

ISSN : 0022-3301

THE JOURNAL OF ORIENTAL RESEARCH MADRAS VOL. XCIII

THE JOURNAL OF
ORIENTAL RESEARCH
MADRAS

(Founded by Mm. Prof. S. Kuppaswami Sastri)



तमसो मा ज्योतिर्गमय

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
MADRAS - 600 004

2022

Price : Rs. 500
(India)

Foreign : \$30; £25

Sr. No	Name of Authors	Title of Research Papers	Pg. No
01	Dr. Amey Vinayak Kale.	Importance of Stress Management	01-03
02	Dr. Jyoti Ramchandra Lashkarri	NEP 2020 - And Changing Direction of Teacher Training	04-07
03	Dr. Vijaya Narayan Saindane	Role Of Translation in The World of Globalization	8-11
04	Korikana Appaji	M Councella Education: An Effective Teaching Method to Train the Mind to Think	12-16
05	Mangesh Pandit Baisane	Indian Agriculture GDP Growth Rate; Trend and Special Focus On 1990 to 27201	17-21
06	Dr. Jitin M. Joshi	The feminist themes in the selected poems in Songs of Soul and Soil	22-24
07	Rajvirendrasing Dalpatsing Rajput	Epidemics: Mughal Period in India	25-28
08	Dr. Sumita Kanwar	Globalization and the Consequent Dilemma of Identity Crisis – A Study of Jhumpa Lahiri's Story "Unaccustomed Earth	29-31
09	Dr. Vijayalaxmi Koppikar	Globalization and the Consequent Dilemma of Identity Crisis in the Novels of Anita Desai	32-35
10	Dr. Sanjay Mane	New Approach towards Evaluation in YCMOU B.Ed. Course	36-41
11	Anamika Kumari	A Comparative Study of Tax Distribution between Centre and State Government after Implementation of GST in India	42-45
12	Dr. Rajdhar Chaitram Bedse	Effectiveness About the Online Course	46-50
13	Dr. (Mrs) Raju Talrej	Understanding TPACK of Pre service Teachers	51-56
14	Prof. Pankaj M. Patel	Rebellion, thy Name is Modern Woman: A Study with Reference to Three Post-Colonial Women Writers	57-62
15	Dr. Jitendra Bhimrao Bagul	Innovative Practices in Teacher Education.	63-68

Innovative Practices in Teacher Education.

Dr. Jitendra Bhimrao Bagul

VVM's Arts and Commerce College, Akkalkuwa

Dist. Nandurbar.

Abstract:

Teacher education system is an important vehicle to improve the quality of school education. The revitalization and strengthening of the teacher education system is a powerful means for the upliftment of educational standards in the country. Into something new. It is an advancement of new ideas and practices in education and training. There has been seen a remarkable shift in the methods of education services over the years. Research and innovations play an imperative role in refining the quality of teachers training for all levels of teaching. Innovation in its modern meaning is "a new idea, creative thoughts, new imaginations in form of device or method".

Innovation is often also viewed as the application of better solutions that meet new requirements, unarticulated needs, or existing market needs. The opposite of innovation is stagnation. Innovation in education encourages teachers and students to explore, research and use all the tools to uncover something new. Thus, it is important for next-generation teachers to have a strong educational background, as it serves as the foundation to their understanding of learning processes, leadership, and best practices in the field of education.

Innovative Practices in Teacher Preparation and Graduate-Level Teacher Education Programs presents critical and relevant research on methods by which future educators in high-level courses are equipped and instructed in order to promote the best experience in academic scholarship.

Featuring discussion on a diverse assortment of topics, such as social justice for English language learners, field-based teacher education, and student satisfaction in graduate programs, this

publication is directed at academicians, students, and researchers seeking modern research on the approaches taken by instructors to qualify and engage future educators.

KEYWORDS: Innovation, teacher education, humanization, teacher education, Quality, Reflective Teaching **Introduction:**

Innovation means the ability to think beyond the boundaries and create something which is different from that which already exists. Without innovations, no progress is possible. No innovation or change can be implemented without teachers' awareness, involvement and commitment. Teachers have to be innovative and their grooming has to start from their training institutions. For having innovative teacher education, we have to reconstruct our educational system. In today's time, when there is

continuous radical shift in the way our education work, communicate and interact, it is crucial for teachers to remain attuned to the demand, trend and development in the society and upgrade their skill accordingly. "In education, student engagement refers to the degree of attention, curiosity, interest, optimism, and passion that students show when they are learning or being taught, which extends to the level of motivation they have to learn and progress in their education "Teachers will have to make final selections from many alternatives in the course of teaching. Therefore, it is vital for teachers to constantly reassess their alternatives. This can be done by presenting innovative ideas and practices in teacher education programmer. Since teachers are of fundamental importance in enlightening the quality of education; hence, the advancement of innovative practices in teacher education is of extreme importance. Teachers have to be innovative and their grooming has to start from their training institutions. Teachers themselves will make the final decisions from among many alternatives. Such judgments may be good or poor. Therefore, it is important for teachers to constantly reevaluate their decisions. This can be achieved through collaborative and reflective practices in teacher operative learning in teacher education can instill in future teachers the value of social interactions. The teacher's effectiveness can be enhanced with good leadership and appropriate teaching methodologies. No teacher education programmer can prepare teachers for all situations that they will encounter. Teachers themselves will have to make the final choices from among many alternatives. The purpose of teacher education is to prepare teachers who have professional competencies to lead the nation forward through their manifold roles.

Concept of Innovative Practices in Teacher Education:

"Innovation in education means allowing imagination to flourish and not be afraid to try new things. Sometimes these new things fail but it's awesome when they are a success. Innovations in teacher education include IT literacy, interactive teleconferencing etc. NPE (1986) stated "The existing system of teacher education needs to be overhauled or revamped." Unfortunately, the secondary teacher education institutions in India are stated to be largely not innovative.

To create an innovative, open, creative and trustworthy place for students to grow, take risks, and feel comfortable in their own patterns of learning, there are a few key actions teachers can take to create a more innovative and entrepreneurial classroom. One of them is the need of innovations in teacher education programmer. Innovativeness means the ability to think beyond the boundaries and create something which is different from that which already exists. Without innovations, no progress is possible. Teachers have to be innovative and their grooming has to start from their training institutions. The quality of a nation depends upon the quality of its citizens. The quality of the citizens depends upon the quality of education system and the quality of education depends upon the combined efforts planners, educationists and administration, however, the most significant factor is the quality of the teachers. It means excellent and efficient teachers can change the fate of the nation. In the course of introducing a themed issue of the journal on "Innovation in Teacher Education", we lay out an argument for re-examining the meaning of innovation in the field, shifting it away from the dominance of the economic and technological. some of the innovative ideas in teacher education;

1. Mindset.

A change in mindset, mood, and overall classroom vibe begins with the teacher. The teacher sets the tone of the class from the minute students walk into the building. If educators are excited about their subject matter, students will tend to follow. Educators must have passion for the subjects they're teaching.

2. Creative Teaching.

Take the help of tools to stimulate creativity. Include playful games or forms of visual exercises that will excite young minds and capture their interest.

This is a time-tested method to identify every young student's creative abilities and encourage creative contributions.

3. Team Teaching.

When teacher and students have to work under so many limitations, then the practice of "Team teaching or cooperative or collaborative teaching" is a good option. Team teaching or cooperative learning process is a team work where members support and rely on each other to complete an agreed-upon goal.

4. Self-Reflection

Self-reflection in the classroom is a way for educators to look back on their teaching strategies to discover how and why they were teaching in a certain way and how their students responded. With a profession as challenging as teaching, self-reflection can offer teachers a critical opportunity to see what worked and what failed in their classroom.

5. Audio & Video Tools.

Incorporate audio-visual materials to supplement textbooks during your sessions. These can be models, filmstrips, movies, pictures, infographics or other mind mapping and brain mapping tools. Such tools will help their imagination thrive and grow. These methods will not only develop their ability to listen but will also help them understand the concepts better.

6. "Real-World" Learning.

Infusing real-world experiences into your instructions will make teaching moments fresh, and enrich classroom learning.

Relating and demonstrating through real-life situations will make the material easy to understand and easy to learn. It will spark their interest and get the children excited and involved.

7. Brainstorm.

Make time for brainstorming sessions in your classrooms. These sessions are a great way to get the creative juices flowing. When you have multiple brains focusing on one single idea, you are sure to get numerous ideas and will also involve everyone into the discussion. These sessions will be a great platform for students to voice their thoughts without having to worry about right or wrong. Set some

ground rules before you start. You can go for simple brainstorming or group brainstorming or paired brainstorming.

8. Reflecting Teaching:

Reflection on one's own work is a key component of being a professional and is essential to teacher education. Teachers must examine their belief, assumptions and biases regarding teaching and learning and determine how those beliefs influence classroom practice. Reflection is a natural process that facilitates the development of future action from the contemplation of past and current behavior.

9. Ask Open-Ended Questions.

Open-ended questions are questions without textbook answers. When educators ask open-ended questions, there can be various answers and points of view. Student answers can lead to strong collaboration, exciting conversations, new ideas, as well as encourage leadership skills. This practice can also help students realize potential they never found within themselves. Through openended questions, they can also make connections to their own lives, within other stories, or to realworld events.

10. Create Flexible Learning Environments.

With various teaching methods, it's essential for teachers to consider how to use their classroom space. For example, when teachers can move furniture around the class with ease, they can find it is a crucial variable for improving student learning. As teaching has evolved, the classroom space must provide ways for students to work alone, interact with their peers, and provide areas of collaboration.

11. Blended-Learning and Teacher Education.

Blended learning describes an approach to learning where teachers use technology, usually in the form of Web-Based instruction, in concert with and as a supplement to live instruction, or perhaps utilize components of a learner-centered Web course with components that require significant instructor presence and guidance. The strength of a blended-learning approach is that it provides a means to ensure learners are supported and guided as they undertake independent learning tasks. Use of the Web in such settings provides many affordances for the teacher and students in the form of communication channels, information sources and management tools.

12. Soft Skills and Teacher Education.

Development of human capital is an important asset since it drives the development of a nation. Quality human capital comes from quality education process through carefully designed and wellplanned education system. Soft skills are personal attributes that enhance an individual's interactions, job performance and career prospects and hard skills which tend to be specific to a certain type of task or activity. Soft skills refer to personality traits, social gracefulness, and fluency in language, personal habits, friendliness and optimism that mark people to varying degrees.

13. Personality Matters: Create A Place For All Learners.

In Susan Cain's book, *Quiet: The Power of Introverts in a World That Can't Stop Talking*, one of the critical differences between introverts and extroverts is that extroverts tend to get their energy from social interaction and introverts gain energy from quiet spaces and a time to think and reflect alone. Therefore, when a classroom solely focuses on group work-which emphasizes whole group discussions, small groups working together, gathering peer feedback (all which require a great deal of social interaction), extroverts in the classroom can grow and gain energy, while introverted students can find themselves easily drained with a lack of motivation to participate.

14. Use Problem-Finding.

Instead of problem-solving, teachers can help students look at the world by finding gaps to fill using problem-finding. Problem-finding is equivalent to problem discovery. Teachers can use problemfinding as part of a more significant problem process as a whole that can include problemshaping and problem-solving all together. Problem-finding requires an intellectual and imaginative vision to seek out what might be missing or should be added to something important.

15. Teaching through role-playing.

is a great way to make children step out of their comfort zone and develop their interpersonal skills. This method comes in handy, especially when you are teaching literature, history or current events. The role playing approach will help a student understand how the academic material will be relevant to his everyday tasks. Role playing is most effective for students of almost any age group. You just need to customize depending on the age group. You can even use this method for teaching preschoolers. Just make sure you keep it simple enough to capture their limited attention span.

16. Stimulate A classroom environment.

A classroom environment that is well-decorated, fun, and engaging will help stimulate a student's mind and will help think and learn better. Such a creative and stimulating environment will help them explore and will encourage them to learn about the subject. Children, especially young ones cannot be expected to sit all day and learn. An environment that positively impacts the children is beneficial for you as well.

17. Let Students Take Risks And Fail.

Students need to see that adults in their lives try many things and repeatedly fail, but keep on trying. Students need to experience failure to learn.

When teachers provide real-world projects that give students problems to solve, they are offering a platform for students to learn from failure, step up again and again to eventually find success. When we don't let students fail, we are most likely holding back not only individual student growth, but we are also holding back the entire education system.

18. Consider A Flipped Classroom Model.

When teachers use a flipped classroom model, the traditional order of teaching and classroom events are reversed. Typically, students can view lecture materials, read text, or do research as their homework prior to coming into class. The time spent in class is reserved for activities that can include

peer-to-peer learning, group discussions, independent learning, as well as engaging discussions or collaborative work. And, according to the Flipped Learning Network, 71% of teachers who flipped their classes claimed an improvement in grades, while 80% reported improved student attitudes as a result. Also, 99% of teachers who flipped their classes stated they would flip their classes again the following year. 19. Use The Design-Thinking Process.

The design thinking process is a set of structured strategies that identify challenges, gather information, generate potential solutions, refine ideas, and test solutions.

There are five phases to the process: discovery, interpretation, ideation, experimentation, and evolution. All of these strategies are ways to form innovation and inspire creativity in the classroom. Teachers can start with one new project to see how things go with their students while revising, learning and building repeatedly.

20. Welcome New Ideas.

An open-minded attitude can help you in innovating new teaching methods. Though you might claim to be open-minded, its human nature to resist change. Evaluate yourself and ensure you try out new ideas in the classroom. You can share your views and learn more from others when you have school clubs or groups.

Problems of Raising the Standard of Teacher Education .

One of them is the need of innovations in teacher education programme. Innovativeness means the ability to think beyond the boundaries and create something which is different from that which already exists. Without innovations, no progress is possible. Teachers have to be innovative and their grooming has to start from their training institutions. Innovations in teacher education include IT literacy, interactive teleconferencing etc. Very many factors are included in the standard of teacher education at any level-its aims, its curriculum, its institutions, the teacher working in the institutions and the product of the teacher education institutions. The most important factor of all these is the product. This is the real touchstone of the standard of teacher education. Whereas the reality at present is that the product of teacher education at any level is not up to the mark. The teachers coming out of these institutions possess neither insight nor attitude towards education and teaching, nor the skill of training in activities. Lack of honesty and of devotion to duty has become an endemic disease of the country, and if it is found among the teachers, coming out of these institutions, then it is not they but the entire society and the controlling agency is to be blamed.

Conclusion.

To meet the challenges of the new millennium, teacher education in India needs a tremendous change. The teacher educators need intensive training in various aspects related to new innovations. The above stated problems are challenging and strategies to overcome these problems are the need of the hour. Innovation is to take of research based knowledge and education the two sides of the same coin and their integration within single policy framework is necessary to achieve the culture of innovation which will energise and sustains the knowledge economy. Teacher education in India is

at a new stake in view of the new policies laid down and the globalization processes. Indian Teacher education needs to orient itself to the new challenges and enable its pupil to compete level. It is not essential that each innovation is organized and created; it could be basic, unstructured, informal method accepted by the teacher for the sake of significant learning of the students. Hence, attention should be given to such innovative methods and new ideologies and should be incorporated in teacher development programmes. **References:**

- Alexander, R. 2015. "Teaching and Learning for All? the Quality Imperative Revisited." *International Journal of Educational Development* 40: 250–258. doi:10.1016/j.ijedudev.2014.11.012. [Crossref], [Web of Science ®], [Google Scholar]
- Au, W., A. Brown, and D. Calderón. 2016. *Reclaiming the Multicultural Roots of U.S. Curriculum: Communities of Color and Official Knowledge in Education*. New York, NY: Teachers College Press. [Google Scholar]
- Berliner, D. 1984. "Contemporary Teacher Education: Timidity, Lack of Vision, and Ignorance." Paper presented for the American Academy of Education, Washington, DC, November. [Google Scholar]
- Berliner, D. C., and G. V. Glass. 2014. *Myths & Lies that Threaten America's Public Schools: The Real Crisis in Education*. New York: Teachers College Press. [Google Scholar]
- Biesta, G. 2012. "Giving Teaching Back to Education: Responding to the Disappearance of the Teacher." *Phenomenology & Practice* 6 (2): 35–49. [Crossref], [Google Scholar]
- Padmanabhan Jubilee, Rao Manjula P. (2011). Constructivist Approach and Problem Solving Ability in Science. *Journal of Community Guidance and Research*; 28(1): pp. 5670.
- 5. Rahi Puneet (2012). *Innovations in Teaching-Learning*. Edutracks; 11: p. 11.
- 6. Rao Ravi Ranga, Rao Digumarti Bhaskara (2014). *Methods of Teacher Training*. Discovery Publishing House, New Delhi, 2014.
- 7. Innovative Practices in Teacher Education, http://www.mu.ac.in/myweb_test/MA%20Teacher%20Education/Chapter8A%20&%208B.pdf.
- 8. Innovation and Initiatives in Teacher Education in Asia and the Pacific region, http://www.unesco.org/education/pdf/412_35a.pdf.

ISSN : 0022-3301

THE JOURNAL OF
ORIENTAL RESEARCH
MADRAS

(Founded by Mm. Prof. S. Kuppuswami Sastri)



2022

Vol. XCII

तमसो मा ज्योतिर्गमय

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
MADRAS - 600 004

2022

UGC-CARD No. 111

Price : Rs. 500
(India)

Foreign : \$30; £25

THE JOURNAL OF ORIENTAL RESEARCH MADRAS VOL. XCII

© Copyright, K.S.R. Institute

ADVISORY BOARD

Dr. R. Krishnamurthy Sastrigal
Former Principal, Madras Sanskrit College
Chennai.

Dr. E.R. Rama Bai
Formal Prof. & Head, Dept. of Sanskrit
University of Madras, Chennai

Dr. R. Thiagarajan
Former Prof. & Head .. Dept. of Sanskrit
Presidency College, Chennai.

Dr. K. Srinivasan
Former Prof. & Head .. Dept. of Sanskrit
R.K.M.Vivekananda College , Chennai .

Prof. R. Parthasarathy
Emeritus Prof., Puranic Studies
The K.S.R. Institute, Chennai

Dr. S. Padmanabhan
Former Prof. & Head . , Dept. of Sanskrit
University of Madras , Chennai

EDITORIAL BOARD

Dr. V. Kameswari (Editor in chief)
Director.
The K.S.R. Institute, Chennai.

Dr. K. S. Balasubramanian
Deputy Director
The K.S.R. Institute, Chennai.

Dr. T. V. Vasudeva
Deputy Director
The K.S.R. Institute, Chennai.

Dr. V. Yamuna Devi
Asst. Professor.
The K.S.R. Institute, Chennai

**Note: The responsibility for the facts stated, opinions expressed or conclusions reached , is
entirely that of the authors of the articles**

Published by : The Secretary, The Kuppaswami Sastri Research Institute
No.84 , Thiru . Vi KaRoad, Mylapore, Chennai - 600 004

Web Site : www.ksri.in; www.ksri.co.in

Printed at : Sri Harish Printers, Chennai - 600 028

31	Salman khan umar khan pathan	Perspective of Human Rights in "The God of Small Things"	152-154
32	Dr.Dinesh.B. Kolte	Tryst with Tyranny of Women's Rights in Religious Institutions Women's rights in religious institutions	155-160
33	Dr. Jaskaran Singh Waraich & Harmanpreet Singh	An Analysis of the Rohingya Migration Crisis	161-166
34	Miss.Rupali Jaware (Research Scholar)	Behind The Veils: Baul Songs and Feminine Identities in Select Films Shamali Gupta	167-172
35	Dr. Dinesh B.Kolte	Deportation of Rohingya Refugees by India Vis-a Vis Principles of International law	173-182
36	Dr. Jitendra Bhimrao Bagul	Rights to children in Indian English Literature	183-190
37	Dr. M. K. Nannaware	The Role of Human Rights and Governance from a Humanitarian Perspective	191-194
38	Dr.Bhalerao .S.K.	A Comparative Study of fundamental Rights of Indian Constitution & Universal Declaration of Human Right	195-201
39	Dr. Patil Angad Narasgonda	Mahatma Gandhi's thoughts on women's emancipation	202-206
40	Dr. Leena Sunil Modi	Higher Education in Commerce is aligned with Employability Skills: A myth or a reality	207-214
41	Pallavi DilipraoNasare & Mahendra Gulabrao Thakare	Assessment of Enviro- Social Impacts around Coal Fired Thermal Power Station in India	215-226
42	Dr. Pankajkumar S. Nannavare & Dr. Ujwala Pankaj Nannavare	A study of Human Rights Education effect on the self-esteem of Teacher Training College Students in Chalisgaon Taluka	227-232

Rights to Children in India English Literature

Dr. Jitendra Bhimrao Bagul

Department of English

VVM's Arts and Commerce College, Akkalkuwa

E.Mail. Jay24280@rediffmail.com

The paper is an attempt to find the remedies on rights to children with help of Indian English literature. "Peace all over the World can be established not on gun powder but on pure justice" Mahatma Gandhi is the greatest apostle of peace the world has seen after Buddha and Christ. He is widely recognized as one of the twentieth century's greatest political and spiritual leaders. Gandhiji is known as the apostle of non-violence and peace. Gandhian concepts on Satyagraha, Education, Unity, Truth etc relate to human rights and responsibilities Human rights are rights that a person can enjoy for being born as a human being. Rene Cassin, the principal drafter of the Universal Declaration of Human Rights has rightly defined that "the science of human rights as a particular branch of social science- the object of which is to study human relations in the light of human dignity while determining those rights and faculties which are necessary as a whole for the full development of each human being's personality." Almost all the countries of the world adhere to the principle declarations of the Universal Declaration of Human Rights in maintaining equality of rights, dignity, peace and brotherhood in peoples.

Key Words: Child labour, psychosomatic, Deteriorating

Introduction:

India has always played an important role in the formation of the Universal Declaration of Human rights. The Constitution of India very well reflects the key principles of the Universal Declaration of Human rights and allows sufficient free play of rights and liberties to its citizen. .

A literary genre directly or indirectly focuses on human rights. The concept of human rights is as old as literature. Literature has substantially contributed to the protection of human rights. Literature can inspire us to change our world and give us the comfort, hope, passion and strength that we need in order to fight to create a better future for us. Literature has always spoken about human rights through texts written against the formerly established hierarchies, and later with post-colonial, feminist etc. writing and studies. It is said that literature is the mirror of life and the writers very tenderly catches the subjects of human agony. The poets, novelists, dramatists and essay writers became the voice of sufferer and help them to seek justice

Fiction is the key genre which creates strength among the readers and inspired him to raise voice against injustice. Fiction is perhaps the most closely related to social and political reality and the most useful in advocating human rights . As Rockwell says,

"the patterned connection between society and fiction is so discernible and so reliable that literature ought to be added to the regular tools of social investigation"

This is exactly what all fictions strive to attain, no matter what the theme or technique of a literary writing may be and this is why, I feel that fiction thus directly or indirectly, promote values of human rights and Indian English novelists were inspired and influenced by the great national heroes like M. K Gandhi, Rajaram Mohan Roy, Dr. B.R. Ambedkar name and so. The novelists of Indian writing in

English thus, are keenly aware of various happenings of society. They never miss to react against the denial and deprivation of human rights and civil liberties such as inequality, exploitation, discrimination, untouchability and rights of children. The novels of Indian writing in English presents socio-political situation of society and some of the novelist may, therefore, be regarded as the "human rights activist behind mask" for their presentation in the course of expression of creative urge. Whatever goals the writings aim at, may it be history, anti-colonial, postcolonial, modern, post-modern, feminist etc. purposes, what comes up once and again is the story of Indian man and woman stressed or glorified against all odds and oddities. Indian literature is one of the oldest literary representations that highlight the demography and culture of the country. It is interesting to note that Indian culture has never taken the individual and society as antagonistic to each other. The novelists of Indian writing in English are keenly aware of the fundamental *awdties incongruities* which life and world are confronting us in day-to-day life.

The heroes of R.K. Narayan present the ironies of life and the heroines expose the deprivation of common housewives who are denied equal rights in their day-to-day life. Mulk Raj Anand is a great humanist, and his prime concern is human predicament. Manohar Malgoankar presents a pathetic life of the labourers of tea-plantation of Assam. Kamla Markandeya highlights pitiable conditions of peasants of India. Anita Desai shows the denial of social justice to women. Khuswant Singh and Salman Rushdie draw attention towards sexual abuse of children. Thus, literature carries the human experience which reaches the heart of those who have been treated improperly by denial of basic human rights.

Rights of Children in Indian Constitution:

Indian constitution has bestowed different kinds of rights on children such as

- The Right to and Identity (Article 7 AND 8) Children are entitled to a name, legally registered with the government, and a nationality.
- Further, they must have the right to an identity, in the form of a public record. This ensures national support, as well as access to social services.
- The Right to Health (Article 23 AND 24), Medical care, nutrition, protection from harmful habits (including drugs) and safe working environments are covered under the right to health.
- The Right to Education (Article 28), Right to free primary education is critical for helping children develop discipline, this includes freedom from violence, abuse or neglect.
- The Right to a Family Life (Articles 8, 9, 10, 16, 20, 22 and 40), Children who do not have access to a family life, have a right to special care and must be looked after properly, by people who respect their ethnic group, religion, culture, and language.
- The Right to be protected from violence (Article 19 and 34), Protection from violence extends even to family members, and children must not suffer ill-treatment or sexual or physical violence.
- The Right to an opinion (Article 12 and 13), All children deserve the right to voice their opinions, free of criticism or contempt.
- The Right to be protected from exploitation (Articles 19, 32, 34, 36 and 39) As exploitation is usually achieved through violent means, protection from abuse, negligence and violence by parents, even if it is justified as an instrument of achieving discipline at home.

Children must have similar rights that of an adult only that they are meant to be more protected because of their *Verne-ability* of the age and tenderness. According to the Child Rights Convention:

The child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding. The child should be fully prepared to live an individual life in society... in the spirit of peace, dignity, tolerance, freedom, equality, and solidarity.

The poverty-stricken:

The poverty-stricken existence of the children marked by *skenity* of basic needs and the abundance of malnutrition, ill-health, and lack of identity. It is not only the need for the bare necessities, but also the lack of their socio-psychological security that leads the protagonists to the *abis* of poverty-stricken existence. For the low class Dalit's the problem of untouchability adds to this problem giving it a very bad shape. From Mulk Raj Anand's *Untouchable* to Arundhati Roy's *The God of Small Things* very little has changed if the poverty-stricken state of the people is compared. Though the word poverty seems to affect the adult world, yet it is pathetic to note that poverty is unavoidable in children as they are very much a part of the poverty affected community. Children are ruthlessly denied of their rights because of their parents' inability to get them proper food, clothes, shelter, education and even the dignity of a child that is due on them for being born as human beings. If we analyse gravely, we can easily find that all problems in the novels converge to one major socio-economic problem and that is poverty. Poverty has taken away their land, freedom, has forced them to work as bonded labourers and become prostitutes; it denies them voice and gives rise to negative feelings like anguish, hatred, revenge and fear. They grow up crippled and their personalities are not exposed. Poverty, on the whole, hinders in their physical and psychological growth which in turn ruins their hopes for better future. Bakha and his friends in *Untouchable*, and Omprakash and his friends in *Joothan: A Dalit's Life* are representatives of Dalit children who not only are deprived of love, affection, right to proper education, playfulness and care but are heaped with curses, insults, and hatred from the world they live in. Their lives are burdened with the burden of caste that they have inherited from their forefathers and would have to carry on till death.

In *Untouchable*, Anand very well depicts the hardships of a boy, Bakha, from morning till evening, who becomes tired and frustrated with life because of the maltreatment he receives out of the rich, for whom he and his parents serve for a meager meal. Though Bakha has reached just eighteen yet we see in him all the qualities of a child. His utter desire to grow up like an adult 'Sahib' brings him in the category of a child. In fact, his reaching of the adult age is very much a contrast and confusion of his own self as the world demands from him more than what he can think and do. Anand purposely sketches his age as eighteen years to build in the confusion and contradiction of his outlook even more. Here, Bakha is considered as an Andalusians and is studied in the light of children's rights.

Both Valmiki and Anand bring out the picture of the locale of their protagonists and their state of living in their works. This directly highlights their living condition, proving that the foremost basic right to a proper living condition is violated because of their caste. Bakha of *Untouchable* and Om of *Joothan: A Dalit's Life* are sons of low cast sweepers; so their houses are strained away from the main stream of life. In *Untouchable* The untouchable peoples have typically not been accorded the

same rights as higher castes; and are not able to use different temples and public facilities for their comforts. People in 'Untouchable' live in mud-walled cottages huddled in a colony who are the scavengers, the leather workers, the washer men the barbers, the grass-cutters, the sweepers and other outcasts. Anand describes the condition of people in this way:

The outcast's colony was a group of mud-walled houses that clustered together in two rows...outside their town and cantonment boundaries and separate from them. There lived the scavengers, the leather workers, the washermen, the barbers, the water carriers, the grass cutters and other outcasts from the Hindu society.

Anand's untouchable characters spend very pitiable time and only share the agonies with the readers. Their plight is very much depressing, and they have to depend on the mercy of high caste Hindus for the fulfillment of the basic needs like water and food. Bakha who oversaw cleaning public toilet, experiences physical and mental anguish on the way to town and while sweeping roads and cleaning toilets. He observes that "men came one after another, towards the latrines. Most of them were Hindus". He feels thirsty and does not get water. He feels humiliation as the cigarette-seller and sweet-seller give him cigarette and jalebi without touching him though they do not feel hitch in taking his money

In *Joothan: A Dalit's Life*, Omprakash Valmiki was born into the Chuhra caste (Which is popularly known as Bhangi in Maharashtra), whose awing job it was to sweep the roads, clean the cattle barns, get shit off the floor, dispose off dead animals, work the fields during harvests, and perform other physical labor for upper-caste people, including the Tyagi Brahmins. The Tyagis didn't address them by name, only called out, 'Oe Chuhre' or 'Abey Chuhre.' It was alright to touch cows and stray dogs but touching a Chuhra inflicted instant 'pollution' on the Tyagis. During his boyhood, his entire family worked hard, yet they 'didn't manage to get two decent meals a day,' not the least because they often didn't get paid for their labor and instead 'got swan at and abused.

The society and even teachers were not allowed him to get education. His father had admitted him into a primary school. When the boy finally got in, he was not allowed to sit on the benches but on the floor, away from the upper-caste boys, at the back by the door, from where he couldn't see the blackboard well. Other boys beat him casually, turning him into a cowering **introverted** kid. Even the teachers looked for excuses to punish him, he writes:

I picked up the three-day-old broom [now only a cluster of] thin sticks. Tears were falling from my eyes. I started to sweep the compound while my tears fell. From the doors and windows of the schoolrooms, the eyes of the teachers and the boys saw this spectacle. Each pore of my body was submerged in an abyss of anguish".

As it turned out, his father was passing by that day and saw him sweeping the grounds. Sobbing and overcome by hiccups, the boy told him the story. Father snatched the broom and with eyes blazing, began to scream, 'Who is that teacher, that *progeny* of Dronacharya, who forces my son to sweep?' All the teachers stepped out, including the headmaster, who called his father names and roared back, 'Take him away from here ... The Chuhra wants him educated ... Go, go ... Otherwise I will have your bones broken.' On his way out, his father declared in a loud voice, 'I am leaving now ... but this Chuhre ka will study right here ... In this school. And not just him, but there will be more coming after him.' His father's courage and fortitude left a deep and decisive mark on the boy's personality and the result we have been seeing that he is acclaimed as worldwide.

In Intermediate School once Om had to get his Scout Uniform ironed. When he had approached the laundry man he said,

'We don't wash the clothes of the Chuhra Chamars. Nor do we iron them. If we iron your clothes then the Tagas won't get their clothes washed by us. We will lose our roti.' ...His reply crushed me. I came back without a word. My heart was heavy. I had lost faith in God. One can somehow get past poverty and deprivation, but it is impossible to get past caste.

It is a traumatic realization that how the system of caste has torn in the unity between people. The dhobis who are also considered as low in caste, but higher than the sweepers, also reject ironing Om's clothes not because they are lower in caste than the dhobis, but because serving the lower would deprive any business from the rich, which is the major source of income for the poor. The irony of caste domination is such interrelated and relative at every section of life that it has created a divide, handicapped the usual values of brotherhood between human beings and paralyzed the social system. It is ironic that one has to respect the caste divide to save his job and family from starvation.

Paraja is one of the milestone novels on human rights. The novel deals with the life of the Parajas, a tribe in the Koraput District of Orissa.

The protagonist of the novel is Sukru Jani, a widower who has two sons - Mandia and Tikra, and two daughters - Jili and Bili. Life is not a bed of roses for this simple man, as he has to work hard to make both ends meet. Sukru's girls suffer from poverty. We find how Jili and Bili *strive* to exist through grinding poverty.

As Jili stared at her empty stores of grain, a hundred forgotten incidents came back to her - little insults and humiliations from those who had been her friends, and neglect and indifference. She was filled with a sense of shame.

They live a life of not only poverty but also of exploitation and abuse. Jili and Bili too face the brunt of a harsh life. We must keep in mind the fact that life is no longer beautiful for the young girls.

In such conditions it is hard to talk about any rights, may it be for children or adults. But children who are intended to be kept out of the life's scholar, is forced to experience all the bitter blows of life from the very morning each day until night when they are agonized and frustrated and are forced to question certain fundamental questions like why they cannot get a square meal when they are working so hard, or why are they called untouchables or why they are so poor despite their toils?

Deteriorating health and increasing Malnutrition:

Another major problem very much attached to their living conditions is the factor of Deteriorating health and increasing malnutrition in these slums because of lack of adequate nutrition and money to buy food for the entire family. Deaths of children in these slums are very common and we see how the doctors refuse treatment either because they are unable to pay a price for the treatment or they are hesitant to serve the low-caste.

Their Deteriorating health is hugely caused by malnutrition, ignorance and lack of proper medical facilities in the villages. The doctors and Vaidis try to stay away from the poor as they cannot pay proper prices for the treatment and above all they avoid treating or entering the low caste people places as they are overweight with caste prejudices. Both *Untouchable* and *Joothan: A Dalit's Life* describe the plight of the helpless patient when taken to the doctor. The negligence on the part of the society for not providing health care to the poor children is a huge violation of human rights that is

left unregarded by the contemporary administration and mind set of the elite. It is not only a violation of fundamental right but also of the fundamental needs of having food and health facilities.

Valmiki describes one such incident, among the most powerful in the text. His community looked forward to marriage feasts in the village when they would gather outside with big baskets. After the guests had eaten, 'the dirty leaf plates, were put in the Chuhras' baskets, which they took home, to save the joothan sticking to them.' At the end of one such marriage feast, Valmiki's mother requested the Brahmin host for additional food for her children, only to be humiliated and told to mind her place, be satisfied with what she already had collected, and to get going. Valmiki writes:

That night the Mother Goddess Durga entered my mother's eyes. It was the first time I saw my mother so angry. She emptied the basket right there. She said to Sukhdev Singh, 'Pick it up and put it inside your house. Feed it to the baratis tomorrow morning.' She gathered me and my sister and left like an arrow. Sukhdev Singh had pounced on her to hit her, but my mother had confronted him like a lioness. Without being afraid.

This is how the poor people were even neglected of eaten food as well. It's lead to heath problem among the children.

Issues of Child Labour:

In Paraja, we see the free play of child labour and witness the terrific results in the end. Not only are Tikra, Mandia, Jili and Bili away from their healthy childhood, they are unaware of the feeling of pampered love and enjoyment as a child. Poverty makes them matured from their infancy and they know that they should not ask for a bellyful or nag for any ever-desired object.

Another great example on child labour is of Anita Desai's *The Village by the Sea*. Desai brings forth the issues of the violation of child rights and points out the free play of child labour even in big cities like Bombay.

Desai's portrayal of the plight of children is life-like but fantastic. It is very distinct in Desai's portrayal that the elders in Thul are aware of the necessity of education in children. That is why we see that the children go to school eagerly and cherish love for education, but it is poverty that keeps them from going to school. Hari is forced to think like an adult for his family's livelihood and Lila like a matured woman is worried about the future of her family. Desai brings this very contention in little day to day activities of the children. As Hari returns frustrated to his hut empty handed unable to get any fish or vegetable for food, he sees his sisters Bela and Kamal skipping and playing with square pebbles. It is very astonishing to learn that in between their games they think of their scarcity and responsibility. The girls seeing Hari empty handed mocks him for not bringing anything. Hari accuses them of soiling their skirts in the mud. It is in their conversation that we realise that Lila had become the mother surrogate for them. "Lila will wash it." Even though they realise that the work pressure of Lila was in excess and detergent is expensive, yet they try to keep to the fact that it's everybody's responsibility and Lila being a mother-like will do the most. As Hari is accused of not bringing anything, Hari retorts saying, "You took home some molluscs, didn't you?"

There are two things to be noted in this small conversation between the siblings. First, the children are conscious of their work while playing, which is a gross child right violation as children could have the free mind and time to play and leisure. And second, we see Hari's inability or frustration that he wants to make up with the issue that Bela had taken some mollusk at home for a meal. Here we see each other inexpressibly expressing two ideas- one, that they are a unit to keep up

the family and second, all are noting each other's strife to keep up though everyone at heart wants to lead a life of a child, laughing, playing, imagining, and not working hard to get some petty material for food after being abused and frustrated. We are also pained to see them feasting on some molluscs which are not considered as comfortable in the food list.

Karukku being a vivid documentation of the Tamil Dalit Christian society in South India also portrays poverty and child labour in children. Bama describes the hardships of the Dalit Christian men, women and children throughout the day only to earn a square meal a day. Especially children need a commendable attention in this section as we find how inhumane they are worked out only for fulfilling their own hunger. When they are babies, they are tied at the back of their mother and are carried to work where they do not get food on time, a proper place to sit or play. As soon as the children grow up to be ten or twelve years of age they would go and find some way of making money.

"Until that time, they'd go about carrying their younger siblings on their hips. They'd even gather a few twigs and sticks and learn to boil a little gruel. It was always the girl children who had to look after all the chores at home...."

Bama criticizes the situation that,

In the face of such poverty, the girl children cannot see the sense of schooling, and stay at home, collecting firewood, looking after the house, caring for the babies, and doing household chores...."

Here Bama consciously or unconsciously while describing her childhood and other children do not forget to notice the differentiation of boundaries of work allotted to a boy child and a girl child. A girl has to do the household chores confined in the boundary of the house whereas the boys were free to go out places with sheep and cattle which were comparatively easier than the household chores. She sums in the end and rationalizes with the practical but bitter truth that a girl child is marginalised heavily and has to sacrifice her childhood more than a boy stuck in the kitchen and agricultural works. Such is the effect of poverty, illiteracy, lack of health care and lack of care for the humanity. In this way the Indian novelists have very aptly depicted the concept of human rights and its impotence in their works.

Conclusion:

It is we people; it is the duty of every citizen to rise the occasion. This can be brought up by only through general awakening which make everyone understand the eternal values of life and dignity of an individual irrespective of religion, casts, class, sex, sect language and rich and poor. With heartfelt thanks to Dr. B. R Ambedkar with his great efforts we got the right of expression and speech the champion of human rights. He said 'My final words of advice to you are educate, agitate and organize; have faith in yourself'

Work Cited:

- Desai, Anita. *The Village by the Sea*. London: Penguin Books Pvt. Ltd, 1985. Print.
 Devi, Mahashweta. *The Glory of Sri Sri Ganesh*. Trans. Ipshita Chanda. Calcutta: Seagull Books, 2003. Print.
 Ghosh, Amitav. *The Hungry Tide*. U.S.A.: Houghton Mifflin, 2005. Print.
 Kapadia, Kundalika. *Seven Steps in the Sky*. Ahmedabad: Navbharat, 1984. Print.
 Mohanty, Gopinath. Paraja. Trans. Bikram. K. Das. New Delhi: Oxford University

- Press, 1987. Print.
- Roy, Arundhati. *The God of Small Things*. USA: Random House Publishers, 1997. Print
- Valmiki, Omprakash. Joothan. Trans. Arun Prabha Mukherjee. Kolkata: Samya, 2003. Print. Purohit, B.R. and Sandeep Joshi. *Social Justice in India*. Jaipur: Rawat Publication, 2003. Print.
- Raphael, D.D. *Political Theory and Rights of Man*. 1967, Mc. Millan, London,
- Mandavkar, Pavan. *Indian Dalit Literature: Quest for Identity to Social Equality* (September 2, 2014). GIAP Journals, Humanities & Social Sciences Reviews. Vol 3 (2), April 2015, pg 60-69, Available at SSRN: <https://ssrn.com/abstract=3406446> or <http://dx.doi.org/10.2139/ssrn.3406446>
- Merriam- Webster. *ENCYCLOPEDIA BRITANNICA*. 17/11/2015. Web.
- Mukherjee, Arun Prabha. Introduction. *Joothan : An Untouchable' s Life*, By Omprakash Valmiki. New York: Columbia UP, 2003, Print.,