From the Vice Chancellor's Desk

I extend my warm greetings and best wishes to all staff members and learners of CDSER, under the aegis of SoE, NSOU for bringing up the 1st volume of Newsletter.

In this connection, I will prefer to remind my young colleagues that life offers infinite possibilities before us. To whichever possibility we finally decide to hand upon, we must try to excel there. And mind that excellence does not only mean fulfilment of personal and academic ambitions, it also means recognition of social priorities in the context of the socio-economic realities and acting upon it as best as one could and in whatever area one did finally hit upon. I believe this newsletter will enhance the institutional capacity and efficiency of SoE to uphold academic values.

From the Director's (SoE & Coordinator, CDSER) Desk

It gives us immense pleasure to bring before you the Newsletter of CDSER, under the aegis of SoE, NSOU. We are particularly grateful to our Hon'ble V.C for sparing some of his valuable time and advice to guide us in shaping our dreams and transacting it into this volume. This year we have made a modest beginning and it will continue with new panoramas and new endeavours. It is indeed a matter of great pride that this innovative Centre is a harbinger of all extended academic activities which will find its reflection in this Newsletter.

From the Editor's Desk

We feel proud to present to you all the first issue of our Newsletter. With only 2 years left for Netaji Subhas Open University (NSOU) to complete a 25 years of glorious existence and emergence of School of Education (SOE) in 2013 and Centre for Disability Studies and Educational Research (CDSER) in 2018, we felt it to be the high time to start building up SOE/ CDSER fraternity with all those, who are or were associated with this centre either as students or teachers.

A gale-force wind of change is sweeping across the country in our education system with rapid remaking of technological and sociological environment and a full baked Draft New Education Policy-2019, just emerged. In this backdrop, we want this fraternity to grow and consolidate through participation, exchange of views and sharing of information in the pages of Newsletter. We are hopeful to provide our present and former students and teachers with that scope and space where they can communicate and interact with each other.

We invite our students and teachers to contribute to this Newsletter. Contributions should cover the themes and issues, views and visions on emerging concerns in Indian education and its related societal context, and the issues that frequently disturb the teacher-student community or prick their conscience. The idiom of expression shall be simple, jargon free and intelligible. Information column on career making, a news column covering news and various activities of CDSER, School of Education and a column namely "I strongly feel about" for students and teachers, shall appear in this Newsletter. The Newsletter shall invite the guest authors to contribute on specific subjects and shall try to cover from the next issue onwards full text of one or two best special lectures of Inclusive Education course and include interview with ex-students of the school, who have achieved recognition of any kind in any field of life as well.

'The Newsletter shall sincerely try to be the voice of School/ CDSER and its members through quotes and critical essays, debates and discussions. It shall modestly try to instill essence of values, essence of commitments and purpose into our young minds in conformity with the geography, history, tradition and culture of our great country. It shall, in a very humble way, try to contribute to the process of changing the world, where greed has poisoned human souls to a world where no one shall fire at the rainbow, where all men, women and children shall work under the sunshine singing the song–

"Sunshine on my shoulder makes me happy
Sunshine in my eyes can make me cry
Sunshine on the water looks so lovely
Sunshine almost all way, it makes me high"

- John Denver.

OUR TRIBUTE TO ....

Ishwar Chandra Vidyasagar

"He has genius and wisdom of an ancient sage, the energy of an English man and the heart of a Bengali mother."
– Michael Madhusudan Dutta

Abhijit Banerjee

Prof. Abhijit Banerjee, a Development Economist who restored an ethical dimension to the discussion on the experimental approach to alleviating global poverty on being awarded the Nobel Memorial Prize in Economic Science,2019 with Professor Michael Kremer and Professor Ester Duflo.

Abiy Ahmed

The Nobel peace prize winner Ethiopian Prime Minister Abiy Ahmed for his tremendous contribution to bring an audacious peace and democracy in Central Africa.

CONTRIBUTIONS

DEMOCRACY SECULARISM AND EDUCATION

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PRELUDE

India became an independent country in 1947 and its Constitution was adopted in 26th November 1949. In the Preamble of the Constitution it wrote:

"WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation; …"

So our Constitution is based on four pillars: **SOVEREIGNITY, SOCIALISM, SECULARISM** and **DEMOCRACY.**

INDIAN CONSTITUTION AND EDUCATION

The constitution of India provides the following articles with respect education in the country:

Article 45, 21A, 15(1,3), 46, 25, 28(1,2,3), 29, 30, 350A, 351, 239 and 51A

DEMOCRACY AND EDUCATION

It is an accepted fact that education and democracy has a strong and inherent relationship. In a democratic society education can develop freely and an all round development of individual and society is possible. In a democratic society values like liberty, equality, fraternity, justice, dignity of individual, co-operation, sharing of responsibility etc. are applied to education to make it more effective, meaningful, relevant and useful.

India is a democratic country so it values all the properties of a democratic society. According to John Dewey, *"A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experiences".* Radhakrishnan commission (1948-49) said, *"Education is the great instrument of social*

emancipation, by which democracy establishes, maintains and protects the spirit of equality among its members".

SECULARISM AND EDUCATION

Secularism:

The word secularism was first used in the 19th century by George Jacob Holyoake. He derived it from the Latin word "saeculum" meaning "this present age". Secularism can be defined as, *"a system of doctrines and practices that rejects any form of religious faith and worship"*. The word secularism was incorporated in the preamble with the 42nd constitutional amendment in 1976. Dr. B.R. Ambedkar, the principal architect of our constitution explains secularism as*, "secular states does not mean that it shall not take into consideration the religious sentiments of the people. All that secular state means is that the parliament shall not be competent to impose any particular religion upon the rest of the people. This is the only limitation that the constitution recognizes. (Parliamentary Debates 1951, Vol 3rd, part 2nd). ."*

Constitutional provisions of secular education:

1. Article 28(1) states that no religious instructions shall be provided in any educational institutions wholly maintained out of state funds.
2. No persons attending any educational institutions recognized by the state or receiving aid out of state fund shall be required to take part in any religious instructions without his consent. In the case of a minor, consent of his guardian is needed.

Why Secular Education:

India is a multi religious country. So to maintain peace, harmony and integrity of the country a secular idea in education is essential. This will help to respect other religions also. Secular education is required in a democratic setup because it:

1. helps to develop moral outlook;
2. helps in the development of liberal attitudes and values;
3. develops wider vision;
4. develops an attitude of appreciation and understanding of others point of view;
5. develops democratic values and humanistic outlook;
6. synthesis materialism and spiritualism;
7. serves as an antidote to religious fanaticism and hatred;
8. respects others faith, beliefs and religions;

9. develops Pluralistic outlook;
10. helps cultural development;
11. expands democratic values;

These are some of the major concerns but it also shows that secularism is an essential component of education in a democratic society.

Promoting Secularism in Education:

Secularism can be introduced in educational activities in different ways. Curriculum may be reformed in different ways. Co-curricular and extra- curricular activities may be incorporated in school curriculum.

CONCLUSION

The Kothari Commission have rightly suggested that a syllabus giving well chosen information about each of the major religion should be included as a part of general education and to be introduced in schools and colleges up to the first degree. All religions may be highlighted and their inherent spiritual and moral values will be made clear.

PROVENANCE OF INCLUSION AND INCLUSIVE PRACTICES IN INDIA

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'If we could free even one village from the shackles of helplessness and ignorance, an ideal for whole of India would be established. Let a few villages be rebuilt in this way, and I shall say they are my India. That is the way to discover the true India', - Tagore, 1928.'Inclusion in Education' has evoked great interest, debate and discourse all over the world. This term has originated in the western countries, more so from the North Americans. Inclusion is the end game. It is a sense of belonging. Inclusive cultures make people feel respected and valued for who they are as an individual or group. People feel a level of supportive energy and commitment from others so that they can do their best in any effort. Inclusion often means a shift in any society or organization's mind-set and culture that has visible effects, such as participation in meetings, how social situations are physically organized or access to particular facilities or information.

Diversity and inclusion is a challenge for the present social order especially when the situation has been less diverse and demonstrably exclusive. Treating everyone fairly to nurture talent, impregnating the emerging social order of inclusiveness and equality while bridging new services to an increasingly diverse population, is not an easy task. However, though the very term 'Inclusion' is western in true sense, but the inclusive practices were very much in vogue in Indian social order.

The earliest recorded system of education per se is found in the Rig Veda, which broadly deals with the philosophy of life and the practices in learning. It is called the Vedic Era in the history of civilization in India and is thought to be almost 5000 years old.

During this period education revolved around the system of *Gurukulas*. These *Gurukulas* or *Rishikulas* were the seats of learning and learners were required to live with their "*guru*" and learn by precept as much as by actual study and debates.

Gifted or physically or intellectually challenged were seen as worthy of benefits of education, each according to her/his abilities. There were no special schools catering exclusively to specific disabilities or learning difficulties. Students found incapable of academic learning were given options to learn other occupations, such as tending cattle, gardening or housework. This was rightly seen as an opportunity to be usefully employed and was not thought derogatory but prevented the hierarchy of the educated and uneducated.

There has been a mention made of mental retardation (*Garba Upanishad,* 187 BC), Patanjali included disabled persons for *yoga therapy,* and in the 4th & 5th C BC during the *Maurya* Dynasty, *Kautilya* passed a mandate banning verbal and behavioural abuse of persons with disabilities recognizing their right to property and employment. Later King *Ashoka* established hospitals and asylums. But a significant milestone was around 1st BC according to a legend which tells us the story of a king who was told that his three sons were "dull witted". The crucial question was "Who would look after his kingdom after king was no more"? We are told, with *Visnusarman*, a courier, who assured the king that he would devise special ways of teaching the royal pupils. Thus, Visnusarman advocated "*The Panchatantra*", the ancient Indian collection of animal fables around 1000 BC, and is perhaps the first book on special education. It taught the princes diplomacy and universal values.

Even today, small rural schools provide education for all children under one roof, little realizing that they are following a system of education newly rediscovered in the West termed "Inclusive Education". The tragic fact seems to be that somewhere on our way towards modernization we have lost this unique indigenous system of education.

Tagore was an "organic intellectual" as rightly mentioned by Gramci (1971) went around the world doing his research to "decolonize pedagogy" and "decolonize educational institutions" and established his own school. A Nobel Laureate reformer taught us about inclusive education, ecological awareness and intercultural understanding at this historic juncture. Tagore's vision for education and society was that of diversity and inclusion.

The first school of special education for visually challenged was begun at Varanasi in 1826 by Raja Kali Shankar Ghoshal. Special school for Visually Impaired was established in Ambala, institute for deaf and blind in Mumbai, Braille was introduced in India in 1886, a special school for intellectually disabled was established in Kurseong and in Travancore in 1931, a separate school for "idiots" in Chennai making a clear distinction between the intellectually disabled and the mentally ill in 1936 at Ranchi. The school for the Intellectually disabled as a direct outcome of The Children's Act and in 1944 another special School for Intellectually Disabled was started by Mrs Jai Vakil at her residence in Mumbai.

Another inclusive protagonist of Bengal was Sri Chaitanya Dev from Nabadwip, revolted against caste classification and oppression but did not create any subject of classical Hindu religion. He preached Baishnava order. Haridasa Thakur and others, Muslims Hindu by birth, were participants of Chaitanya Bhakti Movement in Bengal. Some attribute to him a Renaissance in Bengal, different from the better known 19th century Bengal Renaissance.

Salimullah Khan (b. 1958, noted Bangladeshi linguist) maintains, " Sixteenth century is the time of Chaitanya Dev, and it is the beginning of Modernism in Bengal. The concept of 'humanity' that came into fulfilment is contemporaneous with that of Europe." Thus it can be humbly said that the inclusion and inclusive practices are not borrowed concepts from the west rather it is our own and it is being practiced from the beginning of this civilization.

SOCIAL INCLUSION : A NEW ROAD MAP

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Social Inclusion refers to implementation of some basic values in the society, viz., Equity, Respect for Diversity, establishment of wider Democratic Values, Human Rights and all-round participation of the whole society. In reality, it is about reducing barriers to learning and participation of all types of socially acceptable activities. It is based on the philosophy of education, which in its turn is based upon empathy to common people.

Social Inclusion has a deep seated sociological basis. No society has ever been purely egalitarian and thus has a socially specified hierarchy, whereby members are placed in positions higher or lower in relation to each other. Thus, social stratification tends to fix people in the social structure that leads to differentiations, inequalities and exclusion. Social exclusion is the basis of conceptualising social inclusion. It may be perceived in relation to - (i) social isolation subjected to social discrimination and deprivation, (ii) social structures as barriers to full exercise of human rights, (iii) social marginalization as denial of opportunities and dignity under the pretext of religion, caste, ethnicity etc. Thus, social inclusion seeks to address these issues in order to bring about equity and maintain basic human dignity and human rights. Education is perceived as an effective means of achieving inclusion in the society. Thus, UNESCO views inclusion as "a dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning." The principles of inclusion that are set out in various international declarations can be used as a foundation. The education of a country may be the main vehicle to take the initiative for social inclusion of a country.

The NSOU, established by the State Act of Govt. of West Bengal in 1997, has been continuously striving to build an inclusive knowledge based Indian society, involving the unreached sections of the society. In this regard the Section 4 of the NSOU Act, 1997 has stated that -

I. To provide opportunities for higher education to men and women (i) being deprived of the benefit of higher education in the normal course owing to socio-economic conditions or other limitations or (ii) being drop-outs or (iii) being brought under the scheme of adult education or (iv) working homes or engaged in cultivations or employed in factories, offices or schools or engaged in any profession or vocation;

II. To organize certificate courses, diploma courses, degree courses, post-graduate courses and research courses for the benefit of the working population in various fields and for the benefit of those whose who wish to enrich lives by studying cultural and aesthetic subjects;

III. To design and develop distance education programme relevant to the specific needs of the people;

IV. To design and develop education and training packages to meet the demand for technical and vocational manpower needed for the economic development;

V. To establish mechanism through network and other engagement to share programmes, services, technology and other resources to ensure cost-effectiveness of education and training;

VI. To make provision for research for innovative course development and for advancement and dissemination of knowledge.

Within a short span, NSOU has already successfully contributed to increase the gross enrolment ratio, especially in the field of higher education in a modest way. It is the only state level University and resource centre with national and international recognition that has been providing the scope of seamless access to learner-centric quality education, skill up gradation and training to all learners by using innovative technologies ensuring convergence of existing systems for massive human resource development and promoting integrated and sustainable national development with global understanding.

EDUCATION OF INDIVIDUALS WITH DISABILITIES

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Education is simplest way to empower and transform any society. The National Policy on Higher Education (1986) translated the vision of the Radhakrishnan Commission and the Kothari Commission into an actionable policy by setting five main goals for higher education which included access, equity, quality and excellence, relevance and value based education. The Action Plan of 1992 included schemes and programs that were directed towards the enhancement of intake capacity in general, and with respect to the deprived groups including persons with disabilities.

The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 also had given importance for Education which in turn lead to the flagship scheme like Sarva Shiksha Abhiyan (SSA). SSA scheme has been operational since 2000-2001 and it aims it to achieve Universalization of Elementary Education in a time bound manner. It provides free and compulsory education to the children between 6-14 years and has special focus for girls' education and children with disabilities.Children with disabilities in the age group of 15-18 years are provided free education under the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) scheme which was initiated in 2009. The Article 21-A was inserted after Eighty-sixth amendment in the Constitution Act,2002 to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right.The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation enacted under Article 21-A. As per RTE, every child has a right to full time elementary education of satisfactory and equitable quality in a formal school.

As per Census 2011, 7% of the children with disability are in the age range of 5-9 years, 17% of the persons with disabilities are in the age group 10-19 years and 16% of them are in the age group 20-29 years. These groups of persons with disabilities are in need of quality and higher education. Sugamya Bharat Abhiyan was launched on 3rd December, 2015 on the occasion of International Day for Persons with Disabilities, for attaining universal accessibility for Persons with Disabilities and to create an enabling and barrier free environment, with a focus on built environment,public transportation and information and communication technologies.

India has ratified the UNCRPD, whereupon it is obligatory for the Government of India to adopt the human rights approach. The UNCRPD offers sufficient standards of protection for the civil, cultural, economic, political and social rights of persons with

disabilities on the basis of inclusion, equality and non-discrimination. The Rights of Persons with Disabilities Act, 2016 replaced Tthe Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 to comply with the UNCRPD. The new act is fine-tuned considering the socio-cultural and local needs of the society, and the available resources. The Rights of Persons with Disabilities Act 2016 has made several provisions of free and compulsory education in a neighborhood school, or in a special school, of his choice of persons with disabilities between the age of 6-18 years including equal opportunities for sports and recreation activities. Inclusive education to the children with special needs have also been given due importance.Different forms of communication including languages, display of text, Braille, tactile communication, signs, large print, accessible multimedia, written, audio, video, visual displays, sign language, plain-language, human-reader, augmentative and alternative modes and accessible information and communication technology have also been defined under the Act which has facilitated choice of communication among persons with disabilities. Five percent reservation and upper age relaxation of five years for admission in to higher education have also been provided in the Act to enable education of children with disabilities. Inspite of implementation of

several schemes, education of persons with disabilities has not taken momentum. Enrolment and Retention of students with disabilities have been major concern. Central Government has implemented several schemes such as Deendayal Disabled Rehabilitation Scheme, pre-matric scholarship and post-matric scholarship for students with disabilities, Scholarship for top class education for students with disabilities, National Overseas Scholarship for students with disabilities, National Fellowship for Persons with Disabilities, Central Sector Plan Scheme of Free Coaching for Students with Disabilities. It is expected that with enactment of new act and execution of several schemes, the scenario of education of persons with disabilities may revolutionize.

Recently the draft of National Education Policy, 2019 provides for reforms at all levels of education from school to higher education. It seeks to increase the emphasis on early childhood care, reform the current exam system, strengthen teacher training, and restructure the education regulatory framework. Though the RTE Act provides for free and compulsory education to all children from the age of six to 14 years. The draft Policy of 2019 recommends extending the sphere of the RTE Act to include early childhood education and secondary school education. This would encompass the coverage of the Act to all children between the ages of three to 18 years.

OER AS A PEDAGOGY OF DIVERSE LEARNING

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"If you are not celebrating Diversity, you are not celebrating Independence"

The five guiding goals as envisioned in the Draft National Education Policy, 2019 are: Access, Equity, Quality, Affordability and Accountability. Programmes, courses, curricula, pedagogy across subjects, including those in both in-class and in ODL modes, as well as student support must aim to achieve these foundational pillars of leveraging 'New Education'. With demographic changes, and societal challenges, it is critical, now more than ever, those students learn with and from diverse peers and welcomes diverse learning. Unfortunately, prejudice and bias, based on gender, social and economic status, and special needs, among other factors, often affect people's capacity to benefit from the education system, compounding social cleavages that hold the nation back from growth, innovation, and progress. With the passing time and advent of new technology in learning and technology of learning, diversity is celebrated and

not an impediment in the learning path. Accepting diversity and arranging for diverse learning, pedagogy to cater to it, is no longer considered as a predicament. In the wider context of a culture of open knowledge, open source, free sharing and peer collaboration, which emerged in the late 20th century, it gained currency among educators and instructional designers, popularizing the idea that digital materials can be designed to allow easy reuse in a wide range of teaching and learning situations. Open Educational Resources or OER touched the Teaching-Learning-Research podium after many International Landmark Movements, Convention, Projects, Congress and Meets. UNESCO (2002) defines OER as "… technology-enabled, open provision of educational resources for consultation, use and adaptation by a community of users for noncommercial purposes". They are typically made freely available over the web

or internet. Their principal use is by teachers and educational institutions to support course development, but they can also be used directly by students. Open Educational Resources include learning objects such as lecture material, references and readings, simulations experiments and demonstrations as well as syllabi, curricula and teachers' guide. "With the reflection of the guiding goals of Indian Education policy, using OER as envisaged in OER Action Plan, 2018 also assures to mainstream open-licensed resources to achieve the 2030 Sustainable Development Goal 4 on "quality and lifelong education" (http://wikipedia.com).

The fundamental intention of OER initiative is to have open movement worldwide to explore the effective and efficient systems to create, share and evolve open educational learning materials. OER can take diverse forms to meet the diverse learning strategy in the realm of diversity, i.e., Open Course Lib, Open Courseware, Open Ed, Open Learn, Open Library, Open Source Curriculum, Open Stax, OER Repositories, Flex Book, FOSS, Free MOOCs etc. A premium is placed upon full participation by diverse learners & teachers towards a democratic learning and respect for their social, civil, and educational rights. Such kind of pedagogy lessens upheavals drawing out from restrictions in learning and limitation in participation.

Educators and learners rely upon the ability to freely exchange ideas and educational content to facilitate engaging learning experiences. Open licenses, like 'Creative Commons' ("CC licenses"), clearly state how the author wants us to use their materials, and give the right to freely copy, modify, adapt and build upon those materials for desired use (UNESCO, 2012). These resources have empowered the Teachers to chart their own track for a diverse pedagogical perspectives & practices. A shift towards constructivist, context-centric and collaborative patterns, as well as to a participatory and sharing culture is observed with its use.

OERs may guide for inspirational solutions to the challenges of today's diverse learning environment but it is still restricted to ODL systems only. Teachers should be given more autonomy in choosing finer aspects of curriculum and pedagogy, so that they may teach in the manner that they find most effective for the learners in their communities.

Though OER has been gaining popularity across the communities worldwide and amongst developing nations. In order to apply OER in practice, in true sense is yet to emerge. In the context of ODL, the potentiality of OER is limited to share the resources purely for the academic pursuits. If OER is specifically designed to support a courseware through the creative common and by using electronic resources, it is at the same time essential to find out the means how to make it available widely in the localized context, where technology is not so supportive and effective, particularly in the milieu of developing nations.

DEEP DOWNING UDL TO ENSURE BETTER ACCESSIBILITY

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Every child is unique with their individual strength and needs. No two learners can ever learn the same, for each possesses his or her own set of individualised qualities, skill sets and acumen levels. Diversity in the classroom thus refers not just the cultural diversity, but also diversity in skills, knowledge, and needs. It is important to understand these attributes in order to create effective teaching-learning conditions. These days the growing number of learners from diverse backgrounds entering classrooms has reinforced the importance of making schools more inclusive. With a greater variation in the talents, and social, cultural, economic and political backgrounds of the learners, the challenges to inclusivity in education are a tangible reality. Thus the class-room in India faces a challenge to use this diversity constructively so that the teaching-learning processes and practices can be made democratic, thereby, achieving the larger goals of social justice.

The **United Nation Convention for Rights of Person with Disabilities (UNCRPD)** which came into force in India in May 2008, defined disability as an interaction of impairments and barriers that hinder effective participation in a society. The Article 9 of UNCRPD emphasizes **Accessibility** i.e., to enable Persons with Disabilities to live independently and participate fully in all aspects of life. Appropriate measures were taken to ensure access to Persons with Disabilities, on an equal basis with others, to the physical environment, to transportation, to information and communications, to educational services and to other facilities and services open or provided to the public, both in urban and in rural areas. The concept of **Universal Design (UD)** was

emerged from the Barrier- Free or, Accessibility movement. It is the design of buildings, products or environments to make them accessible to all people, regardless of age, disability or other factors.

The **Universal Design for Learning (UDL)** is a framework that provides all learners equal opportunities to learn. It encourages teachers to design flexible curricula that meet the needs of all learners. Using UDL principles in general education classrooms makes curriculum and instruction accessible and engaging. Curriculum barriers are reduced; learning is supported; learners gain knowledge, skills, and enthusiasm for learning; and their learning is validly assessed. Hence, Universal Design (UD) makes places accessible for everyone while Universal Design for Learning (UDL) is a set of principles that guide the design of inclusive classroom instruction and accessible course materials. The goal of UD is the removal of barriers from the physical environment, the goal of UDL is the elimination barriers from the learning environment. The **Draft National Education Policy, 2019** also laid emphasize on Equitable & Inclusive Education for Every Child in the Country through enabling multiple pathways to learning and Ensuring infrastructure and Universal Access.

Teachers in inclusive classroom are often challenged to design and deliver curriculum for an increasingly diverse student population. UDL provides them with a variety of strategies and resources to help meet diverse learning needs, improve accessibility to learning opportunities, and increase student success. Teachers must recognize that there are multiple and flexible ways of providing effective instruction while adhering to curricular standards and objectives. UDL enables learners to respond to and interact with curricula and achieve learning standards.

CHANGING SOCIOCULTURAL SCENARO IN INDIA AND NEED FOR EDUCATIONAL INTERVENTION

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Before the advent of the British rulers, the Indian society was based upon four Pillars namely the Joint Family, self-sufficient Villages, the Caste System and the Traditional Education system. The joint family system with intrinsic morality, values and spiritual virtues provided a safe environment for the stable and all-round growth of the children as well as the whole family by providing mutual help, care, love and security for each members of the family. These healthy families in turn made balanced, blooming villages which were well-off and self-reliant in every aspect. Although controversial, the caste system provided well defined work distributions among the caste communities which were beneficial for the steady economic growth of the villages. The traditional education system, which was rich in its purity and consciousness, provided the base for all these three pillars. This basic structure of the Indian society was the first target of the British when they came to India with their imperialistic and aggressive intention. This is evident from the controversial statement by Macaulay in the British Parliament in 1835 where he openly stated that they (The British) want to dominate India by converting the spiritual and cultural heritage of Indian traditional education system which would make the Indians to lose their self esteem totally. After so many years of independence we are yet following almost the same educational policy propagated by Macaulay to fulfil their ambition of making India truly subjugated under their rule. They wanted their English school and culture to flourish and we are still fanning the flame and becoming bleaker and weaker as a nation day by day.

Now if we want to bring back and live the glorious times of our pasts then we have to overhaul this whole system. But this British imprint is so deep and thick in our social and mental consciousness that it is now almost impossible to change. There will be a sort of revolt if this 'English in Heart' social system is touched upon to make any change or improvement for the betterment of our country. The industrial revolution or rather say the delusive and imposed industrial advancement has made a huge number of middle class families who are Indian by birth but materialistic western in their thinking and are bereaved from their ethics, values, morality and true spirituality which were once synonymous with India. The families have been turned into 'nuclear' from the 'joint' one. The Modern industry is service oriented and urban centric. This has totally ruined the self sufficient village economy of India. Glum politics has made the caste system as a tool for political gains. If

there is any attempt to change any one of these three aspects the main resistance will come from these middle class. So the only way to change this grim scenario is to use the education as an instrument to prepare the ground to plant the seed of a prosperous India with all its true essence by changing the current approaches for solving these present social problems. The digitally evolved, social media savvy modern Indians are really losing their self esteem by involving themselves in unproductive tasks. In this situation, only the inculcation of Indian traditional values of abstinence and self realization should be incorporated among the learners along with the modern means of education. Education is not the name of any degree or certificate that can be shown to others as a proof. But education is the name of our attitude, actions, language, behaviour and personality with others in real life. The open and digital form of education with Indian philosophical outlook which will scientifically inspire self development of the young Indians may be the best way forward to combat this social and ideological crisis of Indian society.

NORMALIZATION AND SOCIAL ROLE VALORISATION IN THE LIGHT OF INCLUSIVE EDUCATION

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A historical Change towards services for person with disabilities were brought by principle of Normalization which was originated in 1969. As a result of Normalization, disability as well as intellectual disability in particular, these received the attention of the people by advocating normalization ideologies. This initiated integration, inclusion, community based rehabilitation etc. practices. Very recently, Social Role Valorization (SRV) came into effect for making positive change in the lives of these disadvantaged people. It is a dynamic set of ideas useful and utilized purposively in service to children and adults with impairments. It may be used effectively to uplift the social situation of any person or group as a whole.

"SOCIAL ROLE VALORIZATION" (SRV) is the name given to a concept for transacting human relationships and human service, formulated in 1983 by Wolf Wolfensberger, as the successor to his earlier formulation of the principle of Normalization (Lemay, 1995; Wolfensberger, 1972; Wolfensberger, 1983). His most recent definition of Social Role Valorization is: "The application of empirical knowledge to the shaping of the current or potential social roles of a party (i.e., person, group, or class) — primarily by means of enhancement of the party's competencies & image — so that these are, as much as possible, positively valued in the eyes of the perceivers" (Wolfensberger & Thomas, 2005).

These are much easily accessible to people who have valued social roles. Conversely, people who have devalued social roles, or very few or marginally valued ones, have a much harder time obtaining the good things of life available to those with valued social status. Therefore, our target is to give value to social roles and the positive status so that the benefits are inherent and can be obtained in any given culture.

SRV can be simply understood and can be readily implemented by the motivated person, including family members and human service staff at all levels. In human services broadly, it can be exercised in existing practices deeply rooted in social science research.

The essence of Normalization and Social Role Valorization lie in their consequences. These two ideologies (sometimes argued that these are not ideologies but rather, guiding principles to human services) initiated major reforms in human services for children with various disabilities. The Principle of Normalization actually leads towards inclusive approaches. These inclusive services include integration, full inclusion, promoting Self Determination (SD), Community Based Rehabilitation (CBR), and legislation to protect human rights of persons with disabilities and so on. Not only Integration, but also empowerment, self-determination, choice, consumer-directed service models, independent living, individual funding, natural support, mentoring, circle of supports or Inclusion, all such practices have their roots in the ideas of Normalization and Social Role Valorization (Caruso and Osburn, 2012; Bank-Mikkelsen, 1969).

Normalization and SRV have contributed a lot to

human service development, particularly for people with disabilities where the ideas first emerged. Although more than three decades old and following unprecedented reform and changes in services, this concept remains challenging, interesting, motivating and provocative. For that reason, and because SRV theory in particular is comprehensive and complex in nature, these are not well understood and often misunderstood by some persons. This is a very brief account of both and should be supplemented by the extensive literature available and, if possible, by participation in training workshops. This article has been confined to articulating normalization and SRV and does not provide a critical analysis, which would be a subject for a further paper.

ASSISTIVE AND ADAPTIVE TECHNOLOGY IN INCLUSIVE EDUCATION

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"The Draft National Education Policy 2019 envisions an **India centred** education system that contributes directly to transforming our nation **sustainably** into an **equitable** and **vibrant** knowledge society, by providing **high quality** education to all".

An important development in Inclusive education is the advent of assistive and adaptive technologies that teachers can use to help their students learn and achieve at the highest levels possible. The vast majority of students with special needs do not have cognitive impairments. Many of these students can learn and perform as well as those without disabilities when given adjustments to certain aspects of their environment to accommodate for various physical disabilities. And educators can make many simple accommodations for students with cognitive disabilities to similarly help maximize their learning in the inclusive classroom. Simple adjustments in the depth of information and how that information is presented can greatly aid a student who has difficulty with traditional teaching and assessment techniques. A school system emphasizing education for all should ensure the right of all children to a meaningful education based on individual needs and abilities. Disability arise out of 'activity of limitations' and 'restrictions' placed upon 'participation' that are resulted from the interaction between the body structure and function limitation, and an unaccommodating environment. So Disability is a spectrum that encompasses 'impairment', 'disability', and 'handicap'. The 'handicap' is something that results from an 'impairment' or a 'disability', and limits or prevents the fulfilment of a role considered normal (depending on age, sex, social and cultural factors) for that individual (WHO, 1980).

Technology has great potential in providing access to all learners, and the ability to access the general education curriculum. Assistive technology is a generic term that includes assistive, adaptive and rehabilitative devices for individuals with disabilities and includes virtually anything that might be used to compensate for lack of certain abilities. It ranges from low-tech devices like crutches or a special grip for a pen, to more advanced items like hearing aids and glasses, to high-tech devices such as computers with specialized software for helping dyslexics to read. These are 'technical aids', or 'assistive equipment', including information and communication technologies (ICT). They are universally designed technologies, educational technologies, emerging and innovative technologies and accessible technologies. These devices can be any item, piece of equipment or product system that is used to increase, maintain, or improve the functional capabilities of individuals with disabilities, and help them to work around or compensate for a disability in order to participate in the activities of daily life. These devices/technologies depend on their nature of use and application. Assistive technology devices can be used by learners/people with disabilities on their own or with assistance, in and outside the learning setup.

Approaches in the use of Assistive and Adaptive technology in inclusive education focus on to train or rehearse to assist the positive learning and that help the individual participate in learning and related tasks, reducing barriers and promoting accessibility. Adaptive technologies refer to special versions of already existing technologies or tools, usually used by people with disabilities such as limitations to vision, hearing and mobility. For example, in the early time a special car with hand control was used by people affected from polio. From philosophical point of view, Adaptive Technologies are specifically meant for Children with Special Needs. It targets for a successful mainstreaming system. On the other hand Assistive Technologies supplement all the

learner/people with special needs overcoming all barriers for effective, continuous and quality participation in education and providing a 'least restrictive environment' (LRE) to satisfactorily afford children with disabilities a meaningful educational benefit, together with others, in an accessible physical and human environment. Very recently, the Standing Wheelchair launched earlier this week by IIT Madras, and Phoenix Medical Systems is a perfect example when innovation meets necessity and empathy. It is Called 'Arise', and allows wheelchair-enabled people, to independently shift from sitting to standing position in a seamless and controlled manner. It is built in such a way that the effort required for the user to stand using it is equal to or less than that of moving the wheelchair (https://www.the betterindia.com/202456/iit-innovation-madras-standing-wheelchair-invention-phoenix-india/). Such endeavours/exemplars are likely to touch the chords for a sustainable, equitable and a Vibrant India.

EQUALITY IS VALUED IN INCLUSION.

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When everyone is included, everyone wins - Jesse Jackson

Equality is the most valuable right of the people. It is one of the basic pillar of democracy. The Preamble of the Indian Constitution defines- Equality as one of the four basic objectives of the Indian polity, the other three being Justice, Liberty and Fraternity. This means-Peoples are born and always continue to be free and equal in respect of their right. Equality does not mean absolute equality which means natural equality because all men are born natural and free. But, the notion of natural and absolute equality of all cannot be fully accepted and realized. Because, Peoples are neither equal in respect of their physical features nor in respect of their mental abilities. Equality really means equal opportunities for development. In fact, equality means general and fair equality and not absolute equality which means a fair distribution of opportunities reward and not equal reward for all.

Inclusion is seen as a universal human right. The aim of inclusion is to embrace all people irrespective of race, gender, disability, medical or other need. It is about giving equal access and opportunities and getting rid of discrimination and intolerance (removal of barriers). It affects all aspects of public life. In inclusion**,** all types of rights to be respected and appreciated as valuable members of their communities.

In inclusion, thrust is placed upon full participation by all and respect for the rights of others. Discussion about the benefits of an inclusive society assumes that a society which can nurture, develop and use the skills, talents and strengths of all its members and will enlarge its collective resources ultimately is likely to be more at ease with itself. It is clear that inclusive approaches are based on sets of beliefs, attitudes and values etc.

Every adult is affected by his/her own values and attitudes, social conditions and identities. Today's child is tomorrows adult and their life conditions inform everything what they do and inform what they think which are very important. Multiple identities and funds of knowledge will be informed by their base of knowledge through meaningful engagement with diversity concepts and terminology.

The 2019 draft National Policy of education emphasized on the equitable and inclusive education for every child with special focus on under-represented groups (URGs). With a view for equal participation and learning outcomes by all genders and social categories by 2030, the policy targeted for achieving an inclusive and equitable education system for all URGs which will require changes in school culture. Sensitization regarding requirements of all students , the notions of inclusion and equity and the respect and dignity of all persons to be done for all participants of school education system including teachers, principals, administrators, social workers , counsellors and students. This type of education culture will be the best tools to transform a student into a vulnerable citizen. In this teacher education system, inclusion and equity will become the key factors. Moreover, in order to make excellent role models for all students, efforts will be made to recruit more high quality teachers from URGs. Finally, students will be sensitized through these new school culture and corresponding changes in the school curriculum. Material on human values such as respect for all, empathy, tolerance, inclusion and equality to be included in school curriculum.

Environment totally governs the life of a person. Gandhiji said "If you want real peace in the world, start with children." The teacher should know the importance of diversity, equality and inclusive approach when a child is grown up in diverse society and accordingly guide the child.

I STRONGLY BELIEVE

Dr. K. N Chattopadhyay,

Associate Professor & Head, Dept of Education, University of Burdwan
1st Cycle: Nov 2017-Feb 2018

I strongly believe that the programme on Inclusive Education under CDSER is very much useful for the participants. It is primarily designed to enhance the knowledge and skill of the participants in the area of special needs and also for the professional development of the teachers and educators. But for successful outcome of the programme its duration must be of at least one year and the curriculum should be framed in such a way that participants can engage themselves more in the practical activities and social outreach programme. The resource persons of this programme of CDSER are very sincere and supportive but more interactions are needed to attract the attention of the participants.

Dr. Prarthita Biswas

Head of the Dept. & Dean(Acting),
School of Education, Adamas University, Barasat, W.B.
1st Cycle: Nov 2017-Feb 2018

I strongly feel that CDSER should have proper facility for career counselling. In this, our aspirations & efforts can be concretely shaped for the future. The Programme on Inclusive Education under CDSER has successfully received a lot of accolades. However, I have found many learners of the ongoing Programme did not attend the PCP regularly. There was a lot of interactive and fruitful lecture and training session during that time. It was very much helpful for us. More interactions are needed through other academic endeavours.

I strongly feel that this Programme should be of one year. Though training session were there yet we more training sessions should be there to make the course very proper. It enfolds the areas of communication and skills, team building and interpersonal skills. Learners may be exposed to various areas of general administration which will help the stakeholders to face/combat rapidly changing sociological environment. I am also of the opinion that this course has given me ample confidence to interact with differently abled children within or without classroom situation.

Dr. Shyamasree Sur

Asst Prof and Head Department of Education, Siddhinath Mahavidyalaya
Panskura, Purba Medinipur, West Bengal
1st Cycle : Nov 2017 – Feb 2018

I strongly feel that this Programme should be upgraded from certificate course to Post Graduate Diploma Course with duration of one year. In spite of only Sundays, classes may be arranged on Saturdays, Sundays and Holidays. Specific Case history assignments should be given to each students with practical exposure. The course content should try to enfold the areas of communication, building business skills, core life-skills, team building and interpersonal skills. Learners may be exposed to various areas of special schools which will help the students to understand different aspects of special education and what latest technology is using as assistive devices for the learners with special. Some areas of Counselling may be kept in the syllabus how the CWSN may be included in the mainstream society. One seminar presentation should be made mandatory. In the evaluation part, along with objective questions, subjective questions may also be included.

Dr. Paramita Bandyopadhyay (Das)

Associate Professor
Gopal Chandra Memorial Collage of Education, New Barrackpur, Kolkata
2nd Cycle: July 2018-January 2019

I strongly feel that during my participation I experienced more information and acquired more knowledge. But the course should be of one year instead of six- month. Besides, in order to be more effective more PCPs are required so that the learners can exchange their views with each other. Further, more interactions as well as project work are required to help learners to enhance their professional skills to combat rapidly changing sociological environment. Frequent visit to different organisations/institutions is also required in order to gain practical knowledge.

Santanu Patra

Assistant Master, Govt. Model School, Nayagram Block, Medinipur, W.B
3rd Cycle : March 2019–October 2019

I strongly feel that it is a great initiative for the in-service teachers as well as for those who aspire to teach. The journey of the course on inclusive education enriched and developed our professional skills by special lectures, PCPs with expertise professionals from diverse fields, SLMs, offline DVDs etc. Special school visits, preparation of TLMs and lesson plans provide supportive experiences.

I further feel that the course demand a scope of practice teaching in inclusive classroom with diverse learners to enhance the skills with extended duration of one year instead of six months. Trainee after successful completion may be introduced to the policy-making agencies as they can fully utilize their capabilities by providing human resources. I think that use of pre and post measurement tools may be helpful to evaluate effectiveness of the course in capacity building and professional skill development of learners.

Sumanta Daw

Ph.D. Research Scholar
Department of Physical Education, Jadavpur University
3rd Cycle : March 2019–Octber 2019

I strongly believe that CDSER, SOE has put its full effort in ushering individual skill development. Thus, it helped learners to identify the effective mechanism of self empowerment which possibly allays all discrepancies arise in the field of their education as well as professional life. All the PCP sessions including different special school visits helped me to understand that a dynamic and transformational education policy is an indispensible instrument to build insurmountable development and progress for leading this country to the pinnacle.

The improvised teaching of the in house teachers and invited speakers leaves behind the rich legacy of an ideal philanthropic view that inspired me throughout the session. At the end of the six months programme, I found lots of assignments and self preparatory tests are very informative and enriching but if it is spread evenly throughout the session then it will be more worthwhile to adopt all the things nicely.

I also feel, that this course needs to provide its learners more than six months and introduce an inclusive classroom setup to build linkage between the thoughts and reality. I will remember this course as an unfaltering figure of strength which casted a light on lives of several inclusions, unparalleled compassion and selflessness.

ENROLLED LEARNERS IN THE SUCCESSIVE SESSIONS OF 6 MONTH CERTIFICATE COURSE ON 'CAPACITY BUILDING AND PROFESSIONAL DEVELOPMENT ON INCLUSIVE EDUCATION'

1st Cycle : Nov 2017-Feb 2018		2nd Cycle: July 2018-Jan 2019		3rd Cycle-June 2019 -Sept 2019	
SI. No	Name of the Candidate	SI. No	Name of the Candidate	SI. No	Name of the Candidate
1	Rakesh manna	1	Ajanta Acharya Banerjee	1	Payel Paul
2	Mridul Krishna Ghosh	2	Bhaswati Ghosh	2	Nilima Mahata
3	AnantaPaul	3	Suiata Ghosh	3	KeyaDhara
4	Sukhen Haldar	4	Manjusha Esh	4	Priyanka Das
5	Ishita Ganguly	5	Annada Shankar Banerjee	5	Satabdi Mondal
6	Pratim Maitv	6	Sumanta Maii	6	Sidhu Soren
7	Rita Shome	7	Piyali Chatterjee	7	Srabonti Mondal
8	Arindam Bhattacharyya	8	Sourabh Mukhopadhyay	8	Tania Patra
9	Prodip Das	9	Trisha Ghosh	9	Tanusree Debnath
10	Shyamasree Sur	10	Payel Karmakar	10	Neetu Dutta
11	Prasanta Humar Marik	11	Srimanta Maity	11	KunalDe
12	Khangendranath Chattopadhyay	12	Anasua Kundu	12	Rojina Azim
13	Prarthita Biswas	13	Kuntal Dutta	13	Piyali Saha
14	Subhabrata Bandyopadhya	14	Tushi Naskar	14	Sanjit Mandal
15	Abhiiit Kar	15	Radha Rani Ghosh	15	SumantaDaw
16	Saroj Samanta	16	Arpita Das	16	Mitali Mondal
17	Narayan Chandra Jana	17	Milan Kr Jana	17	Shantanu Halder
18	Udavan Mandal	18	Somnath Gupta	18	Md. lmran Hossain
19	Manika Mistry	19	Anirban Ghosh	19	Palash Sarkar
20	Sourav Hatui	20	Shiboprosad Mondal	20	Tarun Joyadder
21	Debdulal Sarkar	21	Aditi Ray	21	SusmitaDas
		22	Mousumi Mallick	22	Avijit Rana
		23	Subrata Naskar	23	Biplab Paul
		24	Subrata Kr Bakshi	24	Sandip Kharka
		25	Rajnarayan Mondal	25	Santanu Patra
		26	Bithu Bhattacharjee	26	Bithu Bhattacharjee
		27	Paramita Bandyopadhyay	27	Sanjib Ghosh
		28	Sampa Bhowmick	28	Subhrangsu Bandyopadhyay
		29	Biswaiit Biswas	29	Dipanjan Ghosh
		30	Chayan Majumdar	30	Sunil Kumar
		31	Biswaiit Bala	31	Mandira Saha Sikder
				32.	Mitali Sarkar
				33.	Ujjal Sikder

SPECIAL DELIBERATIONS

On "Barriers in Inclusive Education" ; 11.11.2018
Dr. Aloka Guha
Former Chairperson, National Trust, New Delhi

On "Stephen Hawking's and Morris Phillip:
Black Hole and its new dimension" ; 28.07.2019
Sri. Pathik Guha
Popular Science correspondent, Ananda Bazar Patrika

On "Role of Media and Films and Inclusive Community
Prof. Sanjay Mukherjee ; 07.07.2019
Dept of Film Studies, J.U

On 'E-Learning' 25.08.2019
Dr. Manish Chug
Regional Director, NIOS, Kolkata

On "Street Children and diversity in learning" 25.08.2019
Prof. Achin Chakraborty
Director, IIDSK, Salt Lake

On "Prantojoner Porishore
Rabindranath Tagore" 04.08.2019
Smt. Ritapa Bhattacharya and **Sri. Pritam Mukhopadhyay**,
VishwaBharati

About CDSER:

The Centre for Disability Studies & Educational Research (CDSER) was established in the year 2018 under the countenance of School of Education (SoE), NSOU in compliance with UGC guidelines and the RCI circular Vide No: 7-128/2016-RCI/46398-14177-775 of (date not mentioned) December, 2016 and duly approved by the 36th Academic Council, NSOU Meeting held on 16/02/18. The Centre was created to serve the immediate community and society as a whole the issues related to disability, rehabilitation, inclusive education and research in education with conscious understanding and efficiency. The Centre functions under the auspices of SoE, NSOU as per circumscription affirmed by the competent authority of NSOU from time to time.

About SoE:

The SoE came into the recognition as an academic quest of NSOU in the year 2013. It was established with a view to provide quality inputs in Education as a liberal discipline and Teacher Education in particular to pre and in-service teacher and expansion of academic output in Education and Special Education. At present the School offers RCI recognised and UGC approved programmes, viz, B.Ed Spl Ed (HI/VI/I.D)-ODL, BDP in Education and M.A in Education. NSOU is the only State Open University to receive NOC from the RCI, New Delhi to conduct M. Ed in Special Education (H.I/I.D)-ODL mode from 2020-2021 sessions under SoE. Ph. D programme (Regular Mode) in conformity with revised UGC rules is likely to commence from January 2020.
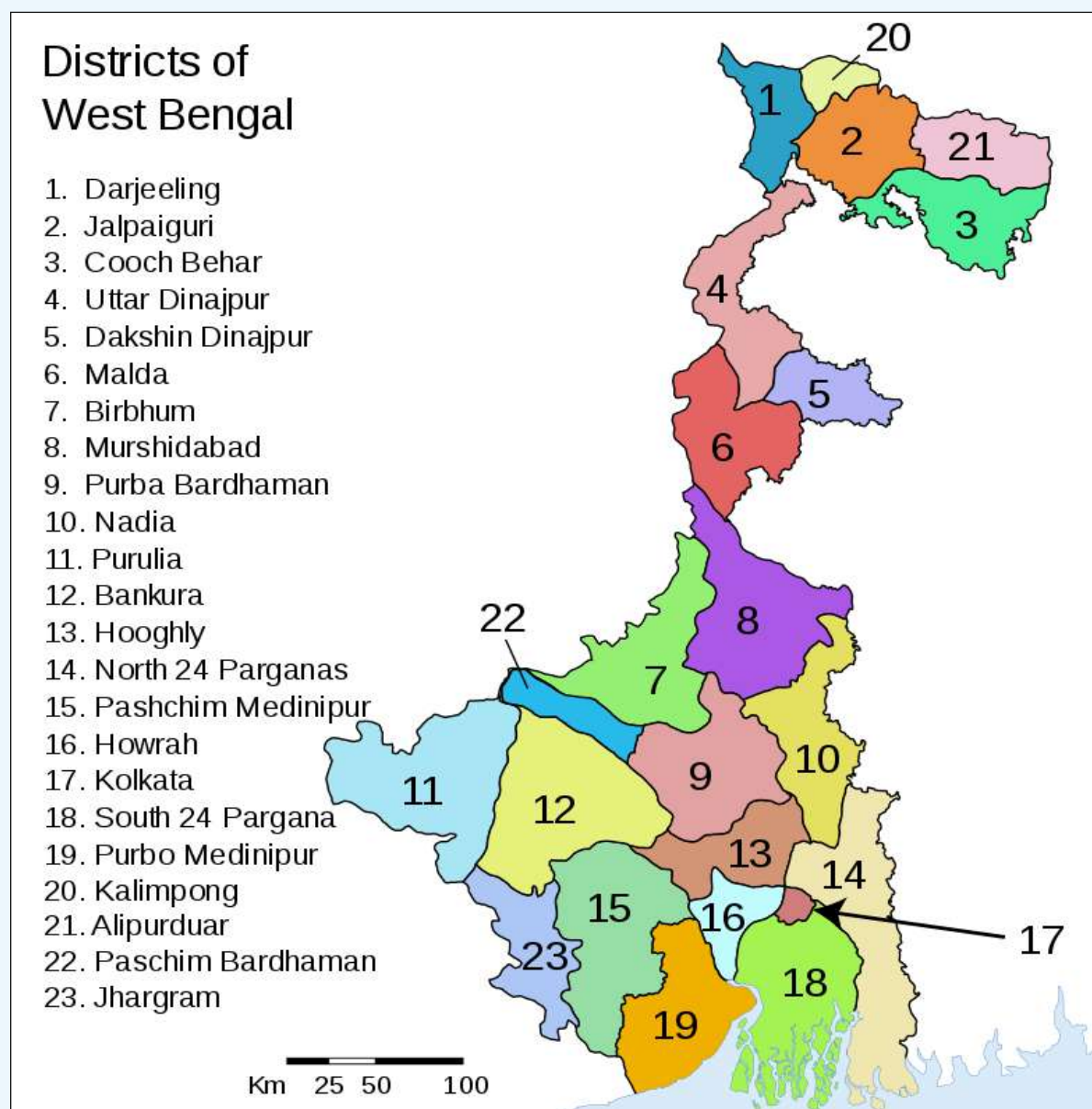
Glimpses of achievements

SoE takes the credit to successfully provide quality teacher education to 29,515 Elementary Teachers to fulfill the mandate of RTE- Act 2009 within 2015 in a project mode with the approval of NCTE. This course on a Project mode (as per GoWB directive) was offered in 183 Study Centres /B. Ed Institutions across West Bengal. SoE has also taken other initiatives and undertaken collaborative assignments with other reputed organization like Backward class Welfare Dept. GoWB, TESS-India, Rehabilitation Council of India (RCI), Gyan Vani and many more. Recently the School has accomplished 23 Training & Sensitization Workshop of key Functionaries of Central and State Govt, Local Bodies and other Services Providers on Disability issue in the various districts of West Bengal funded by the Ministry of Social Justice and Empowerment (MoSJE), RCI, New Delhi, Govt of India. Two 5-day National-level Refresher Programme, RCI funded (CRE equivalence) has been also conducted for aspiring special educators in the field of Research Methodology on Disability Studies and Rehabilitation. One-Day National Conference (CRE Status) was also conducted straddling various stakeholders of academia and disability field. SoE has successfully completed a joint project with CoL-CEMCA, New Delhi on "Development of Curriculum and SLM on Capacity Building and Professional Development of Teachers and Teacher Educators for successful implementation of Inclusiveness". An outcome of it is the self-financed Six-month Certificate Course on "Capacity building and professional development on Inclusive Education" offered by CDSER. KKHSOU has adopted the Course material of the Certificate Programme on Inclusive Education for their ICT based intervention Programmes for School Teachers: An initiative by KKHSOU for quality School Education.The School is presently working with Abheda Foundation to empower language skills among the B.Ed. Spl. Ed learners. The School also organizes various Audio Visual lectures, National Seminars, Conferences, Workshops and Extension activities to disseminate new information and ideas in the dominion of Education, Special Education and Teacher Education at regular interval.

EVENTS

Sensitization Programme of Key Functionaries of Central and State Governments, by RCI, New Delhi, organised by SoE during the financial year 2015-2016, 2016-2017,2017-2018 and 2019-20

Locations of Sensititization Programme held in the Districts of West Bengal as stated hereunder

Districts of West Bengal

1. Darjeeling
2. Jalpaiguri
3. Cooch Behar
4. Uttar Dinajpur
5. Dakshin Dinajpur
6. Malda
7. Birbhum
8. Murshidabad
9. Purba Bardhaman
10. Nadia
11. Purulia
12. Bankura
13. Hooghly
14. North 24 Parganas
15. Pashchim Medinipur
16. Howrah
17. Kolkata
18. South 24 Pargana
19. Purbo Medinipur
20. Kalimpong
21. Alipurduar
22. Paschim Bardhaman
23. Jhargram

Km 25 50 100

District wise the Programme held

Nadia-10------------ ③

Kolkata-17---------------------- ③

Jhargram-23-------------- ①

North24 Parganas-14------------ ②

Darjeeling -1-------------- ①

Murshidabad-8---------------- ②

Howrah-16-------------- ②

Paschim Medinipur-1------------ ①

Bankura-12-------------- ②

Burdwan-9 & 22-------------------- ②

Purulia-11-------------- ②

South 24 Parganas-18------------ ②

Jalpaiguri-2-------------- ①