2008 continued its excellence in the stated field. The society also felt to do something in the field of Ayush education and treatment in this field. So continuing in its glory, the society established Maa Kalawati Homoeopathic Medical College & Hospital in the year 2012 for educating the local populous in Homoeopathy but also their treatment in Homoeopathy. It got it's NOC in the year 2014 and the college got its existence in the year 2017 by obtaining its permission from central government. The hospital started to treat the people, and also showed the people how to live a healthy life.

In the same year 2017, the YBN University established and all the colleges which were established under the “Tribal Welfare society” became part of it. With time these colleges became most important part of the university. Later on programmers in the field of Pharmacy (D. Pharma, B. Pharma, M. Pharma, Pharma D.), Bachelor of Education (B.Ed), Bachelor of Legislative Law (LLB), Master of Business Administration (MBA), Bachelor of Technology (B.Tech.) etc. started. The university is flourishing day by day not only in the field of education but also done its corporate social responsibility. YBN University is a state-private university in the

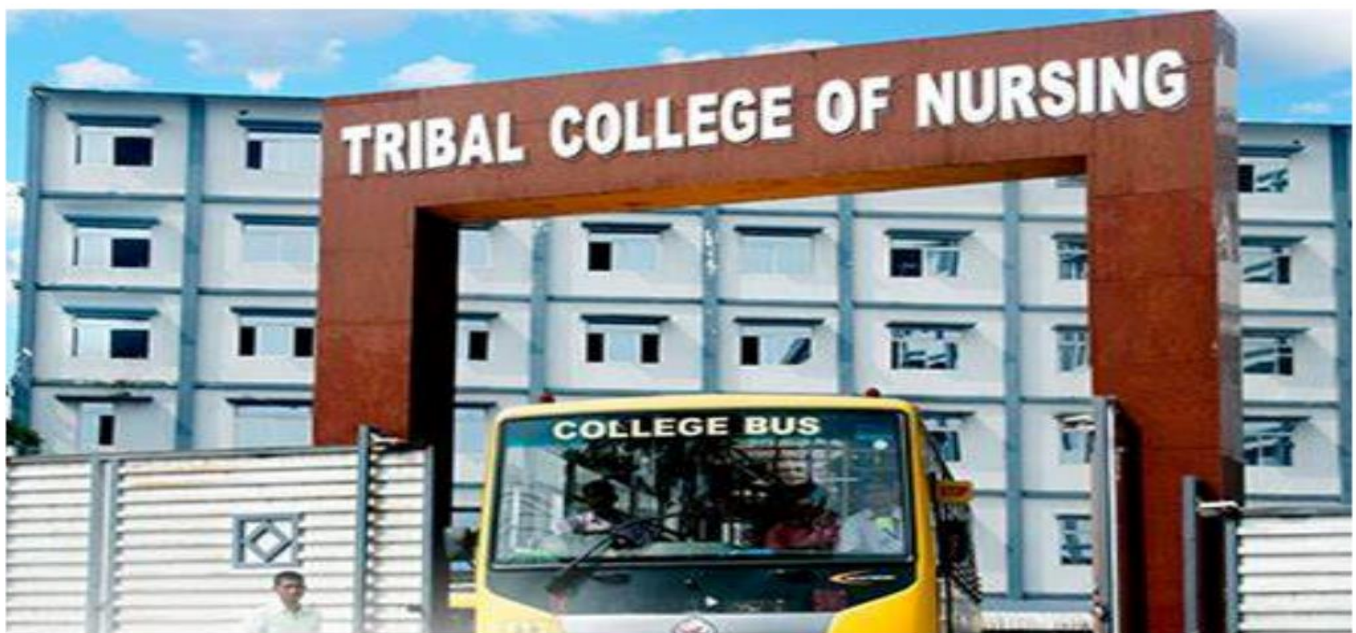
State of Jharkhand. The university helps in nurturing young generation minds. It helps in empowering knowledge, skills and values of students. The university is providing quality education and contributing to societal transformation by producing quality and responsible education.

OUR MISSION

To engage in outstanding scholarship that makes a major contribution to society and to produce groundbreaking research.

OUR VISION

We believe in a remarkable tomorrow, in doing our best and supporting others to do theirs. Our founders knew professional and industrial environments constantly vary and that universities needed to equip their students with the skills to adapt and lead positive change for the future.



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READER'S FEEDBACK & LETTERS

Dear Dr. Sudhir Kumar, (Director cum Advisor, YBNU) I am a regular reader of your spectator. This is regarding your article about to 'Make a Smart Presentation', which was really interesting. The article talks about the importance of making presentation and various tips to tackle problems related to it. It helps me a lot to make effective presentation in front of audience and develops my skills. Thank you.

Mahima Singh, Engg. Student, Roorkee

Dear Sri Ramjee Yadav (Pro Chancellor cum Chairman, YBNU)

I am continuous reader of your spectator. This is regarding the interview of Dr. Vishnu Priye, Director IIIT, Ranchi, which was shared by the spectator. This interview will help us a lot in shaping our career and solve our serious problem and go ahead for a wonderful future by grabbing the opportunities. Thank you.

Ayush Singh, MBA Student, Lucknow



Dear Dr. S.P. Yadav (Vice Chancellor, YBNU), I am a regular reader of your spectator. This is regarding various events, News, Quiz competition, Food fest, Training Programmes, that was organized by your Institute. It will be of great help for the upliftment of the students. The articles, opinion pieces in your spectator are quite informational. Thank You.



Shantanu Ghosh, Parents, Ranchi

Dear Dr. Shravan Kumar Singh, this is regarding your article on your spectator, taking about the 'हस्तशिल्प हुनर द्वारा शशक्तिकरण', helps me a lot to learn about tribal tradition and craft. I came to know that how it contributes in the empowerment of the tribal sector and various issues and problems faced by them. Please do provide some more interesting article on this kind of topics. Thank you.

Dheeraj Mahali, Ph.D Student, Dhanbad

MESSAGE DESK



Shri Baidyanath Yadav

CHANCELLOR, YBN University, Ranchi

I take immense pleasure in conveying my heartfelt congratulation to the entire team of YBN University for coming up with the SPECTATOR Volume III issue 3 of July –September 2024 on the core theme “Tribal Culture and Heritage”. We feel proud of our ancient culture and heritage and we have to ensure that our future is no less glorious. So, this SPECTATOR will portray young minds’ dreams, ideas, thoughts, creative and innovative writings, and their achievements as well. It acts as a base to express students’ views, ideas, knowledge and perspectives. It is well known that unique nation is build by young generation and educational institute play an important role in building this. The SPECTATOR will enrich the student’s lives that will be relevant to their personal requirements and global expectation of modern-day leaders. I wish our university SPECTATOR reaches the pinnacle of success. My heartiest congratulation goes to the entire team for their dedication and initiative.



Shri Ramji Yadav

PRO CHANCELLOR, YBN University, Ranchi

At the outset I would like to extend my warm wishes to the entire team of YBN University, for the launch of SPECTATOR’ -2024 September Issue. It has been published with the idea of providing a platform to the students and academician that allows them to express and flourish their thoughts and ideas freely. There are many students gifted with good writing skills but are in need of a suitable platform to prosper it. Certainly, SPECTATOR would be the right platform for such students to initiate the literary journey exploring their innovative thoughts. I would like to quote the words of Gurudev Rabindranath Tagore “The higher education is that which doe merely give us information but makes our life in harmony with our existence.” I once again wish the team all the very best in all your endeavors and may you explore new dimensions in the process of teaching and learning and in turn these learning should benefit the society at large. Let’s all join hands in grooming the values of creativity and innovation in the young minds and contribute towards nation building.



Smt. Anju Yadav

CHAIRPERSON, YBN University, Ranchi

संदेश आभार

में अत्यन्त प्रशन्नता और विनम्रता के साथ SPECTATOR सितम्बर- 2024 के अंक विशेषकर मुख्य विषय "जनजातिय संस्कृति और विरासत" को प्रकाशितकर, गौरवान्वित महसूस कर रही हूँ जिसमें मेधावी एवं यशस्वी लेखकों ने पर्यावरण, और सामाजिक मान्यताओं को संज्ञान में रखते हुए एक एकीकृत दृष्टिकोण के सिद्धान्त के साथ भविष्य का मार्ग सुव्यवस्थित ढंग से प्रशस्त करने का प्रयास किया है। मैं इस लक्ष्य को मूर्तरूप देने वाली सम्पादकीय टीम के आप सभी सम्मानित सदस्यों को शुभकामनाएं प्रेषित करती हूँ। धन्यवाद



Dr. Sudhir Kumar Yadav

DIRECTOR CUM ADVISOR, YBN University, Ranchi

I am very happy to announce the publication of a SPECTATOR September 2024 of YBN University. The core theme of the SPECTATOR is 'TRIBAL CULTURE AND HERITAGE', an augmentation of the scope and coverage of Tribal Culture, its Society, different festivals and other field as well so that researchers and academician across the University, Country, and state can contribute to the publication. University education requires a platform to encourage potential researchers for publishing their research output through articles. The goal of the spectator is to consolidate the students, academician, scientific community etc. in the subjects which are vital for a comprehensive propagation of the common wealth of knowledge. This platform will definitely bring recognition to the University and would also contribute to the careers of students, fraternity of faculty and research scholars which will finally decipher into the development of the community and society at large.

Congratulation to all the contributors who strived hard to make the publication of SPECTATOR and wish the SPECTATOR more success in the years to come! Thank you



Ybn University Namkum, Ranchi, Jharkhand



Dr. S.P. Yadav

VICE CHANCELLOR, YBN University, Ranchi

It is with immense pleasure, humility and anticipation that we published our SPECTATOR' September-2024, on the core theme,' TRIBAL CULTURE AND HERITAGE'. I congratulate our YBN team for fulfilling the felt need for our research team by bringing out this issue. As we all know that research is an unending pursuit and always requires refinement and polishing, hence the SPECTATOR issued by YBN University offers avenues for researchers, academician, students, fraternity of faculty etc.

In this contemporary world, tribal culture and heritage is an example of the anthropological wealth. Their culture, tradition, beliefs, rituals act as base to the modern society that led the pathway to the future with the principle of an integrated approach that takes environmental and social concerns along with development. I applaud the editorial team for the hard work and dedication they have invested in realizing this goal. I congratulate all the authors for their papers being selected for this SPECTATOR. Thank you.



Prof. Dr. Raman Kumar Dubey

REGISTRAR, YBN University, Ranchi

It is a matter of enormous pride and privilege to publish the SPECTATOR 2024, September issue by the entire team of YBN University. SPECTATOR will be instrumental in enabling the students to think in an unconventional way and building their attitude in order to make them capable of facing real world challenges.

I congratulate the entire team for bringing such theme of Tribal Culture and Heritage which will enhance the knowledge about Tribal society that is the actual base of the society. My best wishes to SPECTATOR 2024 and the entire team of YBN University. Thank you

EDITOR'S DESK

Dear Readers,

When one path shuts down, we get several other options laid in front of us, the only need is to realize those opportunities and select the correct one. Well, that's one of the age-old beliefs, and in these times, it seems to be aptly fitting the context. With open eyes and an optimistic attitude, we can see the opportunities ahead of us.

The SPECTATOR aims at disseminating original, scientific, theoretical or applied research for providing a platform for publishing article and result with strong empirical element so as to make you all aware about our TRIBAL CULTURE AND HERITAGE.

Without moving far away from the main essence and theme of our edition, here I would like to quote importance of Tribal sector, its culture, its heritage, tribal entrepreneur etc. is something that can help you widen or grow your vision, along with your networking and knowledge. We are introducing PEHEL section only to make you aware about various NGO's, Society, Some Respectable Person etc who are doing something good for the upliftment of the poor section of the society.

Well, this is just the icing on the cake, there's lot more offered to our revered readers. With loads of vision and new light for achieving your goals, I leave you with this copy to rejuvenate your mind and thoughts!!!

Anticipating your comments and views

Thank you and happy reading!!

-Editorial Team



Dr. Sudhir Kumar

***Director cum Advisor, YBN
University, Ranchi***

GLOBAL MELTDOWN & THE OPPORTUNITIES FOR THE MBA ASPIRANTS

In the face of the global meltdown there are many speculations over its Impact on businesses across the global. In India everyone is trying to understand what effect it will have on India's economy and how different business sectors will react to this. Economists are trying to get to the root of the problem and provide businesses and government solutions to hedge India's economy against the global meltdown. Global meltdown has affected all of us- business houses, government, professional and students. So there are many questions that we need to know the answers of. What is a global meltdown and what led to this present meltdown? What impacts will it have on India's economy and what opportunities do the MBA aspirants have in the midst of this gloom? And what is there for MBA aspirants to learn from this crisis? At the World Economic Forum at Davos this month Dave Arklets, the President of corporate and government affairs, Manpower Inc, explaining about the job situations said Job losses will mount worldwide for nearly two year However. Arkless also said, "Tow relative bright spots for Manpower are China and India whose economies are still grown In the outlook for the year 2008- 09, the interim budget this year highlights how Indian economy has countered the slowdown with fiscal stimulus plans leading to boost in demand and enhancement in liquidity. But the world has surely been witnessing for close to a year a steady retrenchment and layoffs in companies in almost all parts of the including India. This all shows that sub-prime crises have

triggered a panic in the world and has wreaked havoc with jobs worldwide.

Why has sub-prime crisis resulted in all this? The fall out of this crisis underscores the enormity of the crisis itself. Though the genesis of the present meltdown runs much deeper than the sub-prime crisis, a deeper understanding of the sub-prime crisis is much warranted. As Dr. Biswajit Nag of IIFT, emphasizing that the malaise is due to much more than just sub-prime crisis, says, "Sub- prime is only the tip of the bigger problem". However, before we discuss sub-prime crisis and the global meltdown let us try and understand how a financial system of a country works because at the root of all such crisis lies the way our financial system works and the errors and omissions committed by our experts, our CEOs, in understanding the way the business should work. As Rajat Seth of Lal Bahadur Shastri Institute says "To discover these fault line one has to move beyond the sub-prime crisis to the crisis in the economic system as a whole".



Financial System

A country's financial system is comprised of financial institutions like banks, insurance agencies, financial development institutions which deal in financial instruments like deposits, bonds shares in a market which includes money as well as capital market. The financial system works? The essence financial system provides financial services which

help in mobilizing savings and allocating the savings to the investors.

Now, how does of a financial system lies in its role as an intermediary between those who lend and those who want to borrow. The lenders are savers and those who borrow from the financial institutions are called investors. The financial system provides financial assets like de posits, insurance, shares etc in which the savers keep their savings. It transfers the funds collected against the assets to the borrowers against the securities offered by them.

Now individuals, government and businesses all use financial systems which help them meet their financial objectives. The household groups are mainly savers who keep their surplus in the savings thus they are lenders who make avail- able the funds to the borrowers. The business sector is a net borrower. They borrow to invest in their business. They also invest from the own savings or internally generated resources. They require short credit and long-term funds also to finance capital investment.

The financial system of a country caters to the need of both the savers or the lenders and the borrowers. The lenders or the savers have various avenues which they can make use of like deposits in banks of varying maturity with varying interest rates. They can also keep their savings in an insurance policy and in mutual funds or in shares. The borrowers or the investors take these funds from the banks, financial institutions, etc., for meeting their long-term and short-term investment. Securities, which include money market and capital market, also provide investment opportunities for the savers and the borrowers.

A sound financial system contributes enormously to the expansion and diversification of an economy and also to its growth. Credit facilities given by banks, the easy availability of loans, various financial assets like deposits, bonds, which can be

encashed quickly etc. makes business easy and encourages savers to save and the borrowers to invest. The smooth and efficient financial system raises the efficiency of the economy and increases productivity leading to growth.

What is a Global Meltdown?



To understand global meltdown we have to first understand what a recession is. A recession, according to the experts, by starts when there is a downward trend in the businesses and it is characterized by falling prices and high unemployment. It is the period of contraction in the economic activities. It is type of fluctuation in the economy when the profit margin declines because cost starts overtaking prices. Some firms reduce production and sell out accumulated stock. There is a slight decline in investment, employment, incomes and demands.

The recession may lead to a sudden explosive situation and a panic, which may result in unexpected failure. An announcement by a bank or a cooperation of its inability to meet its debt can weaken other firms. This leads to meltdown or depression.

Global meltdown is a period of economic activity when there is a general decline in economic activity in all parts of the world. There is a considerable reduction in the production of goods and services, employment, income and demand. The general decline in economic activity leads to a fall in a bank's deposit. The credit expansion stops because

the business community is not willing to borrow. Bank rates fall considerably.

Thus depression or meltdown is characterized by mass unemployment, general fall in prices, profit, wages, interest rate, consumption, expenditure, investment, bank deposits and loans. Factories close down, construction of all types of capital goods, building comes to a standstill. These forces are cumulative and self-reinforcing.

What is Sub Prime Crises?

Now what led to sub-prime crisis? If the financial system was "Lawrence Summers recognized during the Asian crisis of 1997. All financial crises have a common element: "money borrowed in excess and used badly" working according to sound financial principles, why did this crisis take place? Subprime crisis has been described as the practice of making loans to borrowers who do not have quality for the best market interest rate because of their deficient or patchy credit histories or cannot prove their incomes. This practice of giving loans to such people at a higher interest rate to cover the risk is



what is called subprime lending. In its simplest form, sub-prime lending is doorstep lending-small amounts of cash loaned to people usually on low incomes. But the troubles started when because of recession the ability of the people to pay principal and interest on schedule eroded resulting in the blow up of market. These banks accumulated bad debts and to cover these losses they tried to raise funds but investors or borrowers feared that they might not be able to raise enough to cover their liabilities.

The Impact: India & the World

Coming again to what David Arkless said at the World Economic Forum which is worth repeating here. He says that the two relative bright spots for Manpower are China and India, whose economies are still growing. Let us first discuss why it has not impacted India so much as other countries. In the case of India it is because India has gained much of its present growth, until recently 9%, due to its strong domestic demand.

This and the measures such as cut in Cash Reserve Ratio for the banks in India taken by RBI, and the SEBI's steps for more Foreign Direct Investment has injected more cash into market and which will see India pass this crisis with relatively better rate of growth in its economy and job opportunities for its manpower.

Prof C Annadurai, Senior Professor VIT Business School explains "Since the regulatory mechanism and high degree of controlled banking development by RBI, the impact of US financial crisis in India is limited". International Labour Organisation (ILO) while painting a grim picture on the employment worldwide says that till now, things have not been as bad for East and South Asia as for the western economies. However the equity market in India has been hit.

As Rajat Seth puts it, "In India, the adverse effects have so far been in the equity markets because of reversal of portfolio equity flows, and the concomitant effects on the domestic forex market and liquidity conditions". He further says, "The financial crisis in the advanced economies and the likely showdown in these economies could have some impact on the IT sector". But banking, insurance and the financial services only amount to about 15 percent to 18 percent of the business coming to Indian outsourcing companies. And the experts say that as the dust settles, India is likely remerge as the attractive investment destination

with the current GDP growth of 7.1%. FDI inflows growing by 45% and fiscal deficit down to 1.1%, India is the second fastest growing economy in the world.

“Amid layoffs, 20 firms offering over 7,000 jobs: Fortune”

Thus, has reported Fortune in the month of January this year. It has in a related report named 20 firms that are recruiting even in the gloomy environment. The list includes internet major Google, which has 350 vacancies for engineering, marketing, product management and legal sales and Edward Jones with 1,040 job openings for financial advisors and branch office administrators. Other companies offering jobs include Wegmans Food Markets



(2,000 jobs), Cisco Systems(500), Genetech(585). Whole Food Market (800) and Ernst and Young (2,800), KPMG, Booz Allen Hamilton, T-Mobile(2,163), Price water house Coopers (500). Global consultancy firm Ernst & Young is planning to hire around 2,400 experienced professionals and nearly 5,000 students from campus for opportunities in the US and Canada for fiscal year 2009. E&Y has openings in assurance, tax and several of the advisory practices.

The opportunity for MBA Aspirants

Every threat brings an opportunity thus goes an old saying. In India at present there is an ample opportunity for the MBA aspirants in terms of jobs and opportunities. Biswajit Nag of IIFT says. "There is a good scope for the students". There are

many companies which are making a bee line to the campuses for the recruitment. The industry like manufacturing will be dominant player in the placement and so will be IT infrastructure, pharma, insurance, retail, education, FMCG, etc.

However the mood is subdued and students are looking at roles rather than pay packages. XIM-B's student placement committee co-ordinator Naveen K Agarwal has been quoted in the newspapers as saying: "There may not be a phenomenal increase in the salary packages compared with last year, but in terms of offers, we think there will be a good balance. "And the things will improve soon", says Prof Annadurai of VIT Business school, Vellore.

This is also the right time for the students to sensitize themselves with issues larger than business. They need to go for more value based education in MBA. This is where the role of B Schools is important. Dr Biswajit Nag says, "Most of the schools are bound to change their curriculum in this direction". So getting back to basics is certainly going to be good. MBA education will help aspirants prepare them in the back-drop of this crisis from a more fundamental point of view. The course will teach students face the similar situations based on sound principles rather than on the factors of expediency.

Another set of advice comes from Rajat Seth. He says, "This is high time that the students should look forward to becoming an entrepreneur rather than a job seeker. Indian economy has provided various opportunities to explore".

Everybody agrees that this is the best time to pursue MBA. When business, government and B Schools are trying to reinvent themselves in the face of the crisis, the gainers will certainly be MBA aspirants. They will learn more, gain more and will definitely be far better prepared to face the future. So MBA at this point in time is the safest bet.



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FINANCIAL LITERACY AMONG TRIBALS

Inequalities have been persistent across the world and have characterized societies for ages. Although some progress has been made, these disparities have not been reduced as much as expected. Inequalities are evident in economic status, education, skills, and employment, particularly across various social groups, castes, communities, regions, and nations. This issue is more pronounced within tribal societies, where educational backwardness is severe. The dropout rate among tribal children is notably higher than in the mainstream population. Many children begin primary education but leave school early to support their families. Furthermore, half of the tribal populations, especially females, are denied education as they are expected to focus solely on household duties.

Approximately 60 percent of India's population lacks access to a bank account, with most of the financially excluded residing in rural areas, consisting mainly of low-income groups like landless laborers, small and marginal farmers, artisans, and socially marginalized communities. Poverty is often associated with irregular or insufficient income, low education levels, and a lack of awareness about financial products and

services. In recent years, targeted government initiatives, along with efforts by the Reserve Bank of India, have aimed to address these issues. Access to financial services is crucial for generating employment, reducing poverty, fostering economic growth, and promoting social cohesion. This study focuses specifically on tribal communities.

A 2005 report by the Department for International Development (DFID) highlights that social exclusion exists in all societies, leading to the exclusion of certain groups from socio-economic development efforts. Tribals, for instance, are often excluded from income-generating activities, formal education, legal protections, and political support, leaving them in extreme poverty. The report suggests that policy measures should be crafted to address these issues and help integrate tribals into the socio-economic mainstream. Such policies should focus on social inclusion to ensure their upliftment.

While the Indian government has taken steps to address inequality, it remains unclear if these measures have achieved the desired results.



Development remains uneven across the states, with some showing impressive economic growth while others lag. Economic growth is a key indicator of progress, and poor performance often means that those living below the poverty line are at greater risk. Social and economic exclusion further prevents these groups from accessing the socio-economic benefits available, such as education and decent jobs needed to maintain a basic standard of living. The authors suggest certain measures that, if implemented, could address social exclusion in the future.

Additionally, the evolving financial sector has complicated matters. A lack of financial literacy can lead to poor money management, which negatively impacts future planning and the allocation of resources for education, healthcare, and other essential activities. From the outset, financial

awareness can help individuals manage their resources effectively, emphasizing the importance of financial education in empowering marginalized communities.





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MAJOR TRIBES IN EASTERN INDIA

We live in a high-tech world where things are becoming easier and life a bit simpler. But we can't deny the fact that this has brought a lot of materialism and wastefulness in our lives too.

Even though we know about several such things, but we still get succumbed by them. Contiguity to our world is another world where people still live in a primitive fashion. They are equally vibrant, culturally rich, have different traditions, cultures, lifestyles, beliefs, food, languages, rituals, and a totally different approach to their lives. They are an example of the anthropological wealth of Indian heritage.

There are more than 550 tribes of India that have had their presence in the country for a long time. Each community has its own individuality that separates it from the other tribes. All of these communities share one thing in common and that's the disconnection from the outside world. They are unaware of the technology and developments going around the globe and somehow they are happy with this decision. Amongst the huge number of tribes existing across the country, I have profiled some most interesting and comparatively popular indigenous tribes in East India and their culture.

❖ Baiga – Bihar

The meaning of Baiga is sorcerers and it is one of the vulnerable tribes of India. Though their feeble presence can be seen in parts of Odisha, Chhattisgarh, Jharkhand, UP, MP, and West Bengal; they belong to Bihar. Traditionally, Baiga

people preferred living a semi-nomadic life and practiced "slash-and-burn" cultivation. But now, they live in the forested parts of Bihar and majorly depend on the forest produce for their livelihood. These people use bamboo to build their houses and other household items such as baskets. These people have a sweet spot for fresh honey and they use traditional techniques to collect it. Baiga tribe is also proficient in developing folk medicines by using their in-depth knowledge about medicinal plants and shrubs. According to a unique tradition of this tribe, after death, the entire family has to leave their house and build a new one.



❖ Santhal – Bihar

Spread across West Bengal, Assam, Jharkhand, and Odisha; Santhal Tribe is densely populated in Bihar. The roots of this tribe date back to the pre-Aryan period and they are also known to be great fighters. Santhals are believed to have fought the Britishers for freedom. It is one of the bravest and courageous tribes of India. This tribe love music and dancing. They have created instruments called Tirio.



Birhor – Bihar

The name Birhor is self-explanatory; Bir means forest and hor means men. These people traditionally lived as nomads and were entirely dependent on forests for their livelihood. These people follow a mix of Hinduism and animism.



Munda – Jharkhand

The Munda Tribe has its main habitat in Jharkhand but their presence can be seen in other nearby states such as West Bengal, Bihar, Odisha, Chhattisgarh and in some parts of Bangladesh. This tribe got the admiration between 1857-1928, due to Birsa Munda. On many occasions, Mundas have also been referred to as one of the strongest tribes of Jharkhand.



❖ Tana Bhagat – Jharkhand

Tana Bhagat tribal communities of Jharkhand were formed by Oraon saints Jatra Bhagat and Turia

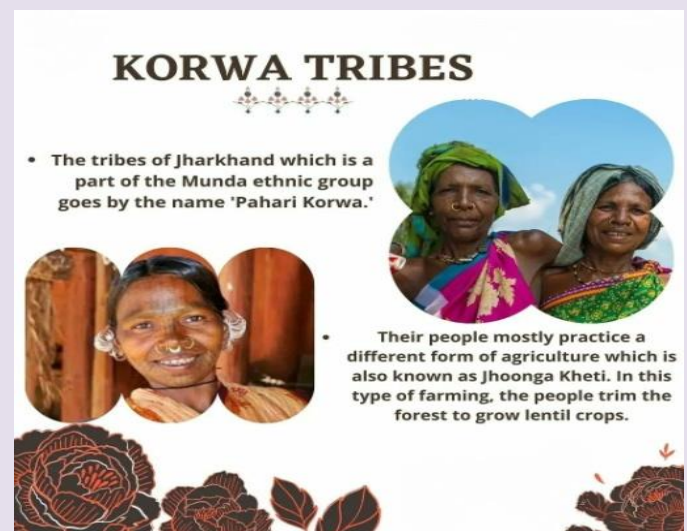
Bhagat. Jatra Bhagat of Gumla, and Tana sect was a new sect, which was different from the Oraon community. The Tanas sought to reorder the Oraon society by opposing the traditional leadership of the



pahan (Oraon priest) and mahto by rejecting the practices of spirit worship and sacrifice.

❖ Pahari Korwa – Jharkhand

Another tribe of Jharkhand is Korwa. These people majorly live on the Chhattisgarh-Jharkhand border but can also be found in the Mirzapur district of UP. On various occasions, the government of India has implemented and given a lot of facilities to these people for their development. There are subdivisions in the tribe and one of them who mostly lived around hills and plateaus was given the name of Pahari Korwa. Their people mostly practice a different form of agriculture which is also known as JhoongaKheti. In this type of farming, the people trim the forest to grow lentil crops. The people of this tribe worship Satbahini Devi and live in mud



houses. They have their own language which is also known as the Korwa language.

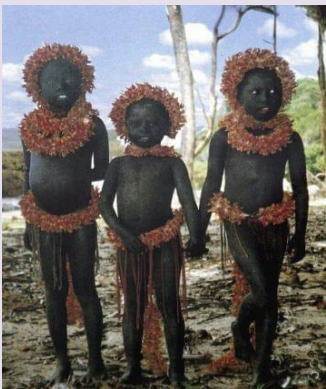
❖ Toto Tribe – West Bengal

Toto is one of the endangered tribes of India that can be found in the Totopur region of West Bengal. Their numbers are depleting over time and you won't find them anywhere outside this region. This tribe prefers to keep themselves in a shell, disconnected from the outside world. These people have a very low literacy level and employment. Mostly, these people indulge themselves in collecting sandstones from riverbeds, pen pigs, and cow herding. In a lot of case studies by anthropologists, this tribe is referred to as 'a vanishing tribe' due to their thin numbers.



❖ Great Andamanese Tribes – Andaman

The Great Andamanese Tribes are from the Andaman Islands and are a part of the Negrito tribal family. This tribe is also on the verge of extinction.



They are known for their physical stature, culture, and occupation. The languages spoken in the community are Jeru, Khora, Andamani Hindi. The diversity in their culture is one of the uniqueness of this tribe.

All the men in this tribe wear narrow belts made out of hibiscus fiber that suits their heavy body. They

tuck their weapons in these belts when they leave home for hunting. The women showcase their tribal sense of dressing with a unique way of designing and wearing clothes.

Conclusion: The indigenous tribes bring India closer to an unremarkable and uninteresting picture. They maintain their identities as Adivasis with their language, religion, festivals, cuisine, dance, and music, which set them apart from modern trends and economic progress.





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HEALTH CARE BELIEF AND PRACTICES AMONG TRIBALS

Introduction

Tribal and their cultural context of illness and health is a broader known fact. Tribal's, across the length and breadth of India, are following certain traditional norm related to their well being and illness irrespective of their regions or religions. The present paper aims to explore the health and health care beliefs of the tribals in India. The tribal is commonly referred to as ADIMJATI, VANVASI, ADIVASI, PAHARI and ANUSUCHIT JANJATI. They are constitutionally referred and known as ANUSUCHIT JANJATI. They inhabit the different ecological and geo-climatic conditions of varied regions of the country. Tribes altogether demonstrate the unique and different lifestyle, culture and their identity amidst of era of globalization. They are still the marginalized and more vulnerable population of the country. Though Govt. of India has done a lot developmental and welfare schemes and programmes for their upliftment and mainstreaming, yet somehow these groups are still economically and socially weak and prone to risk.

The health condition of tribal is very pathetic. Though there are numbers of studies which reflect the poor health condition of the tribes across the length and breadth of the country; yet there is inadequate information available on the health status of the tribes in the country. There are numerous contributing factors and causes for the poor health condition of the tribes in India. The inadequate health personnel, inaccessibility to

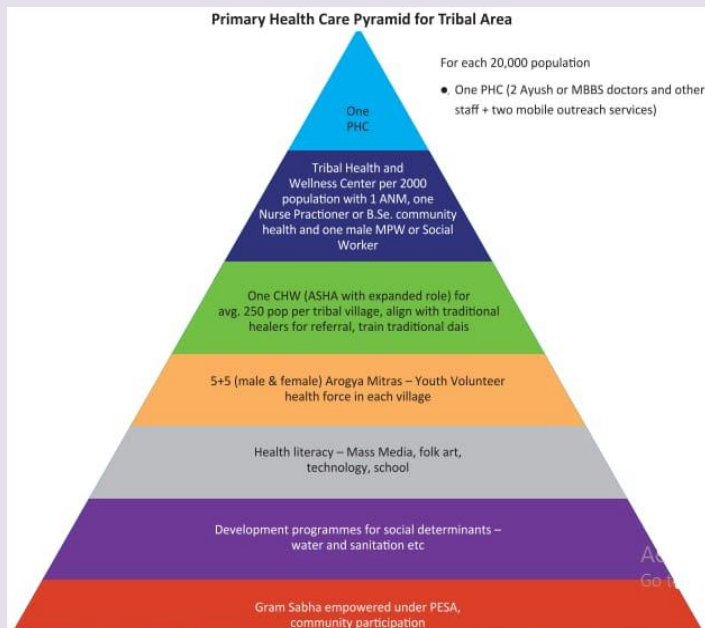
health care, and poor health infrastructure are among the few reasons for the poor health status of tribes in the country. The geographical pattern of their settlement and extremely varied regions make it furthermore difficult to reach them and address the health problems. This misery is further worsened and complicated by poverty, illiteracy, lack of awareness about the diseases, lack of safe drinking water, poor sanitation, age-old traditional practices about cure and ailments, irrational belief system. The present study is an attempt to analyze the health conditions and health care beliefs among the tribes in India.

Every society has its own sets of belief, custom, tradition, knowledge and practices related to health and illness. Tribal people have their system of



health care which is built upon their own belief. The tribals have a strong traditional system of medicine. But the recent empirical evidence indicates that the tribal indigenous health practices are on degrading track. Most of the tribe believes in supernatural power and magico-religious system of health care. They live in harmony with the nature and their surroundings. Most of them have the knowledge about these plants and the usage is only restricted to traditional health practitioners and depends on these herbal plants for the treatment. Their knowledge and belief in the herbal plants or nature or surroundings is being shared and transferred from

one generation to another generation and so the ethnobiological knowledge is maintained. Their dependency on the herbal treatment is due to unavailability of health care services in the village and nearby areas and their belief and conviction in the herbal treatment for centuries.



Conclusion

Tribal health is a matter of grave concern not only because of its severity or poor condition but also due to traditional health care system which is only present and practiced among the tribes in India. Culture plays a very crucial role in determining the shape of the social life of any community including the concept of health and illness. Tribal culture and their belief in certain things make the concept of health and illness very interesting and a matter of great concern and priority. Tribal people find themselves in very close and proximate relationship with the environment. Their close relationship with the environment probably makes them believe in the supernatural power or God or Goddesses. Hence they do believe in the certain super natural power and physical forces about health and illness. Evil eye, ill spirit, the spirit of ancestors, natural reasons are considered to be among the various reasons for poor health conditions of any person. Appeasement of ill spirit or spirit of ancestors becomes an integral

part of tribal health care system. They used to visit the local medicine men or traditional healers for any sort of minor or major health problems Further, it is indicative from the analysis that traditional system of medicine and health care is diminishing among tribals and the modern health care systems are yet to adopt. Various development initiatives of govt. though have significantly impacted the traditional system of medicine among the tribes yet it has come a long way to reshape and mainstream the tribal population at large. India has a great reservoir of traditional knowledge particularly in concern with health and health care. The most of traditional knowledge of health lies with the indigenous population of the country; hence amidst of globalization and rapid change of society, it becomes necessary for us to save this traditional pool of knowledge by preserving and documenting them for the future course of action.





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JARAVA TRIBES: A UNIQUE CULTURE IN THE ANDAMAN ISLANDS

The Andaman and Nicobar Islands, an Indian archipelago in the Bay of Bengal, are home to a variety of indigenous tribes, each with their unique cultures and traditions. Among them, the Jarawa tribe stands out for its distinct way of life that has intrigued anthropologists and travelers alike. This article delves into the rich cultural tapestry of the Jarawa people, their societal structures, traditional practices, and the challenges they face in the modern world.



THE GREAT ANDAMANES ARE ONE OF THE SIX TRIBES OF MONGOLOID AND AFRICAN ORIGIN, WHO HAVE LIVED IN THE ANDAMANS IN THE BAY OF BENGAL FOR THOUSANDS OF YEARS. ONLY ABOUT 50 MEMBERS SURVIVE AFTER THOUSANDS WERE KILLED BY BRITISH COLONIZERS IN THE 19TH CENTURY OR DIED LATER DUE TO DISEASES. INDIAN OFFICIALS HAVE SINCE TRIED TO PROTECT THEIR WAY OF LIFE WHILE OPENING UP THE ISLANDS TO THE FRUITS OF DEVELOPMENT SUCH AS ACCESS TO HEALTHCARE.

Source: www.huffingtonpost.in

Historical Background

The Jarawas are one of the six recognized tribes of the Andaman Islands, residing primarily on the western coast of Middle and South Andaman Islands. Historically, they are believed to be among the earliest inhabitants of the archipelago, with their presence dating back thousands of years. Their

isolation and limited contact with the outside world have preserved many of their traditional ways of life.

Social Structure and Community Life

The Jarawa tribe lives in small, semi-nomadic communities that are spread out across their territory. Their social organization is relatively simple, with a strong emphasis on kinship and communal living. The tribe is divided into several extended families, which form the basic social unit. Each family group has its own leader, but decisions are often made collectively through discussion and consensus.

Housing and Settlements

Jarawa settlements, known as "bomas" are typically located near the coast and are composed of small, temporary huts made from natural materials like palm leaves and bamboo. These huts are designed to be easily dismantled and relocated, reflecting the tribe's semi-nomadic lifestyle. The choice of settlement sites is closely linked to their subsistence needs, as they move in response to seasonal changes and the availability of resources.

Subsistence and Economy

Traditionally, the Jarawa people practice a hunting and gathering lifestyle, which is well-suited to the rich natural environment of the Andaman Islands. They rely on fishing, hunting wild boar, and gathering fruits, tubers, and honey. Their hunting techniques are sophisticated and involve the use of bows and arrows, as well as traps.

The tribe's deep knowledge of the local environment and its ecosystems plays a crucial role in their subsistence strategies. They have an intricate understanding of seasonal patterns, animal behaviors, and plant life, which allows them to manage their resources sustainably.

Cultural Practices and Beliefs

The Jarawa tribe has a rich oral tradition, with stories and myths passed down through generations. These narratives often center around their ancestral spirits, natural phenomena, and moral teachings. Rituals and ceremonies play a significant role in their cultural life, with various rites of passage marking significant events such as births, initiations, and deaths.



Music and dance are integral to Jarawa culture. Traditional songs, performed with simple percussion instruments and vocalizations, are used in various ceremonies and social gatherings. Dance, often performed in circles or lines, is both a form of expression and a way to reinforce social bonds within the community.

Language

The Jarawa language is a member of the Great Andamanese language family, which includes several languages spoken by different tribes in the Andaman Islands. It is a unique and vital aspect of their cultural identity. Efforts to document and preserve the Jarawa language are ongoing, as linguistic diversity is crucial to maintaining their cultural heritage.

Modern Challenges

The Jarawa tribe faces significant challenges in the modern era, primarily due to encroachment from outside influences. Tourism, illegal logging, and other forms of environmental degradation threaten

their traditional way of life. Although the Indian government has established protected areas to safeguard the tribes' land and culture, the pressure from external forces remains a constant concern.

Additionally, the introduction of modern technologies and the increasing interaction with outsiders have led to cultural shifts and adaptation challenges. The balance between preserving traditional practices and adapting to new realities is a delicate one for the Jarawa people.

Conclusion

The Jarawa tribe of the Andaman Islands represents a fascinating and resilient culture with a deep connection to their natural environment. Despite the pressures of modernity and external influences, their commitment to preserving their traditional ways of life remains strong. Understanding and respecting their culture not only enriches our knowledge of human diversity but also underscores the importance of protecting indigenous peoples and their lands for future generations.





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कपड़ा उद्योग: राष्ट्रीय विकास के विकेंद्रीकरण का माध्यम

एकांत में रहकर कोई विकास नहीं कर सकता तभी कल कोलम्बस से लेकर आज बिलगेसट्स तक बाजार के लिए दुनिया में घूमते हैं। आप और हम घर बैठकर प्रगति नहीं कर सकते हैं हम आप के विकास के लिए चिंतित हैं और आप तक आये है तो आप को भी आगे बढ़ना होगा।

आज सारे देश में सत्ता के विकेन्द्रीकरण की बात चल रही है मेरा कहना है की जब तक विकास का विकेन्द्रीकरण (Decentralisation) नहीं होगा तब तक काम के अधिकार का नैरा पूरा नहीं होगा। विकास विकेन्द्रीकरण के लिए वस्त्रोद्योग एक महत्वपूर्ण साधन रहा है। सनातन युग से भारत में छोटे-छोटे कस्बों में कपड़ा बनता था तब हम सोने की चिड़िया थे आज की राह में चलकर हम विकास को ग्रासरूट तक पहुँचाना चाहते हैं। शिक्षा के द्वारा विकास में बीस वर्ष लगेगे बिना शिक्षा के विकास लघु उद्योग पावरलूम से ही संभव होगा। किसी देश का स्वाभिमान राष्ट्रीय ध्वज (झण्डा) भी कपड़े से बनता है इसलिए हम लोगों को मिलकर कपड़ा उद्योग को आगे बढ़ाना होगा। देश के स्वाभिमान के उद्देश्य से पावरलूम द्वारा देश को आर्थिक रूप से शक्तिशाली बनाने का मैंने सपना देखा है। पावरलूम को ग्रासरूट से शक्तिशाली बनाये ऐसा मेरा उद्देश्य है। छोटे उद्योग तभी आगे बढ़ेंगे जब हम सामूहिक होकर आगे बढ़ें। क्योंकि बड़े उद्योग के पास बहुत पूंजी है इसलिए छोटे उद्योग को मुकाबले के लिए नवीनतम सूचनाओं की आवश्यकता पड़ेगी साथ ही संगठित होकर ही हम अपनी प्रगति कर सकते हैं। क्योंकि छोटे उद्योग समूह में रहकर ही नीतिगत (पॉलिसी) संघर्ष समूह द्वारा भूमण्डलीकरण का मुकाबला कर पायेंगे।

वस्त्रोद्योग ही राष्ट्रीय एकता का सूचक एवं प्रतिक है जिससे हर वर्ग और धर्म के पुरुष और महिला ताने बाने के रूप में गुंथे हैं। इसलिए इस उद्योग को मिलकर आगे बढ़ाना है। भारत में कपड़ा ही औद्योगिक विकास में सन्तुलन रखता है और गरीब को भी विकास की धारा देता है।

राष्ट्रीय एकता का सूचक पावरलूम इण्डस्ट्रीज है। जय जवान। जय किसान और विज्ञान के बाद अब जय बुनकर भी होना चाहिए। गाँधी जी ने कपड़े ही को स्वतंत्रता आंदोलन में अस्त्र के रूप में उपयोग किया। अब हम कपड़े को भारत के आर्थिक विकास के संतुलन के रूप में उपयोग करेंगे। किसान एकमंच में आते हैं और वैज्ञानिक एक साथ। अतः हम पावरलूम वालों को भी एक साथ रहकर भारत का विकास करना होगा। उत्तर प्रदेश विकास के होड़ में पीछे क्यों रह गया है। विशेष रूप से कपड़े के क्षेत्र में। जबकि कारीगर और हुनर आपके पास है लेकिन कमी क्या है। विकास में संवाद सबसे बड़ी वस्तु होती है। हमारा आपस में संवाद और दुनिया से संवाद नहीं हुआ उसमें भाषा की बाधा दूर करने के लिए हम सब राष्ट्रीय भाषा हिंदी में व्यापार को समझाने आये हैं। उत्तर भारत का कारोबार बाजार मुखी नहीं है लोग यहाँ पर विकास का संवाद करने आये हैं भाषण देने नहीं। इसलिए आप लोगों की सहभागिता जरूरी है।

बिना सहभागिता (reciprocity) के विकास संभव नहीं है। विकास एक प्रक्रिया है, इसमें सबसे पहले संवाद होता है। जब तक विकास का संवाद ग्रासरूट पर नहीं होगा तब



तक भारत का विकास संभव नहीं है I अतः आप इसको जारी रखें I प्रगति की ताली दोनों हाथों से बजती है I



विकास की सलाह देने वाले सिमित ही मंच होते हैं उनका भरपूर लाभ लेना चाहिए I व्यापार का अर्थ बाजार और बाजार मार्केटिंग से होता है I मार्केटिंग का मतलब डिज़ाइन I इनफार्मेशन अर्थात् अतः सूचना व्यापार का मूल अस्त्र है और उससे लघु उद्योग वाले दूर हैं I उसमें एक आंदोलन होता है उसमें चेतना की जरूरत होती है कोई भी देश या समाज I अलग-अलग रहकर विकास नहीं कर सकता है इसलिए इसमें जनभागीदारी की जरूरत है I आज देश में जो आर्थिक असंतुलन उत्पन्न हुआ है उससे ही अपराध देश के हर कोने में पहुँच गया है उसका निदान सिर्फ विकास है I लघु उद्योग ही आर्थिक असंतुलन दूर कर सकते हैं I और उसमें भी पावरलूम इंडस्ट्री अग्रणी रहे ऐसा मेरा सपना है I समूह में रहकर कम करने का जो मेरी योजना है तथा बनारस एक अंतरराष्ट्रीय ब्रांड बन जाये I उससे ही आपको मार्केट मिलेगा I क्योंकि विदेश में अलग पहचान बनाकर ही ज़िंदा रहा जा सकता है जो भारतीय टेक्स्टाइल का भविष्य दिख रहा है I

मेरी सोच है पावरलूम जैसे उद्योग के लिए अलग एक्सपोर्ट जोन बताया जाये तभी हम चीन का मुकाबला कर पाएंगे I सभी SEZ (Special Economic Zone) में पावरलूम या लघु उद्योग को कुछ प्रतिशत आरक्षण मिलेगा | ऐसा मैंने सरकार से विगतवर्ष मांग भी की है I भदोही के पास पूर्वा SEZ बन रहा जिसमें आप लोग भी अपना नामांकन कराये I उससे भी निर्यात में आपको फायदा होगा I इस विषय में इस SEZ की चीज श्रीमती रीता मेनन से चर्चा किया था I सॉफ्टवेयर से यदि इंडिया का विकास हो सकता है तो कपड़ा से भारत का I सॉफ्टवेयर से क्लास की प्रगति होता है और कपड़े से मास (MASS) की प्रगति अनिवार्य है I हस्तशिल्प उद्योग ही कर सकता है जो कि भारत को क्षेत्रीय आर्थिक संतुलन दे सकता है I भारत का पावरलूम एक अपवाद है जिससे अपने स्वचेतना के बिना इंफ्रास्ट्रक्चर डेवलपमेंट के द्वारा 50,000 करोड़ एक कारोबार पहुँचाया और विश्व उद्योग के सम्मुख टिका है I इसलिए इस उद्योग को एक आदर्श विकास की संज्ञा देकर सरकार सुरक्षा देगी ऐसी मेरी सदैव क्रिया - प्रणाली है मैं आप लोगों को पावरलूम विकास तथा निर्यात संवर्धन परिषद (PEDEXCIL) में एक प्रतिनिधि सदस्य के रूप में देखना चाहता हूँ जिससे आप लोगों का चतुर्दिक विकास हो I पावरलूम विकास तथा निर्यात संवर्धन परिषद (PEDEXCIL) एक ऐसा मंच है I जिसमें हम राष्ट्रीय एकता को मजबूत कर सकते हैं I अनेक राष्ट्रीय योजनाओं और राहों से पावरलूम विकास में उन्नति आ सकती है I इस बारे में विस्तृत जानकारी देने के लिए आज बिच (PEDEXCIL) के चैयरमैन के साथ केंद्रीय वस्त्र मंत्री I भारत सरकार भी उपस्थित हैं I





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TRIBAL CULTURE AND HERITAGE: THE FABRIC OF OUR SHARED HUMANITY

Abstract

Tribal culture and heritage are vibrant manifestations of the rich traditions and values of indigenous communities worldwide. These cultures, shaped by centuries of adaptation to unique environments, are characterized by distinctive languages, folklore, rituals, art, and social structures. The heritage of tribal communities includes not only their tangible assets, such as crafts, attire, and architecture, but also their intangible aspects, such as oral histories, spiritual beliefs, and communal practices. Despite the profound diversity within tribal cultures, there is a common emphasis on harmony with nature, community bonds, and sustainable living. However, these cultures are increasingly under threat from globalization, modernization, and economic development. Efforts to preserve and promote tribal culture and heritage are crucial to maintaining their unique identities and knowledge systems, which contribute significantly to the world's cultural mosaic and sustainable development strategies.

Keywords: Tribal culture, indigenous communities, heritage, oral traditions, rituals, art and craftsmanship, social structure, traditional knowledge, preservation, globalization, cultural diversity, sustainable living, indigenous rights, cultural resilience.

Introduction: Tribal Culture and Heritage

Tribal culture and heritage represent the unique traditions, values, and way of life of indigenous communities across the globe. These cultures, developed over centuries, are characterized by their distinct languages, folklore, rituals, art forms, and social structures. While each tribal community has its own unique identity and heritage, there are certain commonalities that bind these diverse groups.

Tribal culture encompasses the shared practices, beliefs, customs, and knowledge systems of indigenous groups. These communities often have deep spiritual connections to their natural environments, reflected in their rituals, festivals, and every day practices. Heritage includes both tangible and intangible elements. Tangible heritage consists of physical artifacts such as tools, crafts, traditional attire, and architectural styles, while intangible heritage encompasses oral histories, traditional knowledge, spiritual beliefs, and social norms.



Key Elements of Tribal Culture

1. *Language and Oral Traditions:* Tribal languages are often distinct from mainstream languages, serving as a critical aspect of identity and a vehicle for transmitting cultural knowledge. Oral traditions, including folklore, songs, and myths,

play a crucial role in preserving historical events, cultural values, and spiritual beliefs.

2. *Art and Craftsmanship*: Art forms such as painting, pottery, weaving, and beadwork are integral to tribal cultures, often reflecting spiritual beliefs and social hierarchies. These art forms are passed down through generations, preserving both skill and cultural knowledge.

3. *Rituals and Festivals*: Rituals and festivals are central to tribal life, often marking important life events, agricultural cycles, or spiritual observances. These practices foster community cohesion and cultural continuity, reinforcing the values and beliefs of the community.

4. *Social Structure*: Tribal societies are often organized into clans or extended families, with well-defined roles and responsibilities. Leadership structures may be based on kinship, age, or spiritual authority, and decision-making processes typically emphasize consensus and communal welfare.

5. *Traditional Knowledge and Practices*: Tribal communities possess a vast repository of knowledge related to sustainable practices, including agriculture, medicine, and natural resource management. This knowledge is vital not only for the survival of these communities but also for broader ecological conservation efforts.

Challenges to Tribal Culture and Heritage

Despite their rich cultural legacy, tribal communities face numerous challenges in preserving their heritage. The encroachment of modernization, industrialization, and globalization has led to the displacement of tribal communities from their ancestral lands, disrupting their traditional ways of life. Additionally, the loss of native languages, erosion of traditional practices, and lack of recognition of indigenous rights further threaten the survival of tribal cultures.

The increasing commercialization of tribal art and culture has also led to misrepresentation and commodification, stripping these traditions of their deeper cultural significance. In many cases, the younger generation, influenced by modern education and lifestyles, may become disconnected from their cultural roots, accelerating the loss of cultural heritage.

Preservation and Promotion of Tribal Culture

Efforts to preserve and promote tribal culture and heritage are critical to maintaining the diversity of the world's cultural landscape. Governments, non-governmental organizations, and community groups are working to document and safeguard tribal languages, oral traditions, and traditional knowledge. This includes initiatives such as establishing cultural centers, promoting indigenous art and crafts, and incorporating tribal history into educational curricula.

Additionally, legal frameworks recognizing the rights of indigenous communities to their lands, resources, and cultural expressions are essential for ensuring their autonomy and cultural survival. International organizations, such as UNESCO, also play a crucial role in raising awareness and providing support for the preservation of tribal heritage.

Conclusion

Tribal culture and heritage are invaluable assets that enrich the world's cultural diversity and offer unique perspectives on sustainable living and community resilience. Preserving these traditions requires a concerted effort from all sectors of society to recognize, respect, and support the rights and cultural expressions of indigenous communities. By safeguarding tribal culture and heritage, we not only honor the past but also create a more inclusive and culturally rich future for all.



Prof. (Dr) Kalicharan Chowdhury

(Superintendent)

Maa kalawati Homeopathic Medical College & Hospital

Is Homoeopathic treatment in efficient for cure of chronic disease

Homoeopathy is only way for cure of a Chronic disease. Chronic diseases cure in not possible by other mode of treatment. only Palliative or suppressive treatment in Possibie. Cure means permanent restoration of health annihilation of disease it its whole extent. But the most important duties of a physician to recognize what in curable & what is not curable. The physician must have talent to select a similimuon for cure of a chronic disease. The chronic diseases which are curable by our medicine are Eczema, pooriasis, vitiligo, Piles, Anal fissure, Anal Fistula, Menorohagia,

polymenorrhoea, Leueorrhoea, Polycystic ovary,

ovarian cynt, Uterine fibroid. Any kind of Humour, warts, keloid, corn, crack sole cellulitis,

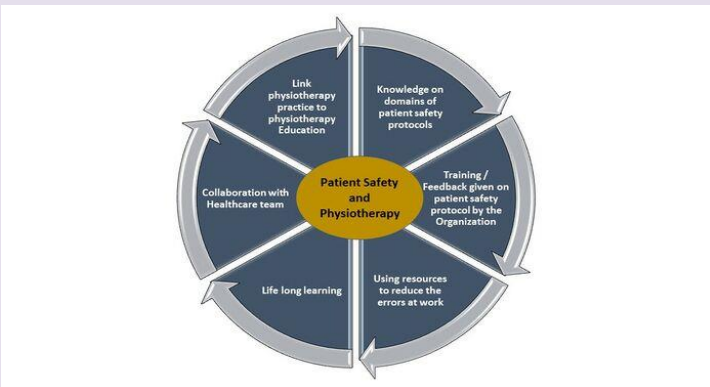
Erysipelas, Tonsillitis, Prostatitis, Renal & Gallstone Upto 20mm, Genital Prolapse Upto 2nd degree, Bronchitis, Bronchial Asthma, Hypertension, Diabetes Mellitus, Thyroid etc. But I again say the physician must have sound Knowledge trough proper care taking to select a deep acting Miasmatic remedy i.e similimum according to his care. If you can't do it you please refer to your expert homeopath but never waste time which will give remarks against Homoeopathic treatment that homeopathy can't cure. At the end I will say it is the failure of Physician not failure of Homoeopathie system. Thank you All





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PHYSIOTHERAPY REHABILITATION IN ICU



Critical care is the specialised care of patients whose conditions are life-threatening and who require comprehensive care and constant monitoring, usually in intensive care units (ICUs)... 25% display significant muscle weakness, and approximately 90% of long-term ICU survivors will have ongoing muscle weakness. Prolonged stays in the intensive care unit are also associated with impaired quality of life, functional decline and increased morbidity, mortality, cost of care and length of hospital stay. Physiotherapy treatment as part of a multi-disciplinary approach to care is integral in promoting lung function, reducing the incidence of ventilator-associated pneumonia, facilitating weaning and promoting safe and early discharge from the intensive care unit.

Is physiotherapy safe in the ICU?

Five tertiary level university-affiliated ICU, three months period, 12 281 physiotherapy interventions

- ❖ 27 (0.2%) interventions resulted adverse physiological changes: deterioration in cardiovascular status
 - ❖ In patients on medium or high doses of inotropes
 - ❖ Unstable baseline haemodynamic values
 - ❖ Previous cardiac co-morbidities
 - ❖ Intervention consisting positive pressure
- Physiotherapy interventions are safe

Physiotherapists are an integral part of the multidisciplinary team in the critical care unit and are skilled in the multisystem patient assessment and treatment of both intubated and spontaneously breathing patients. In addition to respiratory management, other key roles include the management of neurological and musculoskeletal complications of critical care.





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ADIWASI WOMEN FREEDOM FIGHTERS OF JHARKHAND

When it comes to India's Freedom Struggle contributions made by the Women Freedom Fighters of India cannot be ignored. Several women freedom fighters were, in reality, ordinary women from all walks of life, but who fought for the independence of India with true spirit and tremendous courage. A large number of women participated including poor and down trodden Adwasi Women from all across the country in the Gandhian movement for independence during the 1920s. Several women's organizations emerged alongside their active involvement.

The women of Jharkhand have a long history of heroic struggles against the British colonial rulers and the comprador-feudal rulers of post-British India. The Santhal rebellion of 1857-58 has made an indelible imprint on the history of India.

The role of women tribal leaders in Jharkhand during the Indian independence movement was significant and often overlooked. Tribal women actively participated in the struggle against colonial rule, leveraging their unique positions within their communities to mobilize support and resist British exploitation.

Key Contributions:

1. Leadership in Resistance Movements: Women like "Jai Bhagat" and "Karam Jha" emerged as leaders in tribal uprisings, such as the Santhal Rebellion (1855-1856) and the Ulgulan led by Birsa Munda. They played crucial roles in rallying

communities against oppressive practices and policies imposed by the British.

2. Cultural Preservation: Tribal women were custodians of their cultural heritage, using their influence to promote traditional values and resist cultural assimilation. Their efforts in maintaining cultural identity contributed to a broader sense of nationalism.

3. Mobilization of Communities: Women leaders organized gatherings, disseminated information, and fostered unity among tribal groups. Their ability to communicate and connect with the grassroots was essential for mobilizing support for the independence movement.



4. Advocacy for Rights: These leaders not only fought against colonial rule but also advocated for the rights of their communities, addressing issues such as land rights, forest rights, and social justice. Their activism laid the groundwork for future movements.

5. Symbol of Resistance: Women like "Rani Durgavati" and other lesser-known figures became symbols of resistance. Their courage inspired others to join the freedom struggle, emphasizing the crucial role women played in shaping the narrative of independence.

Impact:

The involvement of women tribal leaders helped to integrate tribal issues into the national discourse on independence. Their contributions highlighted the intersection of gender, class, and ethnicity in the fight against colonial rule, emphasizing that the struggle for independence was not solely a male endeavor.

Overall, the legacy of these women leaders continues to influence contemporary movements for rights and representation among tribal populations in India. Their stories are essential to understanding the broader tapestry of India's struggle for freedom.

Several tribal women from Jharkhand played significant roles in the Indian independence movement. Here are a few notable figures:

1. **Rani Bhika:** A prominent leader who participated in the Santhal Rebellion and was instrumental in organizing tribal resistance against British rule.
2. **Jai Bhagat:** Though primarily known for her role as a leader in the tribal uprisings, she also inspired many women to participate actively in the struggle for independence.

3. **Gulab Devi:** A notable figure who worked to unite tribal communities and promote awareness about their rights.

4. **Karam Jha:** While often recognized for her contributions alongside male leaders, she was pivotal in mobilizing support within her community.

5. **Mangal Pahadi:** Actively involved in the independence movement, she worked to raise awareness about the injustices faced by tribal people.

6. **Phulo and Jhanno Murmu:** These two sisters were equally radical as their brothers- Sidho and Kanhu Murmu. They demonstrated strong engagement in the armed rebellion.

These women exemplified courage and leadership, significantly contributing to the larger freedom struggle in India. Their efforts not only highlighted tribal issues but also set the stage for future generations in the fight for rights and recognition.





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ROLE OF ICT IN TRIBAL UPLIFTMENT AND SUSTAINABLE DEVELOPMENT

The parameters of development of a society can be the measure of how efficiently the society is utilizing the schemes, programs launched by that specific government, but when such benefits are utilized keeping sustainable development in mind, it not only leads to social development but also holistic and national development. Tribals in India are deprived of various opportunities due to various factors and one of the important factors among them is the unavailability of proper infrastructure, which prevents welfare schemes and programs from reaching their doorsteps. It is widely accepted that ICT has the potential to play a vital role in sustainable development as well as tribal upliftment. Many projects have tried to adopt these technologies to increase the coverage base by increasing outreach, reducing processing costs and reducing the usual cycles of output results, thereby accelerating the progress towards achieving

Sustainable Development Goal No. 9, Sustainable Development Goal No. 12 and many other goals. It is often used to strengthen and develop the information system of development schemes as well as for cost cutting and other efficient methods, especially for tribes and thereby improve effective monitoring of implementation and execution. e-cards, e-certificates, e-employment, e-health, e-education, etc. What are the pillars of e-governance in India? Digital technologies have divided the planet digitally. Information rich and knowledge poor. And these digital divides can be bridged only when program plans are designed holistically keeping in mind the sustainable development of all communities. This paper discusses the challenges faced by tribes in Patkani village of Ghazipur district in terms of their needs and access to ICT for development. Patkani is a tribal village located in Retipur block of Ghazipur district of Uttar Pradesh state. Further, this paper attempts to explore the nature of use of digital services, access to digital programs, their use. Because it can enable us to understand whether there is a real digital divide or digital inclusion among tribes.



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AN OVERVIEW

Jharkhand, a state in eastern India, is home to several tribal cultures and communities that have a rich heritage and traditional values. The state has a diverse population of over 30 million people, with more than 30% belonging to the tribal communities. Here's an overview of the tribal cultures and heritage in Jharkhand, including their past, present, and future traditional values:

Past:

1. Ancient tribes: Jharkhand was home to several ancient tribes, including the Mundas, Hos, Santhals, and Kharias. These tribes have a rich cultural heritage and have been living in the region for centuries.

2. Colonial era: During the British colonial era, many tribal communities were forced to adopt Western customs and traditions, leading to a decline in their traditional practices.

3. Post-independence: After India's independence in 1947, the government launched several initiatives to promote tribal welfare and preserve



their cultural heritage.

Present:

1. Cultural festivals: Jharkhand hosts several cultural festivals throughout the year, including the Jharkhand Rath Yatra, which celebrates the state's



cultural heritage.

2. Traditional crafts: The state is known for its traditional crafts, such as woodcarvings, pottery, and weaving.

3. Language: Many tribal communities in Jharkhand have their own languages, including Mundari, Ho, Santhali, and Kharia.

4. Cuisine: The state's cuisine is a mix of traditional tribal dishes and modern Indian cuisine.

5. Community-based initiatives: Many community-based initiatives are working to preserve tribal culture and promote sustainable development.

Future:

1. Preservation of traditional practices: Efforts are being made to preserve traditional practices such as folk music, dance, and crafts.

2. Promotion of tribal tourism: The government is promoting tribal tourism to encourage visitors to experience the state's rich cultural heritage.

3. Education and empowerment: Education and empowerment programs are being implemented to promote the rights of tribal communities.

4. Sustainable development: The state is focusing on sustainable development projects that benefit tribal communities.

5. Cultural exchange programs: Cultural exchange programs are being implemented to promote cultural exchange between different tribes and communities.

Challenges:

1. Land rights: Many tribal communities face challenges in securing land rights and accessing basic services such as education and healthcare.

2. Poverty: Poverty is a significant challenge facing many tribal communities in Jharkhand.

3. Cultural erosion: The rapid modernization of society has led to a decline in traditional practices

and cultural erosion.

4. Inequitable distribution of resources: Resources such as education, healthcare, and infrastructure are often disproportionately distributed among different communities.

Conclusion:

Jharkhand's tribal cultures and heritage are an integral part of the state's identity and history. Efforts are being made to preserve traditional practices and promote sustainable development while addressing the challenges faced by tribal communities. By promoting cultural exchange programs, education and empowerment initiatives, and community-based initiatives, it is possible to ensure the preservation of tribal cultures and traditions for future generations.



Sarhul Festival



Raika dance



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UNDERSTANDING CONSUMER BEHAVIOUR TOWARDS TRIBAL GOODS AND PRODUCTS

Abstract

The increasing consumer interest in tribal goods and products reflects a broader trend toward valuing authenticity, cultural heritage, and ethical consumption. This article explores the behavior of consumers towards tribal goods, including handcrafted artifacts, traditional art, and indigenous textiles, highlighting key factors that drive their appeal. These factors include the desire for unique, culturally significant items and the growing emphasis on sustainability and ethical production. The article also addresses the challenges faced by tribal communities, such as cultural appropriation, market accessibility, and the potential dilution of traditional practices. By examining consumer motivations and the impact of their purchasing decisions, this article provides insights into how both consumers and tribal artisans can navigate the evolving market for tribal goods while fostering respect and mutual benefit.

Introduction In recent years, there has been a noticeable shift in consumer behavior towards products that reflect authenticity, cultural heritage, and ethical production practices. Tribal goods, which include handcrafted items, traditional art, and indigenous textiles, have become increasingly popular among consumers who seek unique, sustainable, and culturally rich products. This article explores the factors driving consumer interest in tribal goods, the challenges faced by

tribal communities in this market, and the implications for both consumers and producers.

THE APPEAL OF TRIBAL GOODS



- ❖ **Authenticity and Craftsmanship** Tribal goods are often celebrated for their authenticity and craftsmanship. Consumers are drawn to the unique qualities of these products, which are typically handmade using traditional techniques passed down through generations. This authenticity provides a stark contrast to mass-produced items and appeals to those seeking a genuine connection with the cultures that produce these goods.
- ❖ **Cultural Significance** Many tribal products carry deep cultural and spiritual significance. For consumers, purchasing these items can be a way to connect with and support indigenous cultures. Tribal art, textiles, and jewelry often tell stories of ancestral traditions, rituals, and beliefs, offering buyers a tangible link to diverse cultural heritages.
- ❖ **Sustainability and Ethical considerations** In an era where sustainability and ethical consumption are increasingly important, tribal goods often align with these values. Traditional craftsmanship typically involves sustainable practices and materials. Moreover, buying directly from tribal artisans or cooperatives can ensure

that profits support indigenous communities rather than large corporations, making these purchases more ethically appealing.

CHALLENGES IN THE MARKET

❖ **Cultural Appropriation**

One significant challenge is the issue of cultural appropriation. As tribal goods gain popularity, there is a risk that their cultural significance may be misunderstood or misrepresented. To avoid exploitation, it is crucial that consumers approach these products with respect and that their production and sale involve fair practices that benefit the original creators.

❖ **Market Access and Economic Viability**

Tribal artisans often face difficulties in accessing broader markets due to geographical isolation, limited resources, and a lack of marketing expertise. While e-commerce platforms offer new opportunities, they also require knowledge and infrastructure that may not be readily available in all tribal communities.

❖ **Maintaining Traditional Practices**

As demand for tribal goods grows, there is a challenge in balancing tradition with commercial pressures. Artisans may face pressure to modify or standardize their products to meet market demands, potentially leading to a loss of traditional techniques and cultural authenticity.

CONSUMER INSIGHTS

❖ **Informed Choices** Modern consumers are increasingly making informed choices, researching the origins and production practices of the products they purchase. This trend is evident in the growing interest in transparency and traceability in the supply chain of tribal goods. Consumers

who are well-informed are more likely to choose products that genuinely benefit tribal communities and respect cultural heritage.

❖ **Value of Storytelling** Storytelling plays a crucial role in the appeal of tribal goods. Consumers are often motivated by the stories behind the products, including the artisans' personal journeys, the cultural significance of the items, and the impact of their purchase on the community. Effective storytelling can enhance the perceived value of tribal goods and foster a deeper connection between consumers and the products.

❖ **Ethical Consumerism** The rise of ethical consumerism is driving interest in tribal goods. Consumers who prioritize ethical considerations are more likely to support products that are made in ways that are fair to workers, environmentally sustainable, and culturally respectful. This trend is particularly strong among younger generations who are more attuned to social and environmental issues.

Conclusion The behaviour of consumers towards tribal goods is shaped by a combination of factors including authenticity, cultural significance, and ethical considerations. While there are challenges such as cultural appropriation, market access, and maintaining traditional practices, the growing interest in these products presents opportunities for both consumers and tribal communities. For consumers, purchasing tribal goods can be a way to support cultural heritage and engage in ethical consumption. For tribal artisans, navigating the global market while preserving their traditions requires careful management and support. Ultimately, a respectful and informed approach to tribal goods can foster mutual appreciation and benefit both consumers and indigenous communities.



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PRESERVING HERITAGE: NUTRITIONAL INSIGHTS FROM INDIGENOUS FOOD IN TRIBAL COMMUNITIES.

Abstract:

Indigenous foods in tribal communities are a profound testament to the resilience and wisdom of traditional cultures. These foods, deeply embedded in the cultural practices and daily lives of tribal populations, represent more than just a dietary staple; they embody centuries of accumulated knowledge and a profound connection to the natural environment. As modern lifestyles and globalization increasingly influence dietary habits, it becomes essential to explore and understand the nutritional significance of these traditional foods. Traditional knowledge and nutritional value of indigenous foods of the tribal community in Jharkhand, India was explored. Focus group discussions were conducted with adult members to identify commonly consumed indigenous foods. Taxonomic classification and quantitative estimation of nutritive value were conducted in laboratories or utilized data from Indian food composition database. More than 130 varieties of indigenous foods were identified, many of which were rich sources of micronutrients like calcium, iron, vitamin A, and folic acid. Some were reported having medicinal properties. Utilization and ease of assimilation of indigenous foods into routine diets can be leveraged to address malnutrition in tribal communities.

KEYWORDS: Tribal Communities, indigenous foods, medicinal plants, nutrient composition, nutrition security.



INTRODUCTION

The preserving of heritage through indigenous foods is not only a matter of cultural identity but also a vital aspect of maintaining health and well-being. Traditional knowledge systems have developed intricate methods for cultivating, harvesting, and preparing foods that are well-suited to the local environment and dietary needs. These practices ensure that the foods consumed are rich in essential nutrients and tailored to support the health of community members. The nutritional insights gained from indigenous foods within tribal communities, highlighting their role in preserving cultural heritage while addressing contemporary nutritional needs. By delving into the traditional practices surrounding these foods and their contributions to nutritional health, we seek to bridge the gap between ancient wisdom and modern scientific understanding. Through this exploration, we hope to underscore the importance of maintaining and integrating traditional food practices into current dietary recommendations and health policies.

Hundreds of indigenous foods like plants, insects, and fungi worldwide are known to have food value (Boa 2004; DeFoliart 1992; Kuhnlein et al. 2009; Rathode 2009), but the nutrient content of many of these foods are undocumented and an assessment of the patterns of their intake is not available. Thus

the present study was undertaken to explore the food environment of tribal community specifically with respect to use, nutritive value and traditional knowledge of indigenous foods. It involved listing, identification and taxonomic classification of indigenous foods, followed by nutrient composition analysis, if their nutritive values were not documented in the Indian Food Composition tables (Gopalan, Sastri, and Balasubramanian 1989).

Indigenous and traditional food systems and crops have received far less research attention than their modern equivalents, and many non-commercial subsistence crops have been overlooked. This paper aims to further understand the role of Indigenous food systems in food security, resilience and sustainability, the research priorities of Indigenous Peoples, and decolonial and interdisciplinary approaches for protecting and revitalising Indigenous food systems. It presents the results of a series of virtual workshops where Indigenous experts played a central role, held in 2020–2021 as part of the project “Indigenous Food Systems, biocultural heritage and agricultural resilience”: a global workshop and “local” workshops in coastal Kenya, northeast India and southwest China. The potential of indigenous foods in contributing to dietary diversity and nutrient intake for improving food security and nutritional status of vulnerable tribal communities.

Specific aims include:

1. To assess the nutritive value of indigenous foods those are routinely accessed
2. To estimate the contribution of indigenous foods to nutrient intake and nutritional status of the communities

They are shaped by Indigenous Peoples’ struggles to resist and survive the assault on their culture; target local phenomenon instead of using theory

from the west to identify a research issue; and create locally relevant constructs, methods and theories derived from local experiences and Indigenous knowledge. They aim to promote Indigenous self-determination, values and beliefs as a way of resisting dominant discourses,. They seek to undo colonisation and “coloniality”—long-standing patterns of power that emerged out of colonialism but continue to define culture and knowledge production well beyond colonial administrations. They begin with critiques of colonial relations in past research involving Indigenous Peoples and aim to ensure that research can be more respectful, ethical, sympathetic and useful. Gender is understood through an Indigenous cultural lens, for example as gender balance and complementarity (or duality) rather than gender equality, recognising that Indigenous societies were often not “oppressively patriarchal prior to the experience of colonialism” A holistic and interdisciplinary approach linking crops, wild foods, cuisine and cultural and spiritual heritage, past and present, is also needed to effectively protect and revitalise Indigenous food systems Research to date has tended to remain within disciplinary and sectoral silos, using very different approaches, and focusing on elements of food systems rather than whole food systems from production to consumption.





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OPPORTUNITIES AND CHALLENGES OF RURAL ENTREPRENEURSHIP IN INDIA

Introduction

The entrepreneur is the person who has the ability to generate, new ideas and services for his business. Generating new ideas indulge problem solving and grab new opportunities and challenges. There are around seven lakh villages in India and also that more than 73% of the total population lives in rural areas where agriculture allied activities are the main stay of their lives. The economic development of our country largely depends on the development of rural areas and the standard of living of its rural mass. The Entrepreneurship who establishes industries that are rural based are called the Rural Entrepreneurship. Rural Entrepreneurship can be defined as creation of a new organization that introduces a new product, crates a new market or utilizes new technology in rural environment. Men and women both are two wheels of society and contribution of both is very essential for building healthy nation. There are around seven lakh villages in India and more than 73% of our population lives in villages. In rural sector 56% of the male and 33% of the female, were in the labour force. Even after long years of the independence they have to face various socio-economic problems.

Significance of Rural Entrepreneurship

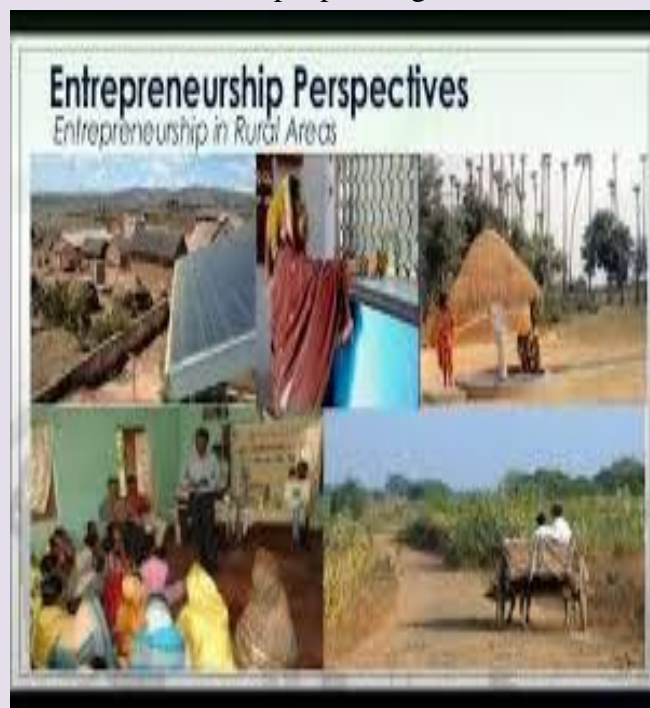
Rural Entrepreneurship is finding a unique blend of resources by widening the base of a farm

business to include all the non – agricultural uses. Rural Entrepreneurship solves various problems like unemployment and increased number of population below poverty line, urban migrations of the farm workers. Such problems also hamper rural development. Thus, we say that rural entrepreneur is someone who is prepared to stay in the rural areas and contribute to the creation of local wealth. There are several reasons for increasing interest in Entrepreneurship in rural areas

- ❖ It helps in driving local and national economies.
- ❖ Its structure is composed of small enterprises responsible for job growth and innovation.
- ❖ Traditional approaches to recruitment.
- ❖ It is diversified into new businesses in markets as agri-food, crafts, recycling etc.
- ❖ Diversified into non-agricultural uses.

Importance of Rural Entrepreneurship

- ❖ *Proper utilization of local resources* like raw materials and labour.
- ❖ *Employment generation* for rural people.
- ❖ *Mobilize rural savings and increase funds.*
- ❖ *Prevents* rural people migration or move to



urban areas.

- ❖ It helps in *reducing disparities* in income between rural and urban people.
- ❖ Fosters *economic development* of rural areas.
- ❖ It *increases earnings of foreign exchange* through export.
- ❖ It helps in *producing goods of consumers' choice* and taste.
- ❖ It *promotes entrepreneurial development* in the rural sector.

Challenges faced by Rural Entrepreneurship

Rural Entrepreneurship are playing vital role in the development of economy. They face various challenges in day to day work. As the thorns are part of roses similarly every flourishing business has its own kind of problems. Some of the major challenges faced by Rural Entrepreneurship are as follows:

- ❖ **Financial Challenges:** Lack of finance available to Rural Entrepreneurs is one of the biggest challenges which Rural Entrepreneur is bearing now days. Major difficulties face by Rural Entrepreneurs includes low level of purchasing power of rural consumers so sales volume is insufficient, lack of finance to start business, lack of guarantees for raising up of loans, difficulty in raising capital through equity. These all challenges create a difficulty in raising money through loans.
- ❖ **Lack of Infrastructural facilities:** The growth of Rural Entrepreneur is not very healthy inspite of efforts made by government due to lack of proper and adequate infrastructural facilities.
- ❖ **Marketing Challenges:** Rural Entrepreneur face severe completion from large sized organization and urban entrepreneurs. They incur high cost of production due to high input cost. The traditionally bounded nature, cultural backwardness and cultural barriers add to the

difficulty of communication people in rural areas mostly communicate in their local language so English and Hindi are not understood by many people. This indicates problem with the public distribution system.

❖ **Management Challenges:**

- *Legal Formalities:* Rural Entrepreneurs find it extremely difficult in complying with various legal formalities in obtaining licenses due to illiteracy and ignorance.
- *Procurement of Raw Material:* Procurement of Raw materials is really a tough task for Rural Entrepreneurs. They may end up with poor quality raw materials, may also face the challenges of storage and warehousing.
- *Lack of Technical Knowledge:* Rural Entrepreneurs suffers a severe problem of lack of technical knowledge, lack of training facilities and extension services create a hurdle for the development of Rural Entrepreneurship.
- *Illiteracy:* The literacy rate of rural people in India is low when compared to urban population. The rural people are unskilled and not familiar with latest technology. The uneducated rural people do not have the knowledge of measurement and basic accounting.

OPPORTUNITIES FOR RURAL ENTREPRENEURSHIP



- *Integrated rural development programme:* The main goal of integrated rural development

programme is to increase the income, generating power of family who are below poverty line they alleviate the poverty. The above programme empowers the rural mass. They impart technical and entrepreneurial skills and raise the income level of the poor. Some of the major employment and anti poverty programme are:

- IRDP (Integrated Rural Development Programme) and its allied programmes.
- TRYSEM (Training Rural Youth for Self Employment)
- DWCRA (Development of Women and Children in Rural Areas)
- PMRY (Prime Minister's Rozgar Yojana)
- SGSY (Swaranjayanti gram swarozgar Yojana)
- JRY (Jawahar Rozgar Yozna):- It is wage employment programme. Implemented by Panchayats at village, Block & District level in the ratio 70:15:15etc.
- Regional Rural Development Centres
- Bank of Technology
- Rural Innovation funding
- Social Rural Entrepreneurship
- Entrepreneurship Development Institute of India.
- National Rural Employment Programme

SUGGESTIONS

Suitable steps are required in the development of Rural Entrepreneurs. Rural Entrepreneurs are playing vital role in the economy development of nation. The following steps must be taken for the progress of Rural Entrepreneurs

- ❖ Government should provide separate financial fund to Rural Entrepreneurs.
- ❖ Government should arrange suitable training programmes for Rural Entrepreneurs.
- ❖ Better educational facilities must be given to Rural Entrepreneurs.

- ❖ Making the provisions of marketing and sales assistance from Government part.
- ❖ Government should make the provision for continuous supply of raw materials.
- ❖ Rural Entrepreneurs should be more competitive and efficient in the local and international market.

Conclusion

Rural Entrepreneurship is key figure in economic progress of India. Rural Entrepreneurship is the way of converting developing country into developed nation. Rural Entrepreneurship is the answer to removal of rural poverty in India. Therefore there should be more stress on integrated rural development programmes. The problem is that most of the rural youth do not think of entrepreneurship as the career option. Therefore the rural youth need to be motivated to take up entrepreneurship as a career with training and sustaining support systems providing all necessary assistance.





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झारखंड की सभ्यता और संस्कृति

झारखण्ड भारत के पूर्वी भाग में स्थित एक राज्य है जो अपनी ज्वलंत संस्कृतिविशिष्ट चित्रकलापरंपराओं और त्योहारों के लिए जाना जाता है। यह राज्य अपनी जनजातीय संस्कृति के लिए प्रसिद्ध है। झारखण्ड के जनजातियों की अपनी अनूठी भाषानृत्यसंगीतकला और शिल्प हैं। झारखंड की कला और संस्कृति समृद्ध और विविध है। झारखण्ड अपनी जनजातीय संस्कृति के लिए प्रसिद्ध है। झारखंड की जनजातियाँ अपनी अनूठी भाषा, नृत्य, संगीत, कला और शिल्प के लिए जानी जाती हैं।

झारखंड भी विश्व धरोहर को समेटे अपना इतिहास बयां कर रहा है. राज्य के तीन स्मारकों को राज्य संरक्षित स्मारक का दर्जा प्राप्त है. कुछ स्मारक ऐसे हैं जिन्हें राष्ट्रीय संरक्षित स्मारक घोषित किया जा चुका है. झारखंड भी विश्व धरोहर को समेटे अपना इतिहास बयां कर रहा है. राज्य के तीन स्मारकों को राज्य संरक्षित स्मारक का दर्जा प्राप्त है. झारखंड की जनजातियाँ प्राकृतिक रूपों और आकृतियों का उपयोग करके चित्र बनाती हैं। इन चित्रों में अक्सर देवताओं, नायकों, और पौराणिक कहानियों को दर्शाया जाता है। झारखंड की जनजातियाँ पत्थर, लकड़ी, और मिट्टी से मूर्तियां बनाती हैं। इन मूर्तियों में अक्सर देवताओं, जानवरों, और पौधों को दर्शाया जाता है। झारखंड की जनजातियाँ तांबे, पीतल, और चांदी से गहने और अन्य धातु के सामान बनाती हैं। इन सामानों में अक्सर ज्यामितीय पैटर्न और जानवरों की आकृतियों को दर्शाया जाता है।

झारखंड की जनजातियों की अपनी समृद्ध साहित्यिक परंपरा है। इनमें लोककथाएँ, कविताएँ, और गीत

शामिल हैं। झारखंड की जनजातियों की लोककथाएँ अक्सर देवताओं, नायकों, और पौराणिक कहानियों को दर्शाती हैं। झारखंड की जनजातियों की कविताएँ अक्सर प्रकृति, प्रेम, और जीवन के संघर्षों को दर्शाती हैं। झारखंड की जनजातियों के गीत अक्सर सामाजिक और सांस्कृतिक घटनाओं को दर्शाते हैं।

झारखंड की कला और संस्कृति राज्य की समृद्ध विरासत का एक महत्वपूर्ण हिस्सा है। ये राज्य की विविधता और सहिष्णुता को दर्शाते हैं।

हाराडीह मंदिर समूह (रांची), जामा मस्जिद राजमहल बारादरी साहेबगंज प्राचीन शिव मंदिर लोहरदगा महल एवं मंदिर समूह नवरत्नगढ़ (गुमला) प्राचीन सरोवर एवं मंदिर के अवशेष बेनीसागर (पश्चिमी सिंहभूम) प्राचीन किले के अवशेष पूर्वी सिंहभूमपुरातात्विक स्थल ईटागढ़ (सरायकेला-खरसावा) पुरातात्विक असुर स्थल हेंसा (खूंटी) पुरातात्विक असुर स्थल कुंजला (खूंटी) पुरातात्विक असुर स्थल खूंटी टोलाअसुर पुरास्थल सारिदकेल (खूंटी) पुरातात्विक असुर स्थल कठर टोली (खूंटी)

भारतीय इतिहास में झारखण्ड के इतिहास का महत्वपूर्ण योगदान है झारखण्ड के इतिहास का अध्ययन यह आभास करता है इनके अनेक तथ्यों को अभी भी उद्घाटित होना बाकि है झारखण्ड की संस्कृति यहाँ की विरासत है उसे संभल कर रखना हमारी जिमेदारी है यह ३२ जनजाति है इन सभी संस्कृतियों को इनकी भाष, रीती रिवाजो को संजो कर रखना जरुरी हो गया है इनमे से कुछ जनजाति अभी विलुप्त के कगार पर है उनकी भाषा- संस्कृति को बचाना हमारी और सरकार की जिमेदारी है



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THE FIRST PEOPLE: A GLOBAL OVERVIEW

Indigenous Peoples, also known as *Tribal Peoples*, *First Peoples*, and *Native Peoples*, represent the original inhabitants of their lands. These groups refer to themselves by various names in over 4,000 distinct languages and make up about 6.2 percent of the global population. According to the International Labour Organization, there are approximately 476.6 million Indigenous people worldwide, spread across 5,000 different groups in 90 countries. While Indigenous communities exist in every part of the world, around 70 percent reside in Asia and the Pacific, 16.3 percent in Africa, 11.5 percent in Latin America and the Caribbean, 1.6 percent in Northern America, and 0.1 percent in Europe and Central Asia.

Though no single definition of "*Indigenous*" is universally accepted, certain characteristics are commonly associated with Indigenous Peoples:

- ❖ They are distinct from the dominant post-

colonial culture in their countries, often forming minority populations within these nation-states. For example, Indigenous people constitute more than half of the population in Bolivia and Guatemala.

- ❖ In India, Indigenous communities are estimated to number 104 million, making up 8.6% of the national population.
- ❖ Indigenous Peoples typically have their own languages, cultures, and traditions shaped by their deep connections to their ancestral lands. Today, these communities speak around 4,000 languages.
- ❖ They maintain unique cultural practices that continue to be observed.
- ❖ Indigenous Peoples have (or historically had) their own territories, to which they maintain profound ties.
- ❖ They self-identify as Indigenous.

Examples of Indigenous groups include the Inuit of the Arctic, the White Mountain Apache in Arizona, the Yanomami and Tupi in the Amazon, the Maasai pastoralists in East Africa, and the Bontoc people in the Philippines' mountainous regions. India perhaps has the most diversified tribes living in the country. Situated in the heart of India, Jharkhand is a state alone renowned for its abundant cultural heritage and thriving tribal communities. With 32 distinct tribal groups, each possessing its own unique traditions, languages,



and customs, Jharkhand stands as a vibrant mosaic of diverse ethnicities. These indigenous tribes have been instrumental in shaping the state's identity, weaving together a rich cultural tapestry. For example, The Oraon Tribe: Guardians of the Land, The Santhal Tribe: Keepers of the Forest, The Munda Tribe: Custodians of Tradition, The Ho Tribe: Masters of Dance and Music, The Kharia Tribe: Artisans of Beauty, The Paharia Tribe: Keepers of the Hills, The Birhor Tribe: Nomadic Weavers, The Asur Tribe: Masters of Iron and Stone and The Birjia Tribe: Guardians of the Jungle— are the most prominent tribes of Jharkhand.

Political Advocacy: International human rights mechanisms, such as the United Nations Permanent Forum on Indigenous Peoples Issues (UNPFII), the Expert Mechanism on the Rights of Indigenous Peoples, the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), and the Universal Periodic Review (UPR), among others, provide legal frameworks to protect Indigenous Peoples' rights. These mechanisms offer crucial platforms for Indigenous communities to advocate for their rights, cultures, lands, and ways of life, especially when national and local governments fail to do so. One key concept in this advocacy is the right to **Free, Prior, and Informed Consent (FPIC)**, essential for self-determination and the protection of Indigenous lands.

Indigenous Peoples and the Environment: Indigenous territories are estimated to harbor 80 percent of the world's biodiversity and contain substantial amounts of sequestered carbon, with 11 percent of the Earth's forests under Indigenous stewardship. These areas are increasingly threatened by biodiversity loss and climate change, driven by the global industrial economy and resource extraction. Many traditional Indigenous lands have become critical biodiversity "hotspots," with conservation deeply embedded in Indigenous

cultures and identities. The World Wildlife Fund has identified that 95 percent of the top 200 regions with the highest and most endangered biodiversity are on Indigenous lands.

However, Indigenous territories are under growing pressure from extractive industries like mining, oil exploration, logging, and agro-industrial projects. Despite their efforts to resist these incursions, Indigenous protests often go unheeded by governments and corporations.

The significant biodiversity found on Indigenous lands is no coincidence; it reflects the careful stewardship and profound relationship that Indigenous Peoples have with their environment. Yet, governments and multinational corporations frequently infringe upon Indigenous rights by operating in their territories without obtaining Free, Prior, and Informed Consent. Often marginalized culturally, linguistically, and geographically, Indigenous communities lack the financial resources and access to decision-making platforms to effectively represent their interests. When national avenues for justice and rights protection are exhausted, Indigenous Peoples may seek international support and attention to address their struggles.

Therefore it becomes our collective responsibility to support Indigenous Peoples in their advocacy for their rights—human rights, the right to participate and have a voice, the right to practice their cultures and speak their languages, the right to equal opportunities, and the right to control and sustainably manage their resources.





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DREAMS – A VOICE OF UNCONSCIOUS MIND

Abstract

The spectrum of dream is limitless. It encompasses all the conscious, subconscious, unconscious and super conscious experiences and their timeless assimilation in the eternal flow of life. Dream analysis is one way to understand the mind. On the basis of studies done, dreams are directly related to nature, character, and personality of a dreamer. Here discussion is made regarding manifestations of conscious, subconscious and unconscious mind in dreams, followed by correlation between homoeopathic drug personality and dreams.

INTRODUCTION

Dream is unique and an intimate psychological phenomenon which occupies a vital position in the hierarchy of medical field. Dreams are the most primitive form of ideation in which experiences and situations of the day and the past are reproduced on the screen of mind during sleep as image, usually in visual form. In dreams and thoughts, ideas and emotions are transformed into people, animals, ghosts, nonliving objects etc. representing them.

Dr. Sigmound Freud and Dr. Carl Jung were two Psychiatrists of this century who have provided the bulk of vital information pertaining to this peculiar entity. Dr. Jung describe that the dream is a language of unconscious expression in the form of gesture and symbols.

SOURCES OF DREAMS

To materialize, a dream requires a substance. It is termed as dream material. The most common sources from which dreams are produced are:

1. Infantile events and memories
2. Unfulfilled or suppressed desires or wishes
3. Unresolved conflicts
4. Strong and overwhelming sensory imprints on mind
5. Sexual passions suppression
6. Harassing cares
7. Incomplete works of the prior days



TYPES OF DREAMS

1. Simple wish fulfillments
2. Anxious dreams
3. Superficial dreams as continuation of thoughts
4. Resolving dreams
5. Recall of past events which had created deep impressions on the psyche
6. Vivid dreams- when some insignificant and unimportant instances or events in the past condenses together
7. Recurrent dreams

HOMOEOPATHIC VIEWPOINT

Dreams which comes repeatedly, which occur without any situation and also dreams which are out of proportion to the situation of the patient, are most valuable to perceive the inner most and the deeper felling of the patient. It is also interesting to



observe that many rubrics in the chapter of dreams. Dreams also represent the most sensitive part of the mind. The chapter of dreams can be utilized to study the essence of remedy which is not clearly understood. It is very important for every practicing physician to interpret every dream of the patient, particularly if they are repeated again and again.

A CASE STUDY

A young lady of 34 yrs came to clinic. She had an operation 3 months ago to remove a right sided ovarian cyst, which was causing acute periodic stitching pain. Her problem was that there was no change in the pain in spite of the operation. On talking about the case we found that she was

always healthy, experience no serious disease. There were no characteristics generals in her case and no modalities for the pain. Mentally she was very happy in her marital relationship, with friends and family. There was some discomfort with the farm in which she worked. “I find their business practice very embarrassing”

DREAMS

As there was less prescribing symptoms, I turn to dreams. As a child she had one dream repeatedly – “I was in the lounge room of my parents. I hid behind the lounge and skeletons started to walk in through the front door. I watched as a line of skeletons walk by”. From the problem she had experienced with the ovarian region, she had a number of dreams in which she found herself to be pregnant. She had never been pregnant and never intended to be in the near future. Using the dreams and the work situation as characteristic of the case we use the rubrics (Synthetic Vol. I)—

- a. Aliments, embarrassment from
- b. Delusion, skeleton sees
- c. Delusion, pregnant

The only medicine is Opium. It was prescribed in the 30th potency, one dose daily for 3 days. Two

weeks later she reported that the pain was 95% reduced and she also felt calmer and more relaxed generally. A month later she reported on the telephone that she was completely free from pain and there was no further need for consultation.





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TRIBAL SOCIETY OF JHARKHAND

Jharkhand, a state located in eastern India, is home to a rich tapestry of tribal societies, each with its own distinct cultural identity and traditions. The tribal communities of Jharkhand form an integral part of the state's social and cultural fabric. Jharkhand is known for its significant tribal population, which comprises over 26% of the state's total population. The major tribal communities in Jharkhand include Adivasis: (describe the local tribal groups.), Santals: (primarily settled in the districts of Dumka, Pakur, and Godda.) Mundas: (prominent in the Chotanagpur Plateau region, Oraon:(concentrated in the northern parts of Jharkhand). Ho: (found mainly in the Singhbhum district), Kols: (residing primarily in the southern parts of

Jharkhand). Various festivals are celebrated like Sohrai: This harvest festival is celebrated with much enthusiasm, especially among the Ho and Munda tribes. It marks the end of the harvest season and is characterized by elaborate rituals, traditional dances, and communal feasting. Baha: Celebrated by the Oraons, this festival signifies the beginning of the new harvest season. It involves traditional dances, songs, and social gatherings. Jitiya: This festival is celebrated by the Munda tribe and involves rituals for the well-being of children and families. Traditional Dances and Music are Jhumar Dance: A popular dance form among the Munda and Oraon tribes, Jhumar is performed during festivals and community events. It is known for its rhythmic movements and energetic performances, Santali Dance: The Santhal community contributes to the cultural landscape with their vibrant dance forms and musical traditions. The cultural heritage of tribal communities represents a treasure trove of human history and creativity. By valuing and preserving this heritage, we can ensure that the unique traditions, languages, and practices of tribal communities continue to enrich the global cultural landscape.





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HRD THE NEED OF TODAY'S SOCIETY

Introduction: In today's arena, the most common words we come across are recession and down turn. Recession or crisis is the part of the normal cycle of nosiness. It is certain that they will sooner or later occur. Therefore it makes just as much sense to plan for recession or downturns as it does to plan for good, economics times. The management people and employees may experience anxiety around a number of issues during an economic crisis or downturn. In these trouble times HR plays an important role in making the industry sustain and the entire economy flourish. This article expresses the Changing trends of Human Resource Development in the global recession situation.

HRD includes the development of people and the organization and provides a framework for self development, training programmes and progression, to meet the organisation's future Skill requirement. HRD emphasizes three basic components, i.e.(i) Training for performance improvement, (ii) Education for career development and (iii) Development for organisational change.

What can HR do! - HR needs to be proactive and come up with early interventions as for any organization to survive during recession: the ability to retain its best people is a must. During these days HR people sometimes even take the harsh decision of reducing the workforce and increase the productivity through training and development.



Human Resource Development: HRD is a system of developing, in a continuous and planned way as the competencies of individual employees, dynamic groups and the total organisation to achieve organisational goals. It maximises the organisational culture, like superior- subordinate relationship, team- work and collaboration among various units, motivation and pride of employees. HRD is a tool to improve the productivity, output and efficiency of the organisations, by utilising people's minds as well as their hands.

Needs of HRD in an Organisation Development is the basic and pre-requisite need for the overall development of the country. The common man in India lacks opportunities to develop his personality traits due to the underutilization of Human Resources. If a country is unable to develop, then its Human Resources cannot develop much; whether it is a modern, political and social structure, a sense of national unity or higher standards of material welfare.

Role of HRD Manager

The Role of a HRD manager through involvement communication, team building and organisation restructure is being appreciated. The future is full of challenges for the Human Resource Management and Development, and for the same reason, the future is full of promise, as it's the time to venture into new areas and make its positive contribution.

HRD's Responsibility

In today's economic meltdown, where job- cuts, loss, pay reduction, last-come-first-goand insecurity of employment atmospheres prevail, HRD has a special responsibility to create an easy environment to the affected, by counseling the workforce, displaying care and concern, preparing the workforce for multi- skill tasks, engaging and deploying in other required areas of functions like security, crisis management team, etc. HRD should engage in more positive sides, making and helping employees to reform, perform and transform, which will ultimately make a solid impact on business. This will display the great and real engagement of Human Resource Development.

New Trends in HRD

- ❖ HRD has a significant role in establishing and maintaining a healthy productive word culture.
- ❖ HRD is a means for improving effectiveness in terms of better productivity reduction of costs, better customer service, better profits and better image.
- ❖ HRD policies, plans and actions flow from the business strategy of the organization.
- ❖ HRD as an effective tool aims to reorient culture to improve communication, participation, involvement and commitment.

Conclusion

This article finds that the HRD department can adopt new strategies under the right conditions and be introduced during the recession and organisational change. The development of humans a changing trend, the employees expectations are always shifted in nature. Hence, the top management concentrates on introducing the new innovative and initiative development methods to their workforce and also remembers one thing; employ the right person in the era of global recession. The HRD department must have the responsibility to the concerned human productivity, efficiency and profit. The HRD department must be able to address the right kind of demands related to its function by the future organisation. The HRD system, by itself, must be able to identify, maintain and utilise talents across the organisations to their fullest capacities, and get best results from all the human resources The role of HRD in an organisation will be more significant in Future.





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जनजातीय दर्शन में शिक्षा की अवधारणा

वैदिक काल से जनजातीय दर्शन में आदिवासियों के रहन-सहन, खान-पान, दिनचर्या और कला संस्कृति समेत अन्य विधाओं की चर्चा होती रही है। जनजाति में समुदाय हैं जिन्हें किसी क्षेत्र विशेष में वहां का मूल निवासी माना जाता है एवं उन्हें उनकी नृजातीयता के आधार पर पहचाना जाता है। वही दर्शन विश्व तथा जीवन को उनकी समग्रता में समझाने का एक प्रयास है। मनुष्य चिंतनशील प्राणी है उनके सामने अनेक समस्याएं हैं जिनपर चिंतन करने को वह बाध्य है। जनजाति की अवधारणा को स्पष्ट करने का प्रयास करें तो हम कह सकते हैं कि जनजाति वह समुदाय है जो अपनी संस्कृति, भाषा, सामाजिक संस्कृति, व्यवस्था एवं राजनीतिक संगठन की आधार पर गैर जनजातीय समुदायों से भिन्न एवं विशेष है। आज जनजातीय समाज वैसा नहीं है जैसा कि स्वतंत्रता के पूर्व था परंतु आज भी वास्तविक दृष्टि से समाज में परिवर्तन लाने की आवश्यकता है। शिक्षा एक ऐसी शाखा है जिसमें मनुष्य और उसकी शिक्षा के स्वरूप की व्याख्या विभिन्न दार्शनिक मतों के आधार पर की जाती है और उसकी शिक्षा संबंधी समस्याओं के हल प्रस्तुत किए जाते हैं।

Names of Scheduled Tribes	Literate without educational level	Below Primary	Educational levels attained				
			Primary	Middle	Matric/ Secondary/ High - Secondary /Intermediate	Technical & Non-technical diploma	Graduate & above
All STs	3.0	30.6	28.6	17.7	16.5	0.1	3.5
Santhal	3.5	34.3	30.0	17.0	13.2	0.1	2.0
Oron	2.4	26.9	25.3	18.5	20.8	0.2	5.9
Munda	2.8	27.9	29.6	18.9	17.1	0.1	3.7
Ho	2.4	26.4	28.4	19.9	19.7	0.1	3.1
Kharwar	5.5	38.2	32.3	11.3	10.8	0.1	1.8
Lohra	3.5	35.5	30.5	16.1	12.5	0.1	1.9
Bhumij	2.9	36.1	32.8	15.7	11.1	0.0	1.4
Kharia	2.0	26.0	26.5	18.3	21.4	0.1	5.6

Source: Census of India, 2001.

शिक्षा का सामाजिक उद्देश्य समाज के सभी वर्गों को समान अवसर देना होता है। शिक्षा के माध्यम से व्यक्ति

के जाति, धर्म, लिंग, आय, आदि के आधार पर उसे अलग-अलग अवसर नहीं दिए जाने चाहिए। शिक्षा के माध्यम से समाज के सभी वर्गों को समान अवसर देना है। जनजाति या अनुसूचित जनजाति वर्तमान समाज में अपने अस्तित्व के लिए अनेक चुनौतियों का सामना कर रही हैं। भारतीय चिंतको ने भी जनजाति के उत्थान के लिए कई कदम उठाए हैं, लेकिन इसके बाद भी जनजातियाँ आर्थिक, सामाजिक रूप से काफी अविकसित हैं। जनजातियों का आधुनिक युग के संपर्क में आने से सदैव कर्जदार की स्थिति बनी हुई है। वह इस कर्जदारी से इसलिए भी मुक्त नहीं हो पाते क्योंकि उसके द्वारा उत्पादित अथवा उसने द्वारा इकट्ठा की गयी वस्तुओं का उन्हें मूल्य नहीं मिल पाता जितना उसको मिलना चाहिए।

जनजातियों की शैक्षणिक समस्याओं के निराकरण के लिए जनजातीय क्षेत्रों में व्यावहारिक शिक्षा की बहुत आवश्यकता है। यह व्यावहारिक शिक्षा कृषि दस्तकारी, कृषि उपकरणों के निर्माण तथा हस्तशिल्प से संबंधित होनी चाहिए। विभिन्न अध्ययनों से प्रमाणित हुआ है कि जनजातीय बच्चों को छात्रवृत्तियाँ देना अधिक उपयोगी नहीं है क्योंकि इससे उनके माता-पिता का ध्यान छात्रवृत्ति की राशि पर ही रहता है। इसके बदले बच्चों को स्कूल में पौष्टिक आहार तथा पुस्तकों की सहायता देना अधिक उपयोगी होगा। शिक्षा के द्वारा जनजातीय क्षेत्रों में पशुपालन, मछली पालन, मुर्गी पालन तथा मधुमक्खी, पालन को भी प्रोत्साहन दिया जा सकता है। जनजातीय क्षेत्रों में प्राथमिक शिक्षा संस्थाओं का विस्तार करना भी आवश्यक है।

जनजातीय दर्शन की वास्तविकता को समझने के लिए उनकी परंपराओं और संस्कृति व्यवस्था को समझना होगा जनजातीय समुदाय में नैतिकता को सर्वाधिक महत्व दिया गया है। उनके जीवन का लक्ष्य समाज कल्याण और आध्यात्मिक मूल्यों की स्थापना करना है। जनजातीय दर्शन पर गंभीर अध्ययन की आवश्यकता न केवल उनकी पहचान को बनाए रखने के लिए आवश्यक है बल्कि उनकी आध्यात्मिकता के मूल में

प्रकृति या सृष्टि की रचना से ताल में बैठना है। समय के साथ जनजातीय संस्कृति ने प्रकृति और संस्कृति के बीच संतुलन बनाए रखकर एक विशिष्टता प्राप्त की है।

जनजातीय दर्शन की गहराई में जाने से उनकी जटिलताओं का बोध होता है जनजातीय दर्शन समाज भी विश्व भर में आधुनिकता के दौर का अनुभव कर रहा है प्रगति और विकास पद्धति का प्रभाव उनके आने वाली पिड़ियों पर दिखाई दे रहा है। वर्तमान परिस्थितिय के संकट में विश्व के समक्ष ऐसे जीवन की प्रगति और दृष्टिकोण का अवसर प्रदान किया है जिसमें प्रकृति और पर्यावरण के लिए प्रेम है जनजातियों का जीवन जीने का ढंग और दृष्टिकोण वैसे तो प्रकृति पर निर्भर है लेकिन पर्यावरण में होने वाले परिवर्तन का उनके जीवन शैली में सांस्कृतिक बदलाव लाना आवश्यक है। जनजातीय दर्शन में होने वाले परिवर्तन का व्यक्तिगत रूप से प्रभाव होता है इसके विपरीत जनजातियों में प्रतिकूल परिस्थिति को अपनी भाषा और संस्कृति धर्म और रीति रिवाज को संरक्षित रखने की आवश्यकता है जिससे जनजातीय जगत एक विशिष्ट इकाई के रूप में जीवित रहे।

जनजातीय ग्रामीण समाज आज भी बहुत पिछड़ा हुआ है ग्रामीण क्षेत्र का विकास नहीं होने का प्रमुख कारण यहां संसाधनों का अभाव है। जिसके लिए बुद्धिजीवी वर्ग को आगे आना होगा और उन क्षेत्रों में सभी सुविधाएं पहुंचना होगा जिसकी उनको आवश्यकता है तभी जनजातीय समाज आधुनिकता की परिवेश में आ सकेगा। आदिवासी की चिंता जल, जंगल, जमीन, भाषा और संस्कृति की है जो आदिवासी अस्मिता के लिए आवश्यक है। उनकी सभ्यता और संस्कृति को ना तो समझने की कोशिश की जाती है ना उनके साथ समान व्यवहार किया जाता है बाहरी स्वरूप और आवरण के आधार पर परिभाषा गढ़ दी जाती है जो यथार्थ से बिल्कुल दूर की बात होती है A वर्तमान में जनजातियों की समस्याओं के समाधान और उनके विकास के लिए भारत सरकार द्वारा अनेक सराहनीय कार्य किये जा रहे , लेकिन फिर भी जनजातीय समस्याओं का निराकरण नहीं हो पा रहा है। वास्तव में जनजातियों की अनेक समस्याएं आज भी बनी हुई हैं। इनके समाधान के लिए संगठित प्रयत्नों की आवश्यकता है।



सृजन



श्री संजय कुमार तिवारी

मुख्य प्रशासनिक पदाधिकारी

माँ कलावति होमियोपैथीक मेडिकल कॉलेज एण्ड हॉस्पिटल

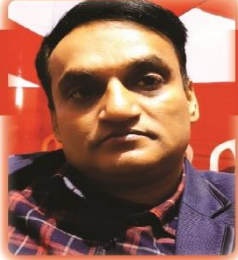
मैं दाब धरा को
अंगुल से
निहार रहा था शून्य गगन
भर भर जल ले अंजुल में
प्राण तत्व कुछ मिट्टी के कण
जाने हम सब कैसे
गूँथ डाला विभू !
यह पाठशाला

आज परिवर्तित इसका स्वरूप
देख क्यों न नमन करूँ विभू !
मन में सुंदर कोतूहल ले आँखों
से झरते अश्रु का सुखद कण इन
कणों से सिंचित हो बढ़ गए
दीर्घ गुलमोहर, अशोक हरा भरा
यह उपवन यह विश्वविद्यालय
का आंगन

जहाँ बच्चों का किलकित
निश्चल हो नित्य करती अभिनंदन
बनते जाते हर रोज जहाँ अरुण
अचंभित नूतन, सुन्दर ज्ञान किरण
सांसों में गंध उतर आती ले
मन में स्फूर्त जीवन

मैं दौड़ पड़ता इन किरणों के
पीछे पीछे एक गीत नया उभर
आता रहो सदा निष्कंटक तुम
शवात्मदिपश के नई सुबह बन
किरणों में समां जाओ !
ले उड़ान तू इस धरा से

अविचल वसुंधरा भूतल नभचर मे सभी जगह तू छा जाओ
क्योंकि हो इस बगिया के अनमोल सुगन्धित पुष्प तुम
जग मे एक पहचान बनो कुछ मेरा भी अभिमान बनो
देखो ! क्षितिज के पास तु विधु बन जाना
और मैं तेरा रत्नाकर



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Computer education is crucial in the tribal sector for several reasons:

Computer education is essential in the tribal sector for a variety of reasons. Firstly, it helps individuals in these communities gain access to information, resources, and opportunities that they may not have otherwise had. It can open up new avenues for communication, education, and economic development.

Additionally, computer education can help bridge the digital divide and empower tribal communities to participate fully in the modern economy. By developing skills in computer use and technology, individuals in tribal areas can increase their job opportunities, enhance their productivity, and build a stronger socio-economic base for their communities.

Furthermore, computer education can also contribute to preserving and promoting the rich cultural heritage of tribal communities. By using technology to document and share traditional knowledge, languages, and customs, these communities can safeguard their identities and pass on their cultural legacy to future generations.

In short, computer education is not only beneficial for personal and economic growth in tribal sectors, but it also plays a crucial role in preserving and strengthening the cultural fabric of these communities.

1. ***Economic Opportunities***: It provides access to digital skills that can open up various employment opportunities and entrepreneurial ventures, helping bridge economic gaps.

2. ***Access to Information***: Computers facilitate access to vital information and services, including education, healthcare, and government schemes, which can empower tribal communities.

3. ***Preservation of Culture***: Digital tools can help document and preserve tribal languages, traditions, and histories, making them accessible to future generations.

4. ***Education Enhancement***: Integrating computers in education can improve learning experiences and provide access to global knowledge resources.

5. ***Social Inclusion***: Computer literacy helps in integrating tribal communities into the broader societal framework, fostering better communication and social participation.

Overall, computer education can significantly contribute to the development and empowerment of tribal communities by offering new skills and opportunities.





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TRIBAL CULTURE AND ITS COORELATION WITH PHYSICAL SCIENCE

Introduction

Tribal culture and heritage represent a valuable component of human diversity and history. Rooted in a deep connection with the land and a long history of oral traditions, tribal communities around the world preserve unique ways of life that offer valuable insights into humanity's past and present. This article explores the key aspects of tribal culture and heritage, highlighting its importance with physical Science.

Historical Context

Tribal cultures are often defined by their distinctive social structures, spiritual beliefs, and practices. Historically, these communities lived in close harmony with their natural environment, developing sophisticated methods of agriculture, hunting, and gathering. Their knowledge systems were passed down orally through generations, encapsulating complex cosmologies and practical wisdom about survival and sustainability.

Social Structure and Governance

Tribal societies typically feature hierarchical structures based on age, gender, and role within the community. Leaders such as chiefs or elders are revered for their wisdom and experience, often guiding the tribe in decision-making processes and conflict resolution. Governance in tribal settings is

generally communal, with decisions made through consensus and communal participation.

Language and Oral Traditions

Languages spoken by tribal communities often have no written form, relying instead on oral traditions to convey history, laws, and cultural practices. These languages are rich with metaphors and stories that encode knowledge about the natural world, moral values, and ancestral heritage. Oral traditions include storytelling, songs, and chants that serve as a means of education and cultural preservation.

Art and Craftsmanship

Tribal art and craftsmanship are renowned for their beauty and symbolic significance. Art forms such as beadwork, pottery, weaving, and carving are not merely decorative but are imbued with cultural meanings and ancestral stories. Each piece often reflects the community's values, spiritual beliefs, and connection to their environment. Traditional ceremonies and festivals are often accompanied by vibrant performances, including dance and music, which further celebrate and perpetuate cultural practices.

Traditional Knowledge and Natural Phenomena

Tribal communities often have a deep understanding of nature that aligns with physical science:

- **Stars and Planets:** Many tribal cultures have a deep knowledge of the stars and planets. For example, they may use the position of stars to guide agricultural activities or ceremonies. This knowledge aligns with astronomy, the science of studying celestial bodies and their movements.
- **Weather Patterns:** Tribes often predict the weather by observing natural signs, like

animal behavior or plant changes. This traditional weather forecasting is similar to the science of meteorology, which studies weather and climate.

Energy and Physics

- **Efficient Energy Use:** Tribes often use energy-efficient methods for cooking and heating. For example, traditional ovens or stoves are designed to retain heat effectively. This relates to physics principles, like thermodynamics, which studies heat and energy transfer.
- **Mechanical Principles:** Inventions like water wheels or windmills used by tribes demonstrate basic mechanical principles. These devices convert natural energy (water or wind) into useful work, similar to how modern machines operate.

Environmental Science and Conservation

- **Sustainable Living:** Tribes practice sustainable living by managing resources carefully. They may use controlled burns in forests or practice crop rotation, which helps maintain healthy ecosystems. These methods reflect principles of environmental science, which focuses on balancing human activities with nature.
- **Water Management:** Traditional water conservation techniques, like rainwater harvesting or building irrigation systems, show an understanding of water flow and storage. This is similar to modern hydrology, the science of water movement and distribution.

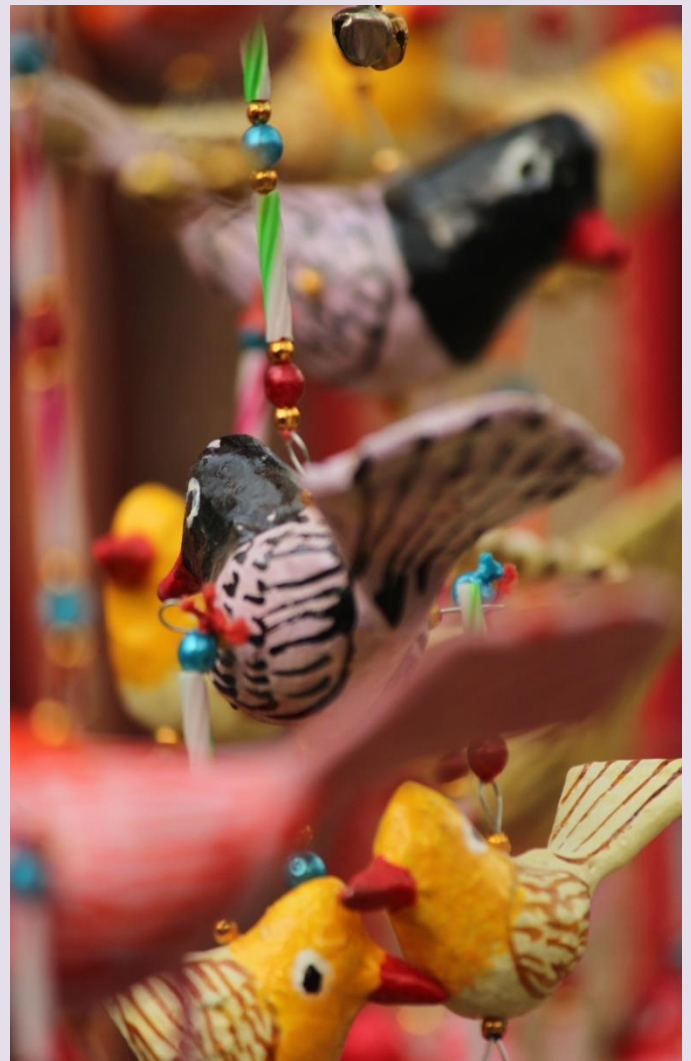
Challenges and Preservation Efforts

Tribal communities face numerous challenges in the modern world, including encroachment on their lands, loss of traditional knowledge, and socio-economic pressures. Efforts to preserve tribal

heritage are ongoing and include initiatives to document languages, protect sacred sites, and promote cultural revitalization. Collaboration between tribal communities, governments, and non-governmental organizations is crucial in supporting these preservation efforts and respecting tribal sovereignty.

Conclusion

Tribal culture and heritage are vital components of global diversity and human history. By understanding and appreciating these rich traditions, we gain a broader perspective on human creativity, resilience, and adaptability. Preserving and respecting tribal heritage is not only a matter of cultural significance but also a step towards fostering global harmony and respect for all ways of life.





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KEY TO SUCCESS

"Finding the jobs you will really love is very important. If you want to be happy in your work, you need to find a carrier that suits your personality, meets your needs and helps you to achieve your personal goals...."

Ever wondered why the graphic designer next door hums to work every day while you drag your feet? Ever wondered why he ignores the economic meltdown and, instead, talks about the offers he has on hand? If you look at the people in your industry, who are where you want to be today, just think what they did? Did they write a book or a white paper? Became training fanatics who were always learning something new? Or did they just show up more often and early? If it's not obvious when you think about the successful people around you, ask them; there's nothing people like more than talking about success.

The spectacular run of the job market has come to a staggering halt amid the global economic crises. A white-collar executive is no longer as adventurous in job-hopping or in salary negotiations as he was six months ago. But there is a section of the workforce that seems least intimidated by the current situation. Such people are in jobs which are in sync with their aptitude, interest and skill sets. Today's job seekers are becoming choosy about the areas they want to enter, preferring a job where their interest lies. This is equally true of mid-career employees. However,

interest alone should not be the ultimate criteria. Aptitude and skill sets are also important. But how do you measure aptitude? And what about the acquired abilities? The answer lies in psychometric or skill assessment tests. "Tests help in measuring competence and predicting success among experienced applicants" says Madan Padaki, co-Founder and Director, Merit Trac Services, a skills assessment company.



The low down on Psychometric Testing

The 'psycho' part of 'psychometric' just means that it's connected to psychology or how your brain works. The 'metric' bit means that the test gives a measurement. So, a Psychometric Test measures some aspects of your brain. There are two main kinds of Psycho-metric tests. Skills tests measure how well you do something, and can be split into Ability and Aptitude tests. Personality tests measure less quantifiable characteristics - they reveal your motivation, attitude and work-style. Psychometric tests are put together very carefully by experts to make sure that each one accurately measures what it should. They are backed up by evidence and data that shows how well they work, so don't worry about the test being unfair. Most tests involve multiple choice answers and provide a numerical score. A higher score is not always

'better' tests often measure multiple skills. In Skills tests, the results compare your ability levels to those of other people; in Personality tests they reveal how much of a certain characteristic you possess. These can be compared to the standards desired by the company. You're not competing directly against the other applicants in such tests, so there's no point stealing their pencils. Online psychometric tests are very useful for this sort of self-assessment - they are quick to complete and give you good information on which you can base your Decision-Making. The tests are used to measure traits, interest, temperament, personality type and ability. It can be very difficult to separate the careers that suit your personality and abilities from the careers that would frustrate you or make you unhappy. To be happy and successful in a job you need to ensure that your abilities, values and personality are well-aligned with those needed for your chosen career and with those of the organisation you work for," says renowned Career Counsellor Pervin Malhotra. These tests are broadly classified into four types: Domain Knowledge tests, Abilities Test, Communicability Skills and Behavioural or Personality Test. While Domain Knowledge tests assess technical or professional expertise and knowledge required for specific jobs, Communication Tests evaluate reading, writing and spoken English skills.

How are tests processed? The written test is followed by a structured interview to get an insight into the candidate's overall background, social abilities and individual requirements. "Human judgment is essential," maintains Malhotra. The test results are then analysed by psychologists. Career options are discussed with the candidate and suggestions are made. For instance, a person with high analytical and technical skills, good team spirit and interest in food stuff would be suggested Food Technology as a profession.

Organisation's Oracle: "By law, organisations can't use this test for rejection," says Radhika Bhalla. Organisational Psychologist of Quadrangle Consulting, a partner of Cubiks, a global assessment and development consultancy. Firms conduct aptitude tests mainly for junior middle level white 'collar' jobs, but for senior positions, a personality tool is used. "That's because, at a senior level, it is important that the person gets with the organisation's ethos," says Bhalla. Companies use five to six tools for selection, promotion or skill development of the candidates. Promotions based on experience are no longer a must for companies. Seniors lots are filled on the basis of skills and personality fits. "Sometimes, companies can't demote or sack people, so they run this exercise," says Bhalla. However, what companies need to check is that they are using quality tools and using it correctly. The common tests used by organisations are: 16 PF, MBTI, DISC, PAPI, MAP and Thomas PPA.

In the current job market where demand tends to outstrip supply, most freelancers experience little difficulty in securing a constant flow of contract work. Changes in the labour market have seen an increasing reliance on temporary staff, making contracting available option for many. The key to ensuring you are constantly in demand is to keep your skills up to date. The best way to upgrade your skills is to learn them on the job. Clients usually hire contract staff because they are looking for candidates already proficient in key areas, and work experience is much preferred to training. However, used intelligently, courses can boost your prospects. For example, it may well pay to learn about the latest release of a product that you already know. So, if you want to make your Mondays melodious just like your engineer neighbour's, you know what to do! The Cognitive Ability Aptitude Test is designed to identify individuals who can solve problems, think on their feet and are able to learn new concepts readily.

This quick test is designed by First Advantage-a group which conducts these tests.

Type of Psychometrics Tests

Thomas Profiling: Thomas Profiling aims to match the behavior to jobs. This software can map the existing work behavior of an individual, helping the company analyse and assess the individual's behavioural aptitude.

Professional

Dynametric Programme (PDP): PDP Analysis uses a series of survey instruments that are the foundation of a sophisticated scientific system to measure each individual's behavioural traits and characteristics.

Occupational Personality Questionnaire (OPQ32i): These questionnaires are designed to provide information on the typical behavior within work and similar situations. OPQ measures 32

Personality traits – how and in what way they impact the way people work.

DISC: The test measures four major aspects of personality – dominance, influence, steadiness and compliance – collectively referred to as DISC

Dominance: Control, power and assertiveness

Influence: Social situations and communication

Steadiness: Patience, persistence and thoughtfulness

Compliance: Our approach to structure and organization





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A SOCIO-ECONOMIC PERSPECTIVE OF TRIBES

Agriculture is the major subsistence occupation of the tribal population in Jharkhand. Their socioeconomic activities are mostly related to the environment. Therefore tribal people are very much concerned about their surroundings. Tribal people consider nature as a goddess. They are very protective of forest land. Therefore 29.45 percent of the total geographical area of Jharkhand is covered by forest land. These tribes are very much dependent on the forest for their day-to-day needs, including food, shelter, tools, medicine, and in some cases even clothes. Some medicinal plants and trees are sisham, amaltas, lajvanti, gular, bakain, mahua, neem, Sharifa, and sindur. These species are very useful in curing different diseases and also have economic value. Tribal people are habituated to more and more plantations in their surroundings. Therefore tribal people are socially and economically involved with nature and the environment. Thus, they are very much concerned about environmental conditions. The environment is the center point of all the life forms that exist on the earth. Our healthy life cycle depends upon the environmental conditions. Now these days Environment is the main issue among scientist, sociologists, geographers and philosophers. In the present scenario, development is mostly associated with urbanization. The processes of urbanization are related to industrialization and economic development. Thus impact we can see is in the form of climatic change, global warming, natural

hazards and pollution. So the people are now very much concerned about the environmental issues. Different communities have taken so many steps to make our environment a better place to live. Here researcher can drive the minds of all the people toward the specifically tribal community of Jharkhand. Jharkhand is the 28th state of India formed on 15th November 2000 by the separation from Bihar. A total of 32 tribes inhabit the Jharkhand state including 8 primitive tribal groups. The tribal people of Jharkhand have a strong bond with the environment. Their all rituals, culture and economic activities are directly and indirectly related to the environment. Therefore tribal people are very much possessive about their environment or we can say Jal, Jangle and Jammen. Most festivals of the tribes are related to some specific plant or tree and animals. That shows tribes of Jharkhand take the environment as the most important place of their life. Therefore they celebrate every important step of life like childbirth, marriage etc with nature. The thought of the tribes is if our environment is rich and healthy then we will be also rich and healthy. Some important festivals of tribes of Jharkhand are as follows:-

Karam This festival is about the brother-sister relationship. In this festival, people go to the forest in groups and cut one or more branches of the karam tree. Then the branches are brought to the village and planted in the center of the ground. So the tribal people have great importance of this karma tree in this festival. Therefore they use too about planting more and more karma trees. Karam tree branches are also put in agricultural fields in the growing period of the crops because these branches are also used as insecticides.

Sarhul This festival is celebrated as welcoming of spring season or nature. In this festival, the priest of the tribal community has given some predictions about rainfall and temperature

conditions of the current year. This prediction decides the upcoming scenario of the agricultural productivity of the present year. In this festival, tribal people use the flower of the sakhua (Sal) tree to give to each other and wish them a happy Sarhul. So the tribal people have specific importance on the sakhua (Sal) tree in their rituals.



Soharai This festival is celebrated in October month. During this festival, tribal people give special take care of their animals. Because all the agricultural activities like plugging the agricultural field, separation of grains from crops etc have been done by domestic animals. Therefore tribal people thought that if these animals were healthy then only we could properly do agricultural activities. This thought is reflected in the concerned behaviour of tribes about their surrounding animals. Through the above-mentioned festivals researcher analysed the district-wise tribal population and forest cover area of Jharkhand. Environment and livelihood pattern of tribes in Agriculture.

Agriculture is the major subsistence occupation of the tribal population in Jharkhand. Most of the tribal people are categorized as cultivators and agricultural labourers. The cultivator's percentage of tribes in Jharkhand is higher than the national average of 44.7% recorded by all STs in this category. Most of the tribal people are engaged in agricultural activities. In modern times also they use their indigenous knowledge to do agricultural work. They use cow dung and decayed plants in the agricultural field to maintain the fertility of the soil. This method is also called organic farming in a scientific way. Farmers are also constructing bunds of locally available stone in sloppy lands. This method is very useful for soil and water conservation, especially in the rainy season. Therefore researcher has analyzed that the tribal people are avail the resources from the environment but without any degradation. Forest-based livelihood Forests are an important part of the state, catering to the demography and the economy. Most of the tribal population of Jharkhand is dependent on forest resources and lives in the forest area and uneven topography of Jharkhand. Forest provides Tribal people with many products for their livelihood (e.g. Firewood, food, fodder, medicines and many more). They also give protection to the forest area and do more plantations for the maintenance of biodiversity. Forests increase their economic growth in many ways. Leaf plate making Sal is the most important tree found in the forest of Jharkhand. Leaves of the Sal tree is used to make plate, dona and as a container to keep other things. So tribal people are making these useful things for occupational purposes. It is also used as a medicinal plant to cure some skin diseases.



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TRIBES: VOICES OF TRADITION

India is home to a vast array of tribal communities, each with its unique culture, customs, and traditions that have been passed down through generations. These tribes, scattered across various regions, represent a rich tapestry of India's indigenous heritage. While the modern world continues to advance, many tribal groups have preserved their age-old practices, which remain an



essential part of India.

The essence of tribal culture lies in its close relationship with nature. For centuries, tribal communities have lived in harmony with the environment, understanding its rhythms and respecting its resources. Their lifestyles are often centered on agriculture, hunting, and gathering, practices that are both sustainable and deeply rooted in the community's beliefs. The use of natural materials for clothing, shelter, and even art

exemplifies the tribes' profound connection to their surroundings.

Art, music, and dance form the core of tribal expressions. From the intricate Warli paintings of Maharashtra to the vibrant dance forms like Odisha's Chhau, tribal artistry reflects a deep connection to the natural world and their spiritual beliefs. These artistic traditions often revolve around festivals and rituals, where the entire community comes together to celebrate important life events or agricultural cycles.

Despite the rich heritage, tribal communities face numerous challenges in the modern era. Marginalization, loss of land, and cultural assimilation threaten the survival of many indigenous traditions. However, efforts are being made to preserve and promote tribal heritage. Initiatives like tribal museums, cultural festivals, and government policies aimed at protecting tribal rights are steps in the right direction. The recognition of tribal art forms in mainstream platforms also provides hope for the continuation of these ancient practices.

In conclusion, tribal culture and heritage are invaluable assets of India's history. Preserving them is not just about protecting the past but also about embracing diversity in the present. As the world becomes increasingly globalized, it is essential to ensure that these unique cultures are not lost but celebrated and nurtured for future generations.



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CURRENT TRENDS OF DISEASE AND THEIR DIAGNOSIS!

- Diagnosis means the art and act of identifying the disease from its sign and symptoms .proper diagnosis always compliments the various procedures taken by the Homoeopathic physician.
- Proper diagnosis is a must to decide the type of treatment required by the patient.
- Diagnosis gives the idea about the pathological and constitutional techniques, that help to decide whether a constitutional, miasmatic or palliative medicines is required.
- It is an indirect help in the process of cure.Laboratory investigation reports or diagnosis definitely help us to occurs the effect of medicine progress etc.

*Diagnosis is only necessary to know from which disease, he is suffering.Otherwise Homoeopathic treatment is selected by the

only basis of peculiar uncommon symptoms.

EXAMPLES-

1. In and fevers covers from foot to throat except head -ARSENIC ALBUM is the medicine.
2. Dry tongue with no thirst, even in summer sputum looks like cotton- NUX MOSCHATA is the medicine.
3. Can urinate only lying down position- KREOSOTUM is the medicine.

* Modern medicine has regarded the homoeopathic discipline as entirely valueless until only recently.Among those who reflect the concensus of medical opinion.In the modern time diseases are so advance like Cancer, Diabetes, Hypertension, Thyroid etc. Those can't be cured without proper diagnosis. So, diagnosis is very important.





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TRADITIONAL USE OF PLANTS FOR BEAUTY CARE

Since early ages, people have been using different kinds of herbs to maintain their beauty. Natural remedies for various kind of beauty problems having become very much popular. Nowadays herbs and and herbal products have become more reliable than chemical adulterated products because of their safety and efficiency. After COVID -19 crisis people of Gaya district prefer natural methods of treating disease through herbs. The method is considered to be more reliable on the one hand and most of the herbs are readily available on the other hand. Different kind of beauty problem are solved by using common herbs without any cost or at a very low cost. After consulting with some traditional healers and other prominent elderly women living in the vicinity of Brahmayoni hill data bout some plants were collected which play a n effective role in beauty treatment.

The names and method of application of these plants can be explained in this way:

- (1) *Sesamum indicum* L. (Pedaliaceae)
Vern.name: Eng-Sesame.

Use: 10 gm of clean seed of *sesamum indiceon* should be eaten on an empty stomach. It makes hair long and beautiful. A paste of germinated seed is also applied on the scalp for 2 or 3 hours which is very beneficial for the roots of the hair and it prevents hair falling.

- (2) *Saracaindica* L. (Fabaceae)
Vern.name: Eng-Ashoka tree.
Use: Juice is extracted boiling its bark in 500ml water and it is applied on skin for one hour. It helps in tightening loose skin and people look younger.
- (3) *Ricinus Communis* L. (Fabaceae)
Vern name: Eng.- Castor oil plant.
Use: Roots of this plant is pounded to prepare an extract. Four teas poon full of this extract are taken on an empty stomach in morning. It helps decreasing excess fat from body rapidly.
- (4) *Ocimum sanctum* L. (Lamiaceae)
Vern.name: Eng-basil.
Use: 50gm of leaves of this plant is taken and a paste is prepared, mixed with a half amount of sandalwood paste and applied on the spots of pimples. It removes the spots of Pimples very soon. Application of its leaf juice with fruit juice of amla prevents hair fall.
- (5) *Cardiospermum helicabum* L. (sapindaceae).
Vern. Name: Eng-Ballon vine.
Use: The whole plant juice extract is mixed with mustard oil. It is massaged on the scalp to cure dandruff.

STUDENTS CORNER

The Ancient Beat of Tribal Hearts

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In forests deep, where wild things roam

Lies a world of wisdom, made of stone

Tribal cultures, rich and bold

A heritage of stories, yet untold

Their drums beat strong, their spirits free

A connection to nature, for all to see

Their art and craft, a testament to time

A legacy of traditions, forever aligned

With every step, a story's told

Of ancestors and gods, of old

Their languages, a symphony of sound

Echoes of a past, that's still around

Their resilience, a beacon of hope

A people who adapted, scope by scope

Through colonization and displacement,

They preserved their culture,

A true testament to life,

Their wisdom guides us, on our way

To live in harmony, night and day

With the land, the spirits, and the sky

A balance that's fragile, yet strong and high

Let's honor their heritage, and their right

To preserve their culture, shining bright

For in their stories, we find our own

A shared humanity, forever sewn

So let the drums beat, let the stories unfold

For in their ancient beat, we find our way

To a world of wisdom, that's here to stay.





Munda Tribe

THE MUNDAS: A JOURNEY THROUGH CULTURE, IDENTITY, AND SURVIVAL

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INTRODUCTION

The Mundas are one of the aboriginal peoples found in the Chota Nagpur region of eastern India. The tribe has lent its name to the Munda branch of the Austro-Asiatic language family, and sometimes Munda is used to designate the many tribes of the region (e.g., Munda, Santal, Ho) that speak Munda languages and share common spiritual and cultural values. These tribes are also sometimes called Kolarian. The following discussion, however, focuses specifically on the one tribe. The name Munda, which means "headman of a village," was originally applied to the group by outsiders. The tribe's own name for itself is Hor-on. The Mundas are a people of considerable antiquity, some scholars identifying them with the Mundas mentioned in the epic Mahabharata.

LOCATION AND HOMELAND

In 2000, the state of Jharkhand (Jharkhand) was created out of the southern districts of the state of Bihar, largely to satisfy the aspirations of the local tribal population. Thus, over half of the Munda populations of the subcontinent were included within the boundaries of the new state, Mundas being numerically the third largest tribal group in Jharkhand, after the Santals and Oraons. The 2001 Census of India reported over one million Mundas (1,048,886) in the state, with an equal number living in the state of Assam, and a considerable population in Bangladesh. Small numbers of Mundas are also found in Orissa, West Bengal, Bihar, Andhra Pradesh, Tripura, Madhya Pradesh and the Andaman and Nicobar Islands.

LANGUAGE

Mundari is the mother tongue of the Munda peoples. Mundari, along with the languages of neighboring tribes, such as the Santal and Ho, belongs to the Munda branch of the Austro-Asiatic language family. Historically, the Mundas had no system of writing. The Roman script and regional scripts are now used for this purpose. Many Mundas

are bilingual and use Hindi, Sadri, or other local languages for intergroup communications

RELIGION

Although their religion is basically animistic, the Mundas believe in a supreme being they call Sing Bonga. He is widely revered but only invoked at the time of major calamities, when a white fowl is sacrificed to him. Two lesser classes of deities (bongas) are the village gods and the household gods. The village priest, the pahan, is responsible for presiding over the worship of these gods at the sacred grove of the village. The head of the family leads the worship of the household gods in the ading, the room set aside for this purpose in every Munda house.

CLOTHING

Munda dress is very simple. Men ordinarily wear nothing more than a cotton loincloth with colored borders known as botoi. A piece of cloth or a blanket may be wrapped around the upper body during cold weather. Young men place a belt of silk or plaited thread around the waist. The dress of Munda women is a long piece of cloth wrapped around the waist, with one end passed diagonally across the upper body to cover the breasts. Young women are fond of ornaments and wear earrings, bracelets, anklets, and toe rings. Ornaments are usually made of brass, with only the wealthier among the population wearing silver or gold. Young girls are tattooed on the face, arms, back, and feet.

Men don colored turbans for festive occasions when dancing is performed.

FOOD

Boiled rice forms the staple food of the Mundas. The more well-to-do eat this with vegetables (e.g., onions, eggplant, radishes, beans, and roots such as the sweet potato) and pulses. Spices used include turmeric, garlic, and chilies. The poorer Mundas eat their rice with green leafy vegetables and may substitute millets for the rice. Chickens and goats are raised for food, but they are usually killed and eaten only at festivals and sacrifices. The eating of beef, pork, and buffalo meat is not unknown. At each meal, the Mundas drop a few grains of rice on the ground in the name of their deceased ancestors. The Mundas are fond of drinking rice-beer (ili), each family brewing its own supply. They also enjoy chewing tobacco and betel leaves.

EDUCATION

Mundari is essentially a spoken language, and few Mundas have learned to read and write the regional languages that they use for intergroup communication. Literacy in Jharkhand (54.1% in 2001) is below the average for India as a whole and that for Mundas is still lower, measuring 47.9% for males, and only 34.9% for females. However, these figures usually refer to literacy in a second language. Though 50% of the 5 to 14 year old Mundas attend school, only about 17% ever graduate from school and only 3.6% ever continue on to higher education.





झारखंड की आदिवासी संस्कृति और धरोहर

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आदिवासी समुदाय प्रकृति को अपनी धार्मिक आस्थाओं का केंद्र मानते हैं। सूर्य, चंद्रमा, पेड़, नदियाँ, और पहाड़ उनके प्रमुख पूजनीय तत्व हैं। इनके मुख्य देवता “सिंगबोंगा” हैं, जिन्हें सूर्य देवता के रूप में पूजा जाता है। आदिवासी धर्म और रीति-रिवाजों में प्रकृति के प्रति गहरा सम्मान निहित है।

पारंपरिक परिधान: आदिवासी समुदायों की पारंपरिक वेशभूषा प्राकृतिक और साधारण होती है। पुरुष मुख्य रूप से धोती या लुंगी पहनते हैं, जबकि महिलाएँ साड़ी धारण करती हैं, जिसे वे अपनी खास शैली में पहनती हैं। चांदी और लोहे से बने आभूषण भी उनकी सांस्कृतिक पहचान का हिस्सा हैं।

आर्थिक जीवन: अधिकांश आदिवासी समुदाय कृषि पर निर्भर है। वे झूम खेती, मछली पालन, पशुपालन और वन उत्पादों का उपयोग कर अपनी जीविका चलाते हैं। बांस और लकड़ी से बने हस्तशिल्प भी उनकी आय का स्रोत हैं।

पारंपरिक चिकित्सा पद्धति: झारखंड भारत का एक ऐसा राज्य है जो अपनी अनूठी आदिवासी संस्कृति और समृद्ध धरोहर के लिए पहचाना जाता है। यहाँ कई जनजातियाँ जैसे संथाल, मुंडा, हो, उरांव, खड़िया, और असुर अपने विशेष रीति-रिवाजों और परंपराओं के लिए जानी जाती हैं। इन जनजातियों की जीवनशैली, त्योहार, कला और सांस्कृतिक गतिविधियाँ झारखंड की सांस्कृतिक विविधता का प्रतीक हैं।

भाषा और संवाद: झारखंड के आदिवासी समुदायों की प्रमुख भाषाओं में संथाली, मुंडारी, हो, और कुडुख शामिल हैं। ये भाषाएँ न केवल संवाद का माध्यम हैं, बल्कि

आदिवासी समुदायों की सांस्कृतिक धरोहर और परंपराओं का संरक्षण भी करती हैं। इनके लोकगीत और कहानियाँ मौखिक रूप से पीढ़ी दर पीढ़ी चली आ रही हैं।

नृत्य और संगीत: आदिवासी समाज में नृत्य और संगीत का विशेष महत्व है। छऊ नृत्य, संधाली नृत्य और मांदर नृत्य यहाँ के प्रमुख नृत्य रूप हैं, जो विशेष अवसरों और त्योहारों पर प्रस्तुत किए जाते हैं। मांदर, ढोल, बांसुरी और तुरही जैसे पारंपरिक वाद्य यंत्रों के साथ संगीत की ध्वनियाँ जनजातीय उत्सवों में उत्साह भर देती हैं।

त्योहारों की महत्ता: आदिवासी समुदायों के त्योहार प्रकृति के साथ उनके गहरे संबंध को दर्शाते हैं। सरहुल वसंत ऋतु में मनाया जाता है और प्रकृति की पूजा का प्रतीक है। करम त्योहार, जो फसल कटाई के समय मनाया जाता है, करम देवता की पूजा से जुड़ा है। माघ परब शीत ऋतु के दौरान मनाया जाता है और इसे फसल उत्सव के रूप में मनाया जाता है।

कला और हस्तशिल्प: झारखंड के आदिवासी समाज में कला और शिल्प एक महत्वपूर्ण भूमिका निभाते हैं। सोहराई कला, जो दीवारों पर की जाती है, इसकी विशेष पहचान है। इसके अतिरिक्त, बांस, लकड़ी और धातु से बनी शिल्प वस्तुएं भी आदिवासी हस्तशिल्प की पहचान हैं। इन शिल्पों में उनकी सांस्कृतिक पहचान झलकती है।

धार्मिक आस्थाएँ: झारखंड के आदिवासी समुदाय पारंपरिक जड़ी-बूटियों और प्राकृतिक उपचार विधियों का उपयोग करते हैं। वनस्पतियों से उपचार की परंपरा सदियों से चली आ रही है और यह उनकी सांस्कृतिक धरोहर का अभिन्न हिस्सा है।

झारखंड की आदिवासी संस्कृति और धरोहर विविधताओं और परंपराओं से भरपूर है। यह राज्य अपनी पारंपरिक जड़ों को संरक्षित रखते हुए आधुनिकता की ओर अग्रसर है, जिससे इसकी सांस्कृतिक धरोहर सुरक्षित और संरक्षित रहे।



TRIBAL CULTURE AND HERITAGE

-Nikita Kumari

Ph.D. Scholar-Political Science

YBN University

Tribal culture and heritage represent the rich, diverse, and vibrant fabric of indigenous communities across the world. These tribes have existed for centuries, holding on to unique traditions, languages, and ways of life. They have managed to preserve their customs, rituals, and lifestyles despite the waves of modernization and industrialization that have shaped the rest of society. This essay will delve into the significance of tribal culture and heritage, the challenges faced by these communities, and the efforts required to safeguard their invaluable.

Diversity of Tribal Cultures

Tribal cultures are defined by their distinct ways of life, deeply rooted in nature and their surroundings. Tribes often live in remote areas such as forests, hills, and deserts, where their livelihoods revolve around agriculture, hunting, gathering, and handicrafts. Each tribe has its own language, folklore, art forms, and traditions that are passed down through generations.

For example, the Gonds of central India are known for their intricate art, while the Maasai in East Africa are renowned for their vibrant beadwork and warrior traditions. The cultural expressions of these tribes, including their music, dance, festivals, and spirituality, are not merely recreational activities but reflect their connection to the land, seasons, and cosmos.

Role of Nature in Tribal Life

Nature plays a central role in tribal heritage. Tribes often worship natural elements such as rivers, mountains, trees, and animals, seeing them as

sacred entities. Their knowledge of the environment, passed down orally through generations, has enabled them to live sustainably with minimal impact on the ecosystem. This symbiotic relationship with nature is a hallmark of tribal life, where conservation of natural resources is intrinsic to their survival.

In many tribes, the seasons dictate their festivals and agricultural cycles. The Santhals, one of the largest tribes in India, celebrate festivals like Sohrai and Karam to mark the harvesting seasons and express gratitude to nature for its bounty.

Challenges to Tribal Heritage

Despite their rich cultural heritage, tribal communities are facing numerous challenges. Globalization, urbanization, and industrialization have encroached upon their lands, forcing many tribes to abandon their traditional lifestyles. Displacement due to large-scale infrastructure projects like dams, mining, and deforestation has led to the erosion of their identity and cultural practices.

Moreover, many tribal languages are on the verge of extinction as younger generations move to cities in search of better economic opportunities. With language being a core component of cultural identity, the loss of tribal languages represents a significant threat to the preservation of tribal heritage.

Economic marginalization is another critical issue. Many tribal communities live in poverty, without access to education, healthcare, or employment opportunities. The lack of development in tribal areas has left them vulnerable to exploitation by external forces, further deepening the divide between mainstream society and indigenous populations.

Efforts to Preserve Tribal Culture

In response to the threats faced by tribal communities, there have been several efforts to preserve and promote their cultural heritage. Governments and non-governmental organizations (NGOs) are working to ensure the legal rights of tribes over their land and resources, recognizing the importance of maintaining their way of life. Cultural preservation programs, including the documentation of tribal languages, art forms, and traditional knowledge, are also being undertaken.

International organizations like UNESCO have recognized the value of indigenous cultures and have listed many tribal art forms, rituals, and festivals as intangible cultural heritage. Additionally, educational programs that include indigenous history, languages, and cultural practices are being introduced to raise awareness and appreciation for tribal contributions to human civilization.

Conclusion

Tribal culture and heritage offer invaluable insights into the diverse ways of life that have coexisted with nature for centuries. The richness of their traditions, languages, and knowledge systems is a testament to human resilience and creativity. However, preserving this heritage requires concerted efforts to protect tribal lands, safeguard their rights, and ensure their economic well-being. By acknowledging the importance of tribal cultures, we not only preserve the past but also ensure a sustainable future that honors diversity and respects the natural world.

In conclusion, tribal culture is a treasure trove of history, knowledge, and artistry that deserves recognition and protection. Through education, advocacy, and preservation efforts, we can work towards safeguarding the legacy of these indigenous communities for future generations.



GUEST INTERVIEW

In every edition of our magazine, we try to learn about prominent experts from various fields. We had the opportunity to talk to Dev Priya Madam, a prominent scientist and Patent Agent. Here are some excerpts from a long interview conducted by one of our esteemed editors.

DEV PRIYA, DST Women Scientist-C in IPR

TIFAC New Delhi



Introduction: I hold a master's degree in animal biotechnology from National Dairy Research Institute, Karnal Haryana. During my master's I've worked on the cloning of an endangered species of a wild buffalo. This work has been published in a reputed international journal and

got media coverage in various newspapers. I came to know about the Intellectual Property Rights (IPR) through a workshop that was organized at NDRI, when I was a student there. This subject was fascinating to me, and I decided to pursue my career in IPR. In the 20011 on the very first attempt I qualified the Women in Science and Engineering-KIRAN (WISE-KIRAN, Women Scientist-C) internship examination conducted by the Technology Information, Forecasting and Assessment Council (TIFAC), Department of Science and Technology in 2019. After the completion of this internship, I appeared in the Patent Agent examination conducted nationally by the office of the Controller General of Patents and Designs and Trademarks, Department of Promotion of Industry and Internal Trade, Ministry of Commerce and Industry, Government of India. I passed this examination in the first attempt. Currently, I am working as a patent associate at CIP Legit, a law firm based in Gurugram, India.

What do you consider as your strengths?

My ability to work in multidisciplinary field (Science, Research, Innovation, IP Law) is my biggest strength. Coming from a scientific research background and then working in the field of Intellectual Property Rights gives me a broad platform to apply my scientific approach on the new innovations and technology in the IP projects that I work.

Secondly, working in a team is another strength which I am very proud of. As a researcher, teamwork is the first and foremost skill that I learned. This has helped me in successful completion of several research projects that I have worked on during my graduation and post-graduation. Further this has been very beneficial for me to ensure a smooth adaptability in a new company culture.

Thirdly, my ability to delegate the projects to be completed successfully on time within the tight deadlines. Either you are in a research field or in any Law firm one must work under the

pressure of completing the task in hand on deadline basis along with the team members. Delegating the task to each member based on priority and skills of each member is the one approach that helps me completing several projects that I led.

Finally, I am a multitasker, i.e. I can work on multiple projects simultaneously. For example: working on any experiment in the laboratory along with preparing presentations, taking online classes for IP law, visiting cattle yard, along with my personal creative activities to keep me sane during my academic's year. Currently, I am working as a patent professional, pursuing law and a full-time mother of a super active toddler.

Can you share your journey and what motivated you to specialize in intellectual property rights within the scientific research sector?

At first, I was exposed to IPR during my internship in graduation at Birsa Agricultural

University, Kanke, Ranchi that motivated me to pursue career in Intellectual Property Law. During the Master's degree in Animal Biotechnology, Intellectual Property rights was one of the courses taught that further strengthened my inclination towards IPR. I also attended few workshops on IP during master's program thus providing much insight to pursue IP as a career.

This led to the training as Women Scientist C, clearing the Patent Agent exam and working as a registered Patent Agent.

What are some key initiatives or projects you have been involved in that support and empower women scientists in managing their intellectual property?

Working as a Patent professional gives me immense pleasure to spread awareness among the women researchers and academic professionals (Professors and scientists) working in research field. I have conducted

several talks, seminars and workshops to provide IP protection related to their invention.

Can you describe your role and responsibilities as a DST Women Scientist-C in the context of Intellectual Property Rights (IPR) at PFC and TIFAC?

DST Women Scientist CPFC TIFAC have started an initiative to help women in the field of science who have a break in their career to help them start their career again. It is one year certified training program in the field of IPR with one month of orientation in courses in IPR and eleven months practical training in IPR firms or Law firms to gain the practical training in Patents, trademarks, design and copyrights.

How does your work contribute to the advancement of technology and innovation in the energy sector, particularly through intellectual property management?

The advancement of technology and innovation in the energy sector specifically renewable sources of energy such as solar

energy have a huge scope and is having a vast market of transfer of technology and commercialization. There are new technologies in these sectors that are being registered as patent innovations and commercialized. The NRDCs and PFCs in different states are working in this field to provide services for protection and commercialization of new technologies.

What are some of the key challenges you face when dealing with intellectual property issues in the context of technology and innovation?

The major issue that we face as IP practitioners is lack of awareness of IPR protection among the academics and scientific community. This is the time where the government is focusing mainly on innovation, commercialization and transfer of technology to enhance the economy of the country. Now, it should be mandatory for every university to incorporate intellectual Property Rights courses in their curriculum so that if the student is

pursuing research, then he/she should be aware of protecting their invention and get it commercialized.

How do you ensure that the intellectual property rights of innovations and technologies developed through PFC and TIFAC are effectively protected and managed?

PFC TIFAC is a body that provides services to all the central research institutes for example CSIR Labs, Central universities, Research institutes to help protect their inventions in the form of patents, design registration, help establish incubation centers to commercialize their technology and innovation, licensing their invention and technology developed.

What advice would you give to researchers and innovators regarding the protection and commercialization of their intellectual property?

The researchers and innovators working in the field of science and technology should be proactive and aware to protect their invention in the form of patents and designs. The

invention can be either a product or any process and should be Novel, Inventive and should have industrial applicability. Any researcher or scientist or any student can register their invention at an individual level at the IP India office either in person or online.

How does TIFAC support women scientists and researchers in the field of intellectual property and technology? What is your perspective towards the society?

DST and TIFAC have started the Women Scientist C program to promote the women in

scientific field with break in their career to start again as an IP professional with the WOS-C program initiated by the Dept. of Science & Technology.

This is a great initiative and many women with science background and a passion to again start their career are being benefitted with this program. Every year more than hundred Women Scientist -C are being trained and almost all the women trainees are successfully becoming IP professional or starting their own IP firms to provide IP services.



PEHEL SECTION

FREE HEALTH CHECKUP CAMPS

Health checkup camps are organized by Maa Kalawati Homoeopathic Medical College & Hospital. These camps are typically set up in the primary goal of such camps is to promote health awareness and early detection of diseases.

Objectives of the Health Checkup Camp: Promote Preventive Healthcare, Raise Health Awareness, Provide Access to Healthcare, Facilitate Early Diagnosis, Community Engagement

Benefits of the Health Checkup Camp: Early Detection of Health Issues, Cost-Effective Healthcare, Awareness and Education, Improved Community Health

By offering free or low-cost medical services, these camps make healthcare accessible to people who may otherwise not seek medical attention. The benefits of such camps extend beyond immediate health screenings to foster long-term health awareness and improved community health.



EVENTS & HAPPENINGS IN YBN

ORIENTATION PROGRAMME FOR THE NEW BATCH

YBN University has successfully conducted the orientation programme for first year students admitted for new academic year 2024- 25 on 10 August. The program began with a welcome speech by the university's Vice-Chancellor, Prof. S.P. Yadav. Students from various departments presented welcome songs and cultural performances. The Deans of all faculties introduced their respective departments and highlighted their achievements to the students. The University's Pro-Chancellor, Mr. Ram Ji Yadav, spoke on the importance of education, emphasizing discipline, regularity, and personal development.



Welcoming the students, University Advisor Dr. Sudhir Yadav advised them to be regular and disciplined in their classes. The program was attended by the university's Registrar, all the teachers, and students. The stage was managed by the Dean Academics, Dr. Arpana Sharma, and the vote of thanks was delivered by Afreen Alam.



FOUNDATION DAY

CELEBRATION- 17th JULY, 2024

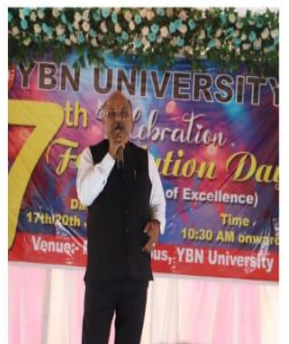
On 20th July the University celebrated its 7th Foundation day. The occasion was graced by the presence of our Hon. Chancellor Shri Bidyanath Yadav Ji, hon.

Pro-Chancellor Shri Ramjee Yadav, Advisor to the Pro-Chancellor Dr. Sudhir Yadav, Chairperson Shrimati Anju Yadav and all other dignified guests. There were several cultural performances by the students from all departments and colleges.



YBN UNIVERSITY
7th Celebration
Foundation Day
(Seven Years of Excellence)
Date 17th/20th July 2024 **Time** 10:30 onwards
Venue
Main Campus, YBN University





INTERNATIONAL INDIGENOUS PEOPLES' DAY CELEBRATION

The world Indigenous Peoples' Day is celebrated worldwide and we at YBN too celebrated it on 10th August at the University Conference Hall. Hon. Vice Chancellor

S.P. Yadav Sir, University Advisor Dr Sudhir Yadav were among the distinguished guests who addressed the gathering which was followed by cultural performances by the students.



SCHOOL OF AGRICULTURAL SCIENCES

The training program on "Improved Cultivation Practices in Horticultural Crops" was organized by ICAR-RCER, FSRCHPR, Ranchi, from 8th to 19th July 2024. Students actively participated in this comprehensive program, which focused on enhancing their knowledge and skills in modern horticultural practices. The training covered various aspects of horticultural crop cultivation, including advanced techniques, sustainable farming practices, and

the latest technological innovations. Through hands-on sessions, lectures, and field visits, participants gained practical insights and exposure to cutting-edge methods, helping them improve their understanding and application of these practices in real-world scenarios. The program aimed to equip students with the expertise needed to contribute effectively to the field of horticulture.



YBN COLLEGE FOR TEACHER EDUCATION

SARHUL CELEBRATION

Sarhul festival is an important festival for many tribes of Jharkhand, So it was celebrated in YBN College for Teacher Education with great fanfare, All the teaching and non-teaching staff of YBN College for Teacher Education were present along with the teaching and non-teaching staff from other departments.



MAA KALAWATI HOMOEOPATHIC MEDICAL COLLEGE & HOSPITAL

A seminar was organized by MKHMCH and SBL Pharmaceutical Company on 8th August 2024. This seminar enabled the students to know the purity and process of making homoeopathic medicines at their laboratories. All the attendees learn about medicinal products, their uses and benefits. Opportunities of continuing education for health care professionals were also discussed.



**MAA KALAWATI HOMOEOPATHIC MEDICAL
COLLEGE & HOSPITAL**
RAJAUlatu, NAMKUM

W E L C O M E

A SCIENTIFIC SEMINAR ON HOMOEOPATHY ORGANISED BY

S.B.L. PVT. (LTD), NEW DELHI

Dated:- 06/08/24

YBN UNIVERSITY

Power Grid Road Rajaulatu, Namkum, Ranchi, Jharkhand - 834010

SCHOOL OF PHARMACY

STUDENT ENGAGEMENT PROGRAMME ON 9th SEPTEMBER 2024

YBN University conducted a comprehensive meeting led by the Pro Vice Chancellor, Shri Ramjee Yadav, focusing on promoting basic behaviors, academic updates, campus developments, student concerns, and future events. The meeting aimed to engage students in meaningful discussions and inspire a sense of responsibility, commitment, and active participation in university life.


Pro Chancellor, Shri Ramjee Yadav having a one-to-one interaction with the students and motivating them for the future.



(MOU) between YBN University, Ranchi and ICAR Research

Complex for Eastern Region, Patna

We are proud to announce the signing of a Memorandum of Understanding (MoU) between YBN University, Ranchi and ICAR Research Complex for Eastern Region, Patna (ICAR-RCER Farming System Research Centre for Hill & Plateau Region, Ranchi).

This significant collaboration has been spearheaded by Dr. Asha Mishra, Dean of the  *Key Leadership:*

Dr. Bal Krishana Jha, Principal Scientist, Horticulture, ICAR-RCER School of Science at YBN University, whose visionary leadership aims to foster advanced agricultural research

sustainable practices. Through her dedicated efforts, this MoU will bridge

academic expertise with real-world farming solutions, benefitting the region's farmers and agricultural landscape.

Dr. Asha Mishra, Dean, School of Science, YBN University

Dr. Kamal Kant Patra, Assistant Registrar, YBN University

Dr. (Shree) Raman Dubey, Registrar, YBN University

Dr. P. Bhawna, Senior Scientist, Genetics & Plant Breeding, ICAR-RCER



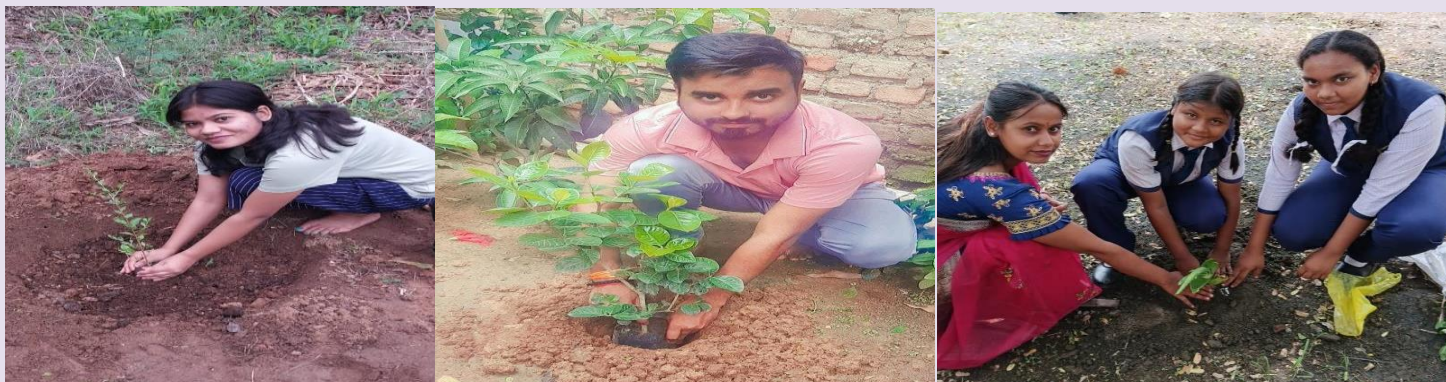
MOU WITH NIELIT

National Institute of Electronics and Information Technology (NIELIT) under the Ministry of Electronics and Information technology has signed MOU with YBN university to benefit the students. Following which a Computer Study Center was opened in the YBNU for ST/SC students for free Concept of Computer (CCC). On 20th September 2024 NIELIT Zonal Head Jharkhand and Bihar Executive Director Prof.(Dr) Nitin Puri and NIELIT Ranchi Director incharge Mr. J.K.Sah with his team visited to inspect the ongoing classes.



NATIONAL SERVICE SCHEME (NSS)

'EK PED MAA KE NAAM'- a plantation drive was organized by NSS on 31st July 2024. The idea was to plant a tree at home or around in the name of one's mother. Several students from different colleges – Tribal College for Nursing (TCN), MKI- Nursing, Pharmacy, Science, engineering, B.Ed, Homeopathy, Paramedical and Agriculture- participated in the event.



Blood Donation Camp organized at YBN University in collaboration with Samford Hospital, Ranchi. The Blood Donation camp was inaugurated by Pro-Chancellor Shri Ramjee Yadav. Several faculties and students donated blood making the event a success.



CAMPUS DRIVE BY PARAS HOSPITAL FOR NURSING STUDENTS, RANCHI



PHOTO GALLERY

NSS STUDENTS FROM YBNU HEADING TO PATNA FOR STATE LEVEL PRE-RD TRAINING AND OTHER EVENTS



पी.एन.आर. की स्थिति ट्रेनों के आगमन-प्रस्थान, सीट उपलब्धता, किराया आदि की त्वरित जानकारी

रांची जंक्शन पर आपका हार्दिक स्वागत

TRAIN NO
18624

EXPT. TIME
08:15

A.O.
08:15

PF NO
08:15

LPR
08:15

Entry

प्रवेश निषेध | No Entry

प्रवेश



श्री नरेंद्र मोदी
माननीय प्रधानमंत्री



डॉ मनसुख मांडविया
जनजातीय युवा कार्यक्रम और खेल मंत्री
एन.डी.ए. के अध्यक्ष



श्रीमती रक्षा निखिल खडसे
जनजातीय युवा कार्यक्रम और खेल मंत्री

भारत सरकार,
युवा कार्यक्रम और खेल मंत्रालय
Government of India,
Ministry of Youth Affairs and Sports

"स्वतंत्रता दिवस समारोह"

2024 के उपलक्ष्य में

विशेष अतिथियों से संवाद

भारत सरकार
युवा कार्यक्रम और खेल मंत्रालय
Government of India,
Ministry of Youth Affairs and Sports
"स्वतंत्रता दिवस समारोह"
2024 के उपलक्ष्य में
विशेष अतिथियों से संवाद
on
14th August, 2024
at
Akashwani Bhowan,
New Delhi

भारत सरकार
युवा कार्यक्रम और खेल मंत्रालय
Government of India,
Ministry of Youth Affairs and Sports
"स्वतंत्रता दिवस समारोह"
2024 के उपलक्ष्य में
विशेष अतिथियों से संवाद
on
14th August, 2024
at
Akashwani Bhowan,
New Delhi



TEACHERS DAY CELEBRATION AT VARIOUS CAMPUSES OF YBNU



YBNU ON DD NEWS- JHARKHAND



DD JHARKHAND LIVE



DD JHARKHAND LIVE



DD JHARKHAND LIVE

KARMA CELEBRATION AT VARIOUS CAMPUSES OF YBN



TWO DAY INTERNATIONAL SEMINAR AND CULTURAL PROGRAMME

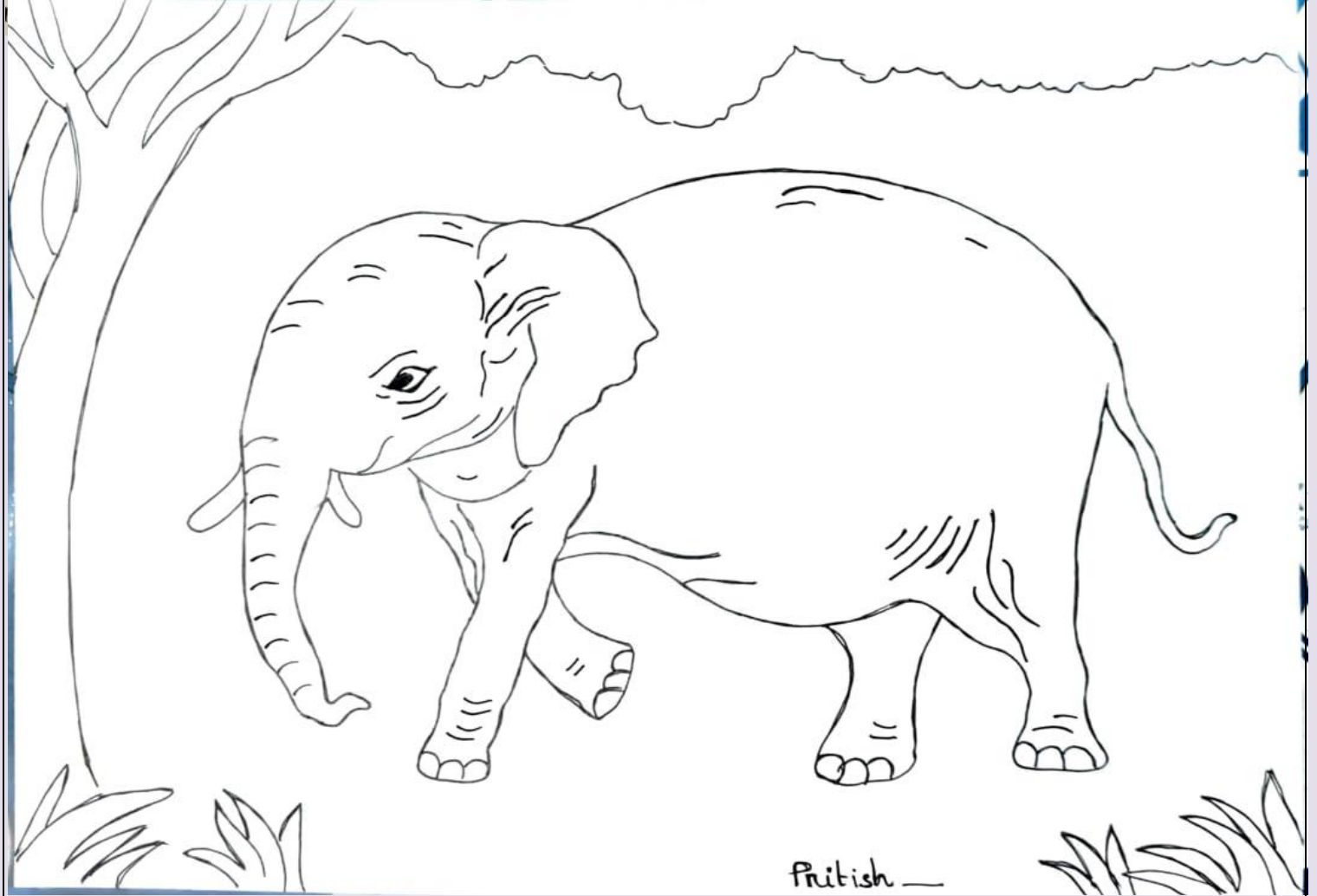


A WEEK LONG SKILL DEVELOPMENT WORKSHOP FOR STUDENTS



CLEANLINESS DRIVE BY NSS STUDENTS A RUN UP TO GANDHI JAYANTI





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Latest Syllabus | Learning with Experts | Eliminating the Fear of Joblessness | Internship and Assured Placement

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YBN UNIVERSITY RANCHI, JHARKHAND | **UGC** RECOGNIZED

SCHOOL OF EDUCATION

D.El.Ed.
Duration: 2 Years | Eligibility: 10+2

B.Ed.
Duration: 2 Years | Eligibility: Graduation

Adoption of latest educational trends and practices | Learn from experts with extensive teaching experience | Emphasis on interactive and student-centered learning | Workshops and seminars to enhance professional development

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YBN UNIVERSITY RANCHI, JHARKHAND | **UGC** RECOGNIZED

SCHOOL OF ENGINEERING

DIPLOMA
CSE, ECE, MECH, CIVIL, EE

BTECH | **MTECH**
CSE, ECE, IT, CIVIL, MECH, SE, AIML, EE | CSE, ECE, IT, CIVIL, MECH, AIML, EE

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YBN UNIVERSITY RANCHI, JHARKHAND | **UGC** RECOGNIZED

School of Computer Science and IT

BCA | **MCA**
Duration: 3 Years | Eligibility: 10+2 | Duration: 3 Years | Eligibility: BCA, BSC, IT / C++/Math or Equivalent

The BCA programs started in collaboration with Bangalore-based IT company Eimple Labs.

Latest Syllabus Guarantee | Guarantee of Learning with Industry Expert | Guarantee of Eliminating the Fear of Joblessness | Guarantee of Internship and Assured Placement

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YBN UNIVERSITY RANCHI, JHARKHAND | **UGC** RECOGNIZED

SCHOOL OF MANAGEMENT

BBA | **MBA**
Duration: 3 Years | Eligibility: 10+2 | Duration: 2 Years | Eligibility: Graduation

Qualified and experienced faculty from premium B. Schools (IMS/XLRI/XISS) with industry and teaching experience

Latest syllabus along with effective communication and polishing personality | Learning with Management expertise | Eliminating the Fear of Joblessness | Internship and Assured Placement

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SCHOOL OF PHYSIOTHERAPY

BPT | **MPT**
Duration: 4.5 years | Eligibility: 10+2 (PCB) | Duration: 2 years | Eligibility: Bachelor of Physiotherapy degree from a recognized university.

To provide best quality education and training | The faculty are also routinely engaged in assisting student's progress | Seminar, workshop by best in the industry | Internship and Assured Placement

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YBN UNIVERSITY RANCHI, JHARKHAND | **UGC** RECOGNIZED

SCHOOL OF SCIENCE

Zoology | Botany | Physics | Maths. | Chemistry | Biotechnology | Food and Nutrition

All courses offered: B.Sc. (Hons), M.Sc., Ph.D.

Academic Excellence | Innovative Research | Comprehensive Education | Community Engagement & Impact

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