

# An Analytical Study of Social Inclusion and Education

Vandana Sharma<sup>1</sup>, Dr. Saraswati Ghosh<sup>2</sup>

<sup>1</sup>Research Scholar, Sanskriti University, Mathura, UP.India.

<sup>2</sup>Professor, Sanskriti University, Mathura, UP. India.

Email: <sup>1</sup>vandna.phd.2020@sanskriti.ac.in, <sup>2</sup>saraswatig.soe@sanskriti.edu.in

**Abstract:** There is a more extensive acknowledgment of the way that instruction and improvement are inseparably connected to one another. Any educated being in this day and age can without much of a stretch comprehend the limit of training as far as making people useful in socio-political and financial undertakings in the public eye and the course of country building. The instructive interaction that happens over the course of life, persistently, is adding to the effective defeating of obstructions for the social incorporation of people and killing the underlying drivers of social seclusion. As a switch of financial freedom and security, schooling is an instrument for reinforcing consideration and beating the underestimation of people and gatherings of society or individual social orders on a worldwide level. A few examination discoveries support that viable mediation in schooling prompts an expansion in the capacity to battle destitution. A long time before the new noticeable conditions engaged with instruction, there have been normal worries followed by various States' drives for taking schooling to the underestimated segments of society. In India, a significant ancestral populace is viewed as minimized and has been left at the less than desirable end in all parts of improvement. In this paper, an endeavor has been made to assemble the topic connecting with strategy concerns and drives of the state run administrations for the training of the ancestral populace in India. This paper additionally covers the realities concerning the difficulties and deterrents on the approaches to carrying out different projects and plans of schooling implied for the ancestral populace in India. Through this paper an endeavor has been made to call attention to the faintness in the current undertakings and propose measures for guaranteeing the social consideration of ancestral kids in all-encompassing manner regarding fostering their ability, gaining entry to open doors in the school as well as the ancestral society with deference and poise.

**Keywords:** Ancestral, Social Consideration, Strategy Point of view, Issues and Difficulties.

---

## 1. Introduction

Social consideration through the method for instructive undertakings are found as the method for battling against the biases, predispositions and prejudicial perspectives in the general public and it makes a local area where instructive open doors for all segment of society is guaranteed. Being characterized comparable to social exclusion is seen. The Widespread Statement of Common liberties (UDHR) states that to accomplish correspondence in the public eye the center standards of basic freedoms ought to be non-separation. That's what it proclaims, regardless of variety, sex, language, confidence, political or different assessments, public or social beginning, birth and status, everybody ought to be qualified for basic liberties

and opportunities. In instructive setting social consideration covers all parts of socialization, peer connections and collective vibes. Evenhanded instructive open doors guarantee scholarly, social and psychophysical association and advancement of the offspring of each and every segment of society. In comprehensive group environment everybody's sentiments, encounters and gifts are esteemed and it gives chances to foster their true capacities and dream. With regards to India, most of ancestral kids are out of the school, geologically and socially not associated with the standard society and they need admittance to essential training in this way it turns into a significant test for the public authority to guarantee social consideration of ancestral in training (Nimbassan,2006). Despite the fact that India advocates comprehensive development and the Constitution of India permits reservation to in reverse classes in training and occupations yet at the same time there is absence of admittance to quality schooling and ability advancement. The ancestral understudies live in socially devastated conditions and carry on with an existence of defenselessness. Since the living propensities for ancestral are implanted with their way of life, custom, and convictions they neglect to blend in with standard individuals who live in the fields. The consistent social disservice negatively affects their mental capacity, because of which they battle to accomplish scholastic, social and other accomplishment and their instructive development differs completely from that of non-ancestral understudies (Muthu kumar and Tamilenthi,2013). Indeed, even following seventy years of autonomy, the ancestral individuals are as yet slacking from the turn of events. Still high dropouts and ignorance rate is high among the ancestral in contrast with different networks (Rupavath, 2016). Showing ancestral youngsters presents an extraordinary test to instructors, policymakers and directors all the more so particularly when it is a composite study hall with kids from both ancestral and non-ancestral societies. It raises a few hardships and problems for educators, like the device of guidance for showing ancestral understudies, as well as reception and digestion of social practices. The issue is additionally muddled by the way that language shifts inside a restricted geological region as well as among the different clans and sub-clans (Kanungo and Mahapatra, 2004). The approach mediation and drives to standard the ancestral populace has not gained the normal headway in such matters and their support in training and other advancement speeding up.

### **Policy perspective**

There are a few open doors and mediations for the consideration of clans in India. The focal government and separate state government have brought numerous underlying and procedural measures, strategy mediation and starts to establish a comprehensive climate and give offices and amazing open doors to the ancestral individuals for their instructive progression and working on the personal satisfaction specifically and their financial, social and political consideration in general. The Ancestral Sub-plan methodology (1974-75) expects to guarantee the financial improvement of ancestral individuals. The Ancestral Sub Plan has been proposed with the accentuation on the possibility that comprehensive improvement is preposterous without the disposal of double-dealing and hardship of downgraded individuals in any field. It targets lessening the destitution and joblessness of ancestral, working on the personal satisfaction by giving adequate instructive and wellbeing administrations, physical and monetary protection from any sort of persecution and abuse. To forestall double-dealing and guarantee incorporation, it has proposed not many measures, for example, showcasing of agribusiness produce of ancestral, recovery of the obligations through the governing body and chief measures. In 'Ancestral Panchsheel', Jawaharlal Nehru then Top state leader of India had given five major standards to elevate the ancestral individuals while protecting their

way of life. 'Ancestral Panchsheel' permit the ancestral individuals to create with their virtuoso without forcing outsider qualities on them by safeguarding their timberland freedoms, not meddling in their organization and practices. Further, it proposed to prepare the ancestral individuals in crafted by organization and advancement and measure the consequences of improvement by the developed human person as opposed to by the insights. The Public Ancestral Strategy (2006) broadcasted to check out at the issues of advancement and assurance of ancestral in a coordinated and all-encompassing way. It recognizes that the dominant parts of ancestral are as yet poor, malnourished, has low proficiency rates, and are in danger of being dislodged. Subsequently, it plans to give explicit answers for every one of these issues through a drawn out approach integrating the Clans into standard society, guaranteeing all over improvement without upsetting their particular culture. It likewise expects to give an uplifting climate where their practices, customs and the system of privileges can be safeguarded and secured, forestall distance of ancestral land and reestablish illegitimately estranged lands, accommodate remuneration of social and opportunity cost and enable the ancestral networks to take part in nearby regulatory advancing the self-administration and self-rule according to the guidelines and arrangements. In 1960, Dhebar Commission particularly underlined the instructive part of the improvement of ancestral and recommended to utilization of the ancestral language and social assets, like old stories, melodies and history in showing ancestral networks. It searched for reorientation of required educators, educational program amendment, and making of informative materials in light of ancestral life, culture, and language. It suggested naming the educators from the ancestral local area, the kickoff of educator preparing focuses in the ancestral regions and giving the early afternoon feast, clothing, free book, perusing and composing materials, and so on to every one of the ancestral youngsters in reverse regions. Perceiving geographical elements, the commission additionally proposed to open schools in ancestral regions with somewhere around 30 school-matured youngsters and that school timetables, getaways, and occasions is changed to oblige ancestral social and social life. The need of training for ancestral in India was additionally featured by Kothari Commission with extraordinary accentuation and consideration. Considering this, the Kothari Commission supported the suggestions of the Dhebar Commission with a note of criticalness that "serious endeavors" should be made to accommodate five years of early training to all ancestral youngsters by 1975-76. To accomplish the proficiency rate among ancestral, the Commission additionally recommended the need to at the same time instruct guardians. Public Approach on Training, 1986 took care of the part of ancestral instruction beginning from essential schooling to advanced education. It supported to open Anganwadi, elementary schools and Grown-up Training Places in Ancestral regions with unique accentuation on expanding penny percent enrolment and maintenance in school of ancestral youngsters in the age gathering of 6-11 by 1990. It had suggested fostering the course satisfied, informative and learning materials in ancestral language and culture, and laying out private schools and Ashram schools, give impetus, grants and medicinal classes for the ancestral with exceptional accentuation on specialized, proficient and paraprofessional courses in advanced education. The new improvement in such matters is the order of the Right to Training Act 2009. This is one of the notable Demonstrations, orders free and necessary educating for youngsters between the ages of 6 to 14 in India under Article 21a of the Indian Constitution. The Demonstration makes training a basic right of each and every youngster between the ages of 6 and 14 and determines least standards in primary schools. It requires all tuition based schools to save 25% of seats for offspring of more fragile segments (to be repaid by the state as a component of the public-private organization plan). Youngsters are conceded into non-public schools in light of

monetary status or position based reservations.

### **Initiatives**

There has been expanding accentuation on the consideration of ancestral in training in India. In light of the strategy estimates numerous drives and plans such Sarva Shiksha Abhiyan, Rashtriya Madhyamika Shiksha Abhiyan and Rashtriya Uchchatar Shiksha Abhiyan have been embraced by the public authority of India with an extraordinary spotlight on the ancestral part. Other than these different private offices, concessions, grants, cooperation, books, writing material and other hardware are given to ancestral understudies. Sarva Shiksha Abhiyan sent off during 2001-2002 for universalizing instruction at the rudimentary level essentially centered around the training of young ladies, plan clan, plan standing and other hindered segment of society. Endeavors have been made to standard the ancestral understudies in movements of every kind under the Sarva Shiksha Abhiyan. Numerous intercessions have been taken in light of miniature making arrangements for the kids having a place with ancestral networks. The significant mediations of this program are drawing in ancestral networks in the association of school with exceptional spotlight on necessities of kids from their local area, extraordinary help of educating, designating educators from the ancestral local area, guaranteeing support of ancestral networks in school the board councils, laying out elective offices of tutoring in remote and unsaved residence and giving private offices, impetuses and setting explicit mediation as required. Rashtriya Madhyamik Shiksha Abhiyan sent off during 2009-2010 aiming to universalize auxiliary instruction and to make great nature of training accessible, available and reasonable to all given extraordinary concentration to the financially more fragile areas of the general public, and other underestimated classifications like SC, ST, OBC and Instructively In reverse Minorities. It centered to give free housing/boardings offices for ancestral and private schools, cash impetuses, outfits, books, and separate latrines for ancestral young ladies. It additionally gives adaptability to neighborhood units to the development of setting explicit mediation for SCs, STs, advancement of nearby unambiguous educating learning material and guarantees portrayal of SCs and STs in SDMC. Rashtriya Uchchatar Shiksha Abhiyan likewise targets further developing value in advanced education by giving sufficient chances of advanced education to SC/STs and socially and instructively in reverse classes and advances their consideration in advanced education. It made the mediations for the consideration of burdened and instructively in reverse part of society remembering the understudies of ancestral local area for various parts, for example, giving help to development of lodgings for ancestral understudies, young ladies, subsidizing the states for value drives in vital premise, and giving monetary help and healing training these underestimated bunch. Samagra Shiksha sent off during 2018-2019 as an incorporated plan which subsumes the three Plans of Sarva Shiksha Abhiyan, Rashtriya Madhyamika Shiksha Abhiyan and Educator Instruction underscores on evenhanded, comprehensive and quality training at all degree of school schooling. The plan was sent off with the vision to guarantee comprehensive and evenhanded quality schooling following the Reasonable Advancement Objective for training for example (i) SDG 4.1. Guaranteeing free, impartial and quality essential schooling prompting significant and successful learning results and (ii) SGD 4.5. Wiping out orientation variations in schooling and guaranteeing equivalent admittance to all degrees of training. The plan additionally upholds States in executing the Right to Schooling Act, 2009.

Arrangement of room offices and private schools are the significant determinants drives to guarantee instructive cooperation of any minimized segments of society in India. Thus, Government gives convenience and private school offices for social consideration of

ancestral in light of the fact that the majority of the ancestral individuals have a place with the sloping and far off regions which are appropriately not associated with the remainder of the cutting edge world. During the third five-year plan period, an arrangement for giving lodging convenience to ancestral young ladies was presented, and a comparative arrangement for Ancestral young men was sent off in 1989-1990 which was converged in the 10th five-year plan. This plan means to give lodging convenience to fringe ancestral understudies who can't proceed with their schooling because of monetary imperatives or their home's area. Kasturba Gandhi Balika Vidyalayas (KGBV) is a young lady's strengthening plan sent off by the public authority of India in July 2004 to set up completely private upper elementary schools in rustic regions for young ladies essentially from SC, ST, OBC, and minority gatherings. The drive is being presented in instructively hindered region of the nation, where female rustic education is below the public normal and the orientation hole in proficiency is higher than the public normal. It works for the most mistreated Indian young ladies at a basic crossroads in their lives, and it assumes a significant part in encouraging steady change, starting with working on educators' and understudies' qualities, discernments, and assumptions, with the extraordinary objective of teaching young lady kids so they can adapt to society effortlessly (Bone, 2019). Fully intent on giving quality instruction to ancestral understudies, the Eklavya Model Private School (EMRS) plot likewise upholds the foundation and activity of value private schools for Ancestral understudies. Admission to these schools depends on the Jawahar Navodaya Vidyalayas model, which starts in Class VI. The authoritative construction, labor and instructive skill for the Ancestral government assistance private instructive foundations are comparable to Navodaya Vidyalaya Model example. Other than convenience and private backings, grant, cooperation and monetary help are given to the ancestral understudies by the Focal and State government to help them in the school system meeting the costs of educational expense, games, library visit, clinical offices, security dispositive and buying concentrate on materials. In such manner, the Post-Matric Grant for Planned Clan plot was acquainted with cheer the ancestral understudies chasing after post-Registration in proficient, specialized as well as non-proficient courses in the different perceived establishment by giving them monetary help. Rajiv Gandhi Public Cooperation Plan (RGNF) urges the ancestral understudies to seek after advanced education by giving them monetary help to offices like HRA, possibility, buying books, participating in Public, Worldwide Class and accomplishing project work during Course related the areas of exploration which can help them to play as a forerunner in the public eye lead of the local area. In the Award Plan of Top Class Schooling, exemplary ancestral understudies chasing after examinations at degree/post-degree courses in 127 recorded organizations in the field of the board, medication, designing, regulation and different business courses are energized by giving them monetary help. Public Abroad Grant Plan offers monetary help to those praiseworthy ancestral understudies including Especially Weak Ancestral Gathering (PVTG) understudies seeking after higher examinations in unfamiliar licensed colleges in specific subjects at Expert Level, Ph. D and Post-Doctoral examination programs, in the field of Designing, Innovation and Science. Professional Preparation and Extraordinary Instructing for Ancestral plan intend to foster the expertise of ancestral understudies relying upon their capability and present market patterns. It is pointed toward updating the abilities of the ancestral adolescents in different customary/current livelihoods relying on their instructive capability, present monetary patterns and the market potential, which would empower them to acquire reasonable business or empower them to become independently employed. Ancestral understudies coming from unfortunate families are given free instructing so that can rival others.



### **Challenges and issues**

There are a few explanations behind the hardship of ancestral in schooling seething from underlying and procedural causes. Numerous ancestral living spaces are difficult to reach and as an outcome, improvement there either missing or is unsatisfactory. Miserable destitution and absence of legitimate instruction compound the issue of ancestral individuals. The ancestral' resource economy is so firmly controlled that kids are either a piece of their monetary activity or assume supporting parts in families' financial interests. This has been the situation for the majority ancestral families drawing in kids in horticultural and other partnered exercises cosmetics the acculturative cycle (Brahmanandam and Bosubabu, 2016). A portion of the understudies didn't get parental help in that frame of mind at home in view of parent ignorance and not reality with respect to the investigation of their kids. The ignorance of guardians and their mentality towards training and furthermore absence of relationship and inspiration among educator and guardians get a gigantic hole the social consideration of ancestral understudies in schooling (Kerai, 2017; Behera, 2014 and Hansdah, 2016). The actual distance to school is in many cases referred to as a boundary for kids in India. Investigations discovered that the ancestral individuals primarily live in distant regions and concentrate in government schools where schools are not furnished with adequate quantities of educators, homerooms, educating learning materials and absence of inspiration, fearlessness and good examples which become impediments in their social consideration in training (Test, 1999, Erigala 2012 and Daripa, 2017). In any case, there are occasions of avoidance in the homeroom where Ancestral and Dalit understudies, specifically, have been given differential medicines by the educators and companions. They have been segregated in an alternate structure in the study hall by mishandling ancestral youngsters verbally, tending to them by their station names, not offering individual consideration and moral and consistent encouragement (Nimbassan, 2010). Other than these, the deficiency of gifted educators is a major issue in conferring training to ancestral kids. The educators' anomaly in the homeroom neglects to lay out a correspondence span among the ancestral understudies. Absence of convenience and other fundamental offices in towns make them unpredictable in the schools. Official/territorial dialects are utilized in many states for study hall guidance, and ancestral kids at the essential level don't figure out them. Since they just talk their native language, these dialects appear to them to be fascinating. Furthermore, the non-ancestral educators additionally don't comprehend ancestral language and they show in determined conventional dialects. The mode of guidance is a significant issue while homeroom exchange and mail process for the ancestral understudies. In this manner, all issues and issues diminish the worth of ancestral schooling (Behera, 2015; Hansdah, 2016 and Honarkeri, 2018).

### **2. Conclusion**

It is apparent that there are a few drives taken by the public authority of India. Nonetheless, in the 21st 100 years, the instructive undertakings for ancestral, which possibly mean to carry the last option to the standard of advancement, are presented with complex nature of difficulties. It is about time which requests a comprehensive way to deal with managing the difficulties all the more gainfully and economically. Other than infrastructural and monetary backings, there is a requirement for an inspirational perspective with respect to the upholding organizations and capable partners. To the extent that the conceivable accentuation ought to be given to carrying out the current arrangements, plans and drives with the contribution of direct partners i.e., ancestral local area. Moreover, monetary motivators and fundamental

ability instruction ought to be given to the ancestral thinking about the financial status of the family. The actual distance of the school ought to be limited by expanding the quantity of schools overall and satisfactory number of private schools specifically outfitted with every one of the offices which are fundamental for the appropriate and smooth working of the instructive foundation. School educational program ought to be founded on nearby culture, old stories, history, customs and language of Ancestral alongside moving the timetable according to the necessity. The Understudy Educator proportion ought to be limited by enlisting the sufficient number of educators in the ancestral region. Legitimate oversight on the working of the school, the instructing growing experience ought to be advanced and a comprehensive instructive air ought to be made in schools so the consideration of ancestral become fruitful and the fantasy of comprehensive development will be satisfied.

### 3. References

- [1] Behera, M. (2019). Status and problems of educational scenario of particularly vulnerable tribal groups in Odisha: Government initiatives. *Journal of Economic & Social Development*, 10(1), 131-143.
- [2] Behera, S. (2021). Access to higher education for tribal in India. *Global Journal of Advanced Research in Management and Social Sciences*, 4(7), 324-328.
- [3] Biswal, S. (2020) Salaried of EMRS: A Case Study. (Unpublished M. Phil Paper). Ravenshaw School, Cuttack.
- [4] Brahmanandam, T., & Bosubabu, T. (2019). Didactic status among the Scheduled Tribes: issues and challenges. *Journal of Politics & Governance*, 5(3), 57–66.
- [5] Daripa, S. K. (2021). Tribal education in India: Government initiative and challenges. *International Journal of Research in Social Sciences*, 7(10), 156-166.
- [6] Dhebar Commission. (2022). Report of the scheduled areas and scheduled tribes commission.
- [7] Erigala, A. (2020). Exclusion of scheduled tribes in India with reference to education. *International Journal of Multidisciplinary Educational Research* 1(1).
- [8] Geddam, M. S. (2021). A study on Eklavya Model Residential Schools (EMRS) in Tribal education. *Voice of Research*, 3(4), 48.
- [9] Hansdah, S. (2019). Impact of residential schools and current challenging issues of tribal education in Odisha. *Scholarly Research Journal for Humanity Science and English Language*, 3(15), 3573–3581.
- [10] Kerai, J. S. (2020). Impact of social problems on girl child education in Mayurbhanj District, Odisha. *The Researchers' International Research Journal*, 3(2), 20-31.
- [11] Ministry of Human Resource Growth. (2021). All India Survey on Higher Education. New Delhi, India.
- [12] Ministry of Education. (2021). Report of the Education Commission 1964-66: Summary of Approvals. New Delhi, India.
- [13] Ministry of Human Resource Growth. (2019). National Policy on Education- 1986. New Delhi, India.
- [14] Ministry of Tribal Welfare. (2022). Report of the High-Level Committee on Socio Economic, Health and Educational Status of Tribal Communities of India. Ministry of Tribal Affairs, Government of India.
- [15] Mohanty, S. C., & Ota, A. B. (2021). Banda primitive tribe, Schedule Castes and Schedule Tribes. Research and training institution Bhubaneswar, ISBN- 81- 902818-6-8.
- [16] Muthukumar U. & Tamilenth, S. (2019). A study of academic problems of tribal

- students of higher secondary schools in kolli hills in Namakkal District. *Journal of Multidisciplinary Scientific Research*, 1(3), 31-38
- [17] Probe Team. (2021). *Public Report on Basic Education in India*, Oxford University Press, New Delhi.
- [18] Tali, L. (2019) Perception of teachers towards Kasturba Gandhi Balika Vidyalayas (KGBV) scheme in the contextual frame of Kashmir Division. *Test Journal of Research and Analytical Reviews*, 6 (1).
- [19] 1586410850\_sem-iv inclusive education.
- [20] 22\_inclusive education in India.
- [21] Giffard-lindsay, Katharine. et al. *Inclusive education in India: Interpretation, implementation and issues.*
- [22] *Handbook of inclusive education.*
- [24] *Inclusive education-issues and challenges* \* Richa Sharma.
- [25] *Inclusive education in India - Enesco digital library.*
- [26] Lakshmi, raj. "Inclusive education in India: challenges and prospects."
- [27] *Ijirms*, vol. 6, no. 5, 2018, [www.ijirms.org](http://www.ijirms.org).
- [28] Malaviya, Renu, and Tulika Talwar. *Inclusive education: current scenario in India.*
- [29] Mondale, Amitabh. "Needs, importance and barriers of inclusive education in India." *International journal of current research in education*, vol. 5, 2021.
- [30] Peerzada, Najmah. "Value of inclusive education." *Insight journal of applied research in education*, vol. 24, no. 1, 2019.
- [31] Rao, Prianka, et al. *Towards an inclusive education framework for India*. 2020.
- [32] Sarao, Teena. *Obstacles and challenges in inclusive education in India with special reference to teacher preparation*. No. 1.
- [33] Singh, j. D. *Inclusive education in India-concept, need and challenges.*
- [34] <https://www.researchgate.net/publication/301675529>.
- [35] Singh, Sanjeev Kumar. *A study of inclusive education with reference to visually impaired students in Lucknow and measures to strengthen fund management.*
- [36] Ud, Mehraj, et al. "broad tutoring in India: issues, tests and Prospects." *The roads*, vol. 25, no. 1, 2017.
- [37] Yasmin, Mafuza, and Prakash Mukherjee. *Barriers towards inclusive education in India for the visually challenged students*. <http://www.jssshonline.com/>. (Giffard-lindsay et al.)1586410850\_sem-iv inclusive education.
- [38] 22\_inclusive education in India.
- [39] Giffard-lindsay, Katharine. Et al. *Inclusive education in India: interpretation, implementation and issues.*
- [40] *Handbook of inclusive education.*
- [41] *Inclusive education-issues and challenges* \* Richa Sharma.
- [42] *Inclusive education in India - Enesco digital library.*
- [43] Lakshmi, raj. "Inclusive education in India: challenges and prospects."
- [44] *Ijirms*, vol. 6, no. 5, 2018, [www.ijirms.org](http://www.ijirms.org).
- [45] Malaviya, Renu, and Tulika Talwar. *Inclusive education: current scenario in India.*
- [46] Mondale, Amitabh. "Needs, importance and barriers of inclusive education in India." *International journal of current research in education*, vol. 5, 2021.
- [47] Peerzada, Najmah. "Value of inclusive education." *Insight journal of applied research in education*, vol. 24, no. 1, 2019.
- [48] Rao, Prianka, et al. *Towards an inclusive education framework for India*. 2020.
- [49] Sarao, Teena. *Obstacles and challenges in inclusive education in India with special*



- reference to teacher preparation. No. 1.
- [50] Singh, j. D. Inclusive education in India-concept, need and challenges.
- [51] <https://www.researchgate.net/publication/301675529>.
- [52] Singh, Sanjeev Kumar. A study of inclusive education with reference to visually impaired students in Lucknow and measures to strengthen fund management.
- [53] Ud, Mehraj, et al. "inclusive education in India: issues, tasks and views." The roads, vol. 25, no. 1, 2017.
- [54] Yasmin, Mafuza, and Prakash Mukherjee. Barriers towards inclusive education in India for the visually challenged students. [Http://www.jssshonline.com/](http://www.jssshonline.com/).