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Shashi Bhushan Poddar

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JIGYASA

As the name reflects itself Jigyasa is a Research Journal focused on gathering knowledge on the different issues of Arts, Linguistics and Social Sciences. It is a journal which generates appetite for knowledge amongst the social scientists, educationists, linguists, policy makers and the politicians and at the same time it also evolves the solutions. Our international and national experts of the subjects will be regularly guiding the society with their thought provoking papers and articles.

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Investigation of the Factors Influencing Women Political Participation in Iran

*Dr. Saeideh Shariati Najafabadi **
*Hoshang Dara Hama Ameen ***

The central questions in this study are: what are the barriers to Iranian women's full political participation and what factors can improve women's participation in the core issues of Iran society? The obstacles to the advancement of women might be defined as traditional, social, cultural and legal. The findings show that functioning of government and social culture have a positive relationship with women political participation. Gender ties are influenced and shaped by variables such as the state ideology, level of economic development, women's consciousness, legal and infrastructural elements such as the percentage and standard of women's education and professionals. Nevertheless, one can argue, the situation of women in Iran is still inferior to that of men's. One of the major impediments is that despite the significant presence of women in various professions, there is a lack of women's representation in key posts where macro politics and planning are decided. In the author's opinion, according to the importance of gender equality in increasing women's political participation and its slow process up to now in Iran, it is necessary to form Independent Professors ' and Social Science Expert Committees in cooperation with NGOs to present some strategies for increasing women's political participation.

Introduction : Women's status and gender equality are currently one of Iran's key socio-political issues. According to the Iranian Constitution, Iranian citizens of all cultural and ethnic backgrounds are entitled to all individual, economic, political, social and cultural rights, regardless of their gender. Even though the political decision-making process in Iran remains male dominated. Different nations share certain values while some values are unique to a community.

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To assess the situation of women in a country, knowledge of the culture, customs and traditions of that country requires. The author believes that full and equal participation by both men and women in political decision-making provides a balance that more literally reflects the combination of society and Then the legitimacy of political system will increase as much as societal participation.

Everywhere, women and girls must have equal rights and opportunities, and be able to live free from violence and discrimination. The elimination of all forms of discrimination against women is not only a fundamental human right, but is also crucial to accelerating sustainable development. It has been proven time and time again that empowering women and girls has a multiplier effect and contributes to economic growth and development. Equality and empowerment of women is one of the 17 Sustainable Development Goals, but is also integral to all-inclusive and sustainable development dimensions. In short, all SDGs (Sustainable Development Goals) depend on achieving the goal of equality between men and women. To make tremendous progress in gender awareness — from schools to boardrooms — workplaces and healthcare and education systems need to be designed to provide a level playing field.

The central questions in this study is: what are the barriers to Iranian women's full political participation and what factors can improve women's participation in the core issues of Iran society? In this study, which is a qualitative one based on the data collected by the method of library research and the study of domestic and international papers, an effort was made to analyze the subject using the method of semiotic survey data analysis, reviewing the research and studies carried out and adapting the results to the current situation in Iran, and ultimately criticizing the process that has taken place so far. The research tools are: taking notes from books, the Internet, and scientific articles that are credible.

Literature review of theoretical and empirical evidence : It may be argued that the primary requirement for any person to engage in the political process is to have political consciousness and awareness.

Review of the literature on women's political behavior patterns suggests that "generally based on research women are less politically aware than men and they are politically apathetic. Several research results, especially in the West show the participation of women in political life, is an independent partnership, but that's everywhere in the political interests of the ruling. In other words, the policy is considered as "men job". «Bashiriyeh with reference to women's aversion to politics, writes»: "According to the study - on

average one third of all women have declared that they have no policies relevant to their lives. At the same time, "the interest of educated women to politics at university was as much as the average interest of men in politics. Generally not educated women interest rate to politics was lower than the average interest among men. Despite the fact that women in the revolution had a major role alongside men in order to change the political situation of the country and also by actively participating in referenda and parliament election, presidency election, election of Islamic councils of cities and villages to reach the political goals of the country. On the other hand, the gender gap, sometimes faded by some political factions and others reappearing in the midst of radical extremism, has severely limited women's participation in decision-making and policy-making positions, to the extent that even among educated women the tendency to take part in Iranian politics has become very intangible.

Political participation and its dimensions : Political participation is engaging in political activity of individuals at various levels from noninvolvement to have an official political post. The three basic aspects of political participation in the study could be considered as the manner of participation, intensity and quality, which, according to Perry (manner of participation is whether or not it's official, and intensity means measuring number or frequency of people participation in certain political activities and the quality means effectiveness of participation about power holders and politics. In general, women's political participation can be examined at two levels:

First level: Bulk, (participation in election)

Second level: Elite, (Parliament membership, executive branch and other high ranking positions).

Due to political situation, political participation has divided the bulk of Iranian women in several key areas like, Participation in elections, participation in protests and demonstrations, participation in groups and forums and participation in the activities of mobilization and war. Elite political participation of women covers three areas that include membership in the Legislative Assembly, Participation in decision-making at the highest levels of government and the private sector and ultimately participation in activities of the Judiciary. Lester Mylbras has presented a hierarchical order.

To participate in this hierarchy, voting has been introduced as the lowest level of true participation. Having political or administrative authority, Searching political or administrative authority, Active membership in a political organization, Active membership in a quasi-political organization, Participate in public

gatherings, retests, etc. Passive membership in a political organization, Passive membership in a quasi-political organization, Participation in formal political debates, little interest in politics giving Vote.

The purpose of this hierarchy is merely to describe various types of political participation and it should be noted that activity in one area is not necessarily a prerequisite for the next level of activity, however, such a concept suggests that the higher the level of activity. The participation rate that is measured in terms of the number of people engaged in a particular activity is lower. Rush has spoken about various factors such as socio - economic, education, occupation, gender, age, religion, ethnicity, region of residence, political participation ,the character and the environment.

Revolution and its Impact : The revolution of 1979 politicized Iranian women's masses. But the expectations of women have not been realized. The new theocracy has systematically rolling back five decades of women's rights advances. Women have been purged from positions in government. All females were forced to observe the Hijab, or Islamic dress code, including girls in first grade. Laws on the family have been scrapped. However, the Iranian women's energy displayed during the revolution for the next four decades propelled them deeper into the public arena to regain their rights. The result is one of the Islamic world's most dynamic women's movements, and women activists who have won international recognition in a wide range of disciplines. On social issues the initial policies of the theocracy were harsh. The Islamic veil and Hijab or Islamic dress and head cover was imposed during Ayatollah Khomeini, rule. After Ayatollah Khomeini's announcement of the compulsory hijab in 1979, women staged large demonstrations in protest. One of the most famous demonstrations of women was on March 8, 1979, when protesters gathered at the University of Tehran. The demonstrations were suppressed by the regime, but women's protests against the law have continued in various forms. Despite the large efforts to propagate mandatory hijab in Iran and resort to coercive methods to accept it these efforts have been fruitless. Iranian women know that every time they leave their home, they must review the criteria set out in the law to avoid being punished by police or violent behavior. Admittedly, human coverage is the result of a mix of religion, culture, customs, and climate influences, but when the government steps in and uses power to change the coverage, it is out of the cultural arena. It goes into the field of ideology and politics. Obviously, mandatory veil law in Iran keeps women in a lower

position than ever before and has a significant impact on their political participation.

Facts of Iranian society : Under the hood of the law are hidden facts that have a significant impact on the extent of women's political participation. In other words, there has been no opposition to the presence and political activity of women in Iranian law although there are many obstacles to promoting this issue in Iran. It is mainly rooted in culture and religious misunderstanding. Movements have emerged in recent years in Iran seeking equal access for men and women to opportunities with particular attention to the active participation of women in society. They have found politics as a tool for a radical change in the status of women. They are familiar with modern views on women's rights and have a new approach to Islamic law which considers for social change extremely. These intellectuals try to reinterpret Islam into the realities of a society in which the social, economic and political activities of women become an essential part. Anyway politics is indeed a male oriented arena and women's integration in this field remains a challenging task.

Low self-esteem among women, as well as the resistance of male politicians, mostly in parliament and political parties opposed to women's political participation, public mistrust of women's capacities as politicians and decision-makers are among the most serious challenges women face when entering the arena of power and decision-making. It should also be borne in mind that, given the traditional duties of women in the family and their dual occupations, there are no appropriate laws at management level to protect women. Male attitudes, customs and traditions regarding the position of women are among the impeding customary clichés about the roles of women and the ability to hold key posts. Despite the claim that women have a significant share in politics and decision-making, women are still confronted with impediments to laws and gender biased attitudes that prevent women from participating fully in politics. Therefore, in Iran, one of the most important and critical areas of concern is women's political participation and their presence in power and the decision making process.

Legal frameworks for women's political participation : The barriers towards implementing change in conditions for Iranian women are as much closely linked with traditional obstacles as they are with legal ones. The judiciary opposes changes to most women's rights, including issues such as the right to divorce, child custody and wealth splitting.

After the Islamic Revolution, the implementation of Islamic Sharia destroyed everything that had been achieved after the

constitution. Some of the efforts of the Islamic Republic over the past four decades are as follows:

1. Imposed Hijab
2. Closure of family support courts
3. The possibility of remarrying men
4. Women deprivation of the right to divorce and child custody after divorce
5. Decreasing the age of marriage for girls
6. Separating girls and boys at school
7. Prohibition of broadcasting female singers
8. Preventing women from going to stadiums
9. Prohibition of cycling
10. The right to travel abroad only with the permission of the husband or the guardian man
11. Lack of education for girls in a number of disciplines
12. Continuation of the unequal inheritance law.

Most women in parliament have failed to reform some of the new laws and bills in favor of women in the family. Because they were either minorities or were pressured by opposition groups.

One of the most important criteria for promoting the status of women in the society is women's education. Nowadays, education is one of the most objective aspects of the status of women in any society. Legally, in Iran, elementary education is compulsory and according to the constitution, education up to the PhD level should be provided free of charge by the government for both women and men without any separation. While in Iran, despite the massive input of women in universities and the surpassing of men in certain fields, we can still see the delegation of second and third-class political and social roles to women and the continued existence of the glass roof, the barrier to women achieving high positions.

Despite significant educational achievements, women's participation in the labor force is very low compared to other countries, and has been almost steady from the beginning of the Revolution until now. That could be also due to legal obstacles. Continued economic empowerment of women is conditional on their support in all areas, especially legal reform.

The formation of NGOs, and sometimes the formation of independent state organizations, provided opportunities for sections of the emerging women's movement to engage in public activism, debate, develop and expand gender sensitivity and awareness of gender. NGOs in Iran can be in a good position to address socially sensitive issues such as women's rights and family law because of their strong links with the community and strong ideological beliefs.

Many NGOs have started questioning the legal government's ability to address the changing needs of Iranian society and some have expressed an interest in starting a dialog on that front as well with state officials. Iranian Nongovernmental organizations are consciously attempting to find out how NGOs in other countries, both Western and Islamic, have been able to engage government in policy discussions, and what role NGOs should play in ensuring that voices are heard from their constituents in which there are of course many problems and constraints.

Role of Diaspora : The existence of millions of Iranian refugees abroad and the diaspora has added to the importance of international and transboundary impacts on the status of Iranian women over the past forty years. Many of these Iranians, who have frequently settled in North America and Europe, work to democratize and improve Iran. Among the Iranian diaspora, the role of women activists has been very influential. Including in establishing relationships and promoting awareness of women's rights violations, and mobilizing worldwide support for rights advocacy campaigns, bilateral transfer of inside and outside literature and scholarly research, establishment of transnational and multinational networks to expand transnational awareness, links and enhance and correct negative and stereotyped images of Iranian women, and deepen the presence and influence of Iranian women activists in science, art, technology, sport, political and other fields. The crucial point is the growth of social networks that has increased the impact of domestic and transboundary efforts on women's struggles for social rights and participation in politics in recent years.

Conclusion : Iran needs women's participation to change and move ahead also Iranian women are asking for more opportunities to have a voice and to be heard. In Iran gender difference and gender inequality ideologies and practices exist. The obstacles to the advancement of women might be defined as traditional, social, cultural and legal. It should be remembered that gender ties are influenced and shaped by variables such as the state ideology, level of economic development, women's consciousness and quest for better positions, legal and infrastructural elements such as the percentage and standard of women's education and professionals. Nevertheless, one can argue based on this reasoning, the situation of women in Iran is still inferior to that of men's. One of the major impediments is that despite the significant presence of women in various professions, there is a lack of women's representation in key posts where macro politics and planning are decided. By appointing female specialists to relevant key posts they can better defend the rights of women. Despite the

Islamic Republic of Iran's claims and efforts to promote women's participation in Iranian politics and decision-making, there are impediments to laws, gender clichés and social barriers, such as the prospect of women being accused and believing that women are present in society, corrupting, stimulating and distracting men and reducing their effectiveness, that has severely limited the presence of women in society. In the author's opinion, according to the importance of gender equality in increasing women's political participation and its slow process up to now, it is necessary to form Independent Professors' and Social Science Expert Committees in cooperation with NGOs to analyze the major disincentives to the success of these institutions in Iran. So they can present some strategies to increase women's political power, based on authentic documents and studies. Also the government could engage political players, especially NGOs, to ensure that they actively involve and appoint more women in their political structures.

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Swami Vivekananda's Doctrine of Divinity of Man

*Dr. Manoj Kumar Singh**

So long as we are ignorant of the Ātman, we make divisions between man and man, on the basis of caste, creed, race, nationality etc; we quarrel with each other and make this world a place uninhabitable for sane people. Swamiji wanted to remove these narrow differences not by any kind of intellectual understanding, but by the practice of true Vedanta.

The essence of Vedanta is the assertion of the divinity of man, as embodied in the cryptic saying : 'Thou art that.' After all its intellectual gymnastics it comes to the conclusion that the spirit in man has always been pure and perfect, that it was never born and will never die, that all power and glory are lodged in it, and that if any one says, 'I am but a little mortal being', he is giving out a great lie. "The Vedanta teaches men to have faith in themselves first. As certain religions of the world says that a man who does not believe in a personal God outside of himself is an atheist. So the Vedanta says that a man who does not believe in himself is an atheist. Not believing in the glory of our own soul is what the Vedanta calls atheism. To many, this is, no doubt, a terrible idea, and most of us think that this ideal can never be reached, but the Vedanta insists that it can be realised by every one. There is neither man, nor woman, nor child, nor difference of race or sex, nor anything that stands as a bar to the realisation of this ideal, because Vedanta shows that it is realised already, that it is already there. All the powers in the Universe are already ours. It is we who put our hands before our eyes and cry that it is dark. Know that there is no darkness around us. Take the hands away and there is the light that was from the beginning. Darkness never existed, weakness never existed. Thus the Vedanta not only insists that the ideal is practical, but that it has been so all the time, and that this ideal, this reality, is our own nature. Everything else you see is false, untrue Therefore, whoever thinks he is weak is wrong, whoever thinks he is impure is wrong, and is throwing a bad thought into the world. This we must always bear in mind, that in the Vedanta there is no attempt at reconciling

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the present life, the hypnotised life, this false life, which we have assumed with the Ideal; but this false life must go, and the real life, which is always existing, must manifest itself, must shine out. No man becomes purer and purer; it is a matter of greater manifestation. This veils drops always, and the native purity of the soul begins to manifest itself!"

"Let the world resound with the ideal and let superstitions vanish. Tell it to men who are weak and persist in telling it : You are the Pure one. Awake and arise, O mighty one, this sleep does not become you. Think not you are weak and miserable. Almighty, arise and awake and manifest your own nature. It is not fitting for you to think yourself a sinner. It is not fitting that you think yourself weak. Say that to the world, say to yourselves, and see what a practical result comes, and see how with the electric flash, everything is manifested, how everything is changed."¹

So, this principle of Divinity of man forms the foundation of Swami Vivekananda's thought. In his vision 'Each soul is potentially divine. The goal is to manifest this divinity within.'

It was swamiji who, for the first time, Preached the service of men, not as man, nor even as a mere manifestation of God, but as God Himself - not as this servant, not as different from Him, not as anu or infinitely small, but actually and literally as God Himself, as full God, as undivided God, as bhuma or infinitely great.²

In the enthralling address at the Parliament of Religion on 19 September 1893, Swamy said "Children of immortal bliss – what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name – heirs of immortal bliss – of immortal bliss – yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, Ye divinities on earth – Sinners! It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter."³

Swamiji Says - "Silly fools tell you that you are sinners, and you sit-down in a corner and weep. It is foolishness, wickedness, downright rascality to say that you are sinners! You are all God. You are the soul of the universe. You are the sun, the moon, and the stars, it is you that are shining everywhere. The whole universe is you. Whom are you going to hate or fight? Know, then, thou art He, and model your whole life accordingly; and he who knows this and

models his life accordingly will no more grovel in darkness."⁴ It is clear that Swamiji very boldly rejected the thought that takes man as sinner or weak. He believes in the immense capabilities and strength of man.

Generally 'Religion' is associated with creeds, rituals, customs, festivals and so on. But for Swamiji these are only 'Secondary details' of religion. To him, the essence of religion is the realization of the true self of man which is divine. The manifestation of the inherent Divinity is Religion. In Swami Vivekananda's words –

"Each soul is Potentially divine, The goal is to manifest this divinity within by controlling nature : external and internal. Do this either by work, or workship, or psychic control, or philosophy – by one or more, or all of these – and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."⁵

Thus, Swami Vivekananda has proclaimed in his doctrine of divinity of man the glory and grandeur of man – his divinity, immeasurable dignity and infinite greatness. The idea of the smallness and sinfulness of man, accepted as basic principle by many theological and philosophical theories of the world infuriated him so much. He emphasized constantly in all his fiery speeches, dialogues and writings, to give up this sinful idea of sinfulness and recognize themselves as what they really are - viz. Brahman and none but Brahman Himself.

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Emotional Intelligence : Does It Impact Academic Achievement?

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Emotional intelligence is not only the very vital part of psychology and it gained its popularity and fame in academics and also in different areas. Emotional intelligence deals with the understanding emotions of one's own emotions and others. It also helps to overcome the barriers caused due to emotional stress. Emotional intelligence has profound effect on academic achievement of students as it incorporates stress management, interpersonal and intrapersonal relationships.

This paper is an extract of the research entitled Development of Emotional Intelligence Module and its Effectiveness with Reference to Emotional Competencies for Upper Primary School Tribal Students of Ranchi District.

Introduction : For many years philosophers, psychologists and other educational stakeholders had made many progresses in the field of education. They declared so many factors responsible for the successful life of a student. One of these factors is emotional intelligence. In 1990 emotional intelligence had defined by Salovey and Mayer as the process of one's assessment of his own and others' emotions accurately, to express feelings appropriately and process of emotional information including the regulation of emotion to make the life better. Daniel Goleman in 2010 defined it as the ability of understanding the others' feelings and to conduct the relationships. It has been declared by many researchers that feelings are really important to manage and the one who deals with it effectively are more likely to have a happy life. And of course the happy and contented persons are more apt to retain information and do much well than the non contented one.

With the advancement in the modern technologies people are leading or in fact it would not be wrong to say that everyone is

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fighting for his existence. So, in this fast forward life students are in terrific stress to cope up with all the challenges and are forced to juggle with various tasks. Therefore many parents and educators are alarmed by the fact that there is a necessity of emotional intelligence education, are rushing to educate their next generations the necessary skills of emotional intelligence. The need for emotional intelligence was felt when in 1985 Goleman mentioned that emotional intelligence is the master of all aptitudes and it deeply affects all other abilities either by smoothening or interfering with them.

Some of the emotional competencies are essential for learning. Controlling emotions in classroom environment is beneficial for both instructor and students to handle the difficult situations that can daunt the achievement. One must learn to control both positive and negative emotions.

On the basis of Bar-On's (2004) framework listed below are the components of emotional **intelligence which are as follows:**

Intrapersonal

Self- Regard: liking yourself the way you are.

Emotional self awareness: the ability to recognize the feelings.

Assertiveness: the quality of being confident.

Independence: the state of being free and not controlled by anyone.

Self-Actualization: realization of one's talents and potentialities.

Interpersonal

Empathy: able to imagine the feelings of others.

Social Responsibility: responsibility towards social group

Interpersonal Relationship: a strong, deep and mutually satisfying relationship with others.

Stress Management

Stress Tolerance: ability to handle difficult situation in relaxed and composed way.

Impulse Control: way to manage hard time in composed way.

Adaptability

Reality testing: the objective evaluation of thoughts and feelings one got with the reality of external world

Flexibility: ability to change one's feelings and bend easily.

Problem Solving: to efficiently find the path way from difficult situations of an inter and intrapersonal issues.

General Mood

Optimism: hoping and believing the positive side of the life.

Happiness: to feel pleasure and contented

REVIEW

Sania Khan A comparative analysis of emotional intelligence and intelligence quotient among Saudi business students' toward academic performance (2019). The study tried to find out the impact of EI and IQ on university business students' academic performance. The private school students' academic performance is driven by high EI and IQ; while the public school students tend to execute average as they have moderate EI with non significant IQ levels and achieve average in their academics. The study explains that IQ is very important in academic performance of students but for student's lifelong learning it is narrow in nature. Thus, EI is crucial and dwells an important role in handling up their IQ as well.

Dr.S. Chamundeswari. Emotional Intelligence and Academic Achievement among Students at the Higher Secondary Level(2013). The study proved a positive relationship between academic achievement and emotional intelligence of students. The results revealed that the students of central board schools have higher emotional intelligence and performed really well in their academic performance as compared to state board school students.

Maizatul Akmal Mohd Mohzan, Norhaslinda Hassan, Norhafizah Abd Halil. The Influence of Emotional Intelligence on Academic Achievement (2013). The study proves that the respondent of this study have significantly higher level of emotional intelligence. Sel-Emotion Appraisal and Understanding of Emotion are the two domains of emotional intelligence which showed positive result with academic achievements.

Hossein Jenaabadi Studying the relation between emotional intelligence and self esteem with academic achievement (2014). The study is about finding the relation between emotional intelligence and self esteem with academic achievement. The study proved that academic achievement is not affected by emotional intelligence and self esteem. Further the research revealed that the self esteem of the girls students were higher as compared to boys.

Conclusion : From the study of various reviews it is obvious that EI does put impact on the academic performance of the students as in this cut throat competition students find it hard to face all difficult situations of school life. As the world of today demands everyone to be in such pace to have control over their stress and strain. To perform better in any field one has to control over their emotions. Thus it's become important for parents and teachers to focus on academic performance through encouraging intelligence as well as

skills of handling emotions. Despite of all the above researches pointing out that EI is the most important forecaster of academic achievement but research never indicated that EI is having magical power to gain academic results.

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The Body and its Supranormal Powers: A Jain Reading Based on *Tattvārthasūtra*

Jibin Paul*

Introduction : The body is the perceptible material object. In addition to the subliminal perceptual experiences, there are some experiences, which have been occurring in the same perceptible body, in the absence of the mediation of senses. These experiences are called supranormal experiences. Thus, the supranormal experiences and its relation with body is equivocal and contentious concept in the realm of philosophy. Bridging the gap is a philosophical quest which brings forth repercussions in the field of physiology, psychology, and spirituality. The conspicuous and pronounced alternatives suggested by Indian Philosophy in general and Jainism, in particular, is rather dependable and workable solutions for the problem. Hence, the subject matter of this paper is that the constitution of the body in relation to the supranormal experiences. The disquisition sets the general framework of the concept of body in Jain thought system in the beginning and develops through the types, nature, and characteristics of the body. The right understanding of the nature of the body resolves the ambiguity over the role of the physical body in the acquisition of supranormal powers of the body. The enquiry is based on the doctrinal text of Jainism, i.e., *Tattvārtha Sūtra*.

Soul and Body : According to Jain thought system, the whole reality is divided into *jīva* (soul) and *ajīva* (non-soul) of which has substantial existence. The definitive criterion of *jīva* and *ajīva* is consciousness (*cetanatattva*) and unconsciousness (*acetanatattva*) respectively. The interaction between soul and non-soul (matter/*puḍgalāstikāya*) is responsible for the worldly existence of the soul.¹ Through the association of the matter, the soul gets form i.e., the body. The body is the cluster or aggregates of matter. Those aggregates of matter which is possessed of the capacity to undergo transformation into the form of karma are called originating stuff or physical basis of the body. The modus operandi of this interaction between the sentient and the non-sentient is known as the Karma.² In

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fact, there is a beginningless mutual determination between the states of the soul and the depending conditions of Karma. *Samayasāra* admits that the intrinsic nature of the soul associated with karmic delusion from the beginningless time.³ Precisely, the organic body is the aftermath of the interaction between consciousness and matter. The relation of the body to the consciousness and matter is the relation of identity cum difference. Kundakunda Acarya deliberates the procedure of the formation of the body; “The cluster (*skandha*) of matter (*pudgala*) bound earlier with the soul (*jīva*) in form of material-karmas (*dravya-karma*) certainly transform themselves into the body as the soul (*jīva*) adopts a new body on change of its mode (*paryāya*).”⁴

Five Types of Bodies : Among the innumerable number of souls, only the worldly souls receive the matter which is capable of turning into karmic matter. The worldly souls and thus appeared in the forms of bodies, including mobile and immobile. The innumerable numbers of bodies are a cluster of innumerable numbers of matter. However, from the viewpoint of the similarity of their function, cause and purpose etc..., bodied souls are divided into five. The five types of bodies are *audārika*, *vaikriya*, *āhāraka*, *taijasa* and *kārmaṇa*.⁵

Audārika (Gross body) : The perceptible body made from the suitable class of material clusters is called gross body or *audārika*. The gross body can be affected by external physical actions. It can experience external and internal objects through the operation of the sense organs. It is formed in the womb or by agglutination. This is the body belonging to human beings as well as animals and plants (with one to five sensed souls).

Vaikriya (Protean body) : The occupants of such Bodies can make them invisible and also transform their shapes at will and the bodies are, therefore, also called Transformation Bodies as *Vaikriya* which means transformation. It is the type of body that can assume in various forms such as subtle, huge, light, heavy, one, and many. It is formed at the birth by descent and acquired by the power potential through practising spiritual austerities. It is occupied by heavenly beings (*Dev Gati*) and the hellish beings (*Narak Gati*) by birth and human beings can attain such bodies through *Labdhis* or Purification.

Āhāraka (Conveyance body) : This translocation body or conveyance body is made from the clusters of non-obstructive and non-obstructed matters that are auspicious, white, and pure.⁶ This body can be produced by super-ordinary powers of a monk versed in the fourteen *Purva* texts. This body has two purposes; seeking

knowledge on subtle problems from the distant omniscient one and avoiding injury, while in transit, to subtle living beings. The ascetic one who is free of laxity possesses this body in its full sense. However, such a body is used by a self-restraint ascetic but is not yet free from laxity.

Taijasa (Fiery body) : It is made of fiery particles and formed by the power of potential. It has two functions; ordinary and extra-ordinary. The ordinary function of it is “to digest food for the nourishment of the gross body”. The extra-ordinary function is, “through certain austerities, it can become capable of transmitting hot rays to burn or cold rays to cool an object at a distance.” It has a beginningless association with the soul and is possessed by all the worldly souls without exception. It is infinite-fold in comparison with the other above three bodies.

Kārmaṇa body : Due to activity (*Yoga*) and passions (*Kāshaya*) the soul attracts matter or *Karma Pudgalas* which bind the soul by becoming the *Kārmaṇa* Body. It is the inner subtle body which forms the basis of all the mental and physical activities. It constitutes the occasioning cause of all bodily functioning whatsoever. *Kārmaṇa* body happens to be in beginningless association with soul and it is possessed by all the worldly souls without exception.⁷ Therefore, there is a beginningless co-existence of the Karmic body and fiery body. It is the subtlest body. It gains entrance everywhere and suffer no resistance anywhere in the world. The infinite-fold, beginningless association with the soul and non-resisting is the special features of the last two bodies.⁸

Supranormal Powers of the Body : The specific bodily existence of the individual consists of more than one body. According to Jain philosophy, a worldly soul can possess two bodies at least (*taijasa* and *kārmaṇa*) and four at the most and it cannot possess all the five of them. The soul is the source of the supernatural powers. Depending on the capacity or *yogyata* of matter and the conditions of the Karma, the respective bodies become the carrier of the supranormal powers. The ethical and spiritual backups are the inevitable condition for the possession of higher bodies. The five bodies are progressively finer or subtler.⁹ Of these five bodies, one is mentioned later is subtler than one mentioned earlier. *Vaikriya* is the subtler than the *audārika* and grosser than the *āhāraka* and it moves progressively subtler to the fifth body i.e., *Kārmic* body. Thus, *audārika* is the grossest one and *kārmaṇa* is the subtlest. The beginningless association of the *Kārmaṇa* and *Taijasa* bodies with

the soul sift them from other three grosser bodies. Thus, the scope of the *Kārmaṇa* and *Taijasa* is much wider than the other. But in general, all bodies except the gross one are closely linked with the soul.¹⁰ They are possessed of some purpose directly or indirectly and sensible and supra-sensible.¹¹ The chief purpose of the body is to be the instrument of functioning. The first three bodies are possessed of cognitive organs to experience pleasure and pain and they bind or accumulate fresh karma and eliminate or suppress past karma. Among the three, *vaikriya* and *āhāraka* have a distinct purpose which does not come under senses and sense perception such as assuming different shapes and assisting the soul to reach the Omniscient respectively. The fiery body is of use in tasks like inflicting curse bestowing benefit by its spiritual potentiality. The above four are possessed of some direct purpose. Although the *kārmaṇa* body cannot serve any of the direct purposes, it is the underlying cause for all the instrument of purpose. Thus, *kārmaṇa* body is said to be instrumental indirectly because it remains as the cause of all purpose. The intrinsic nature of the soul associated with karmic delusion from the beginningless time. Nathmal Tatia interprets it as “the soul has number of potencies, and each moment of its existence is an integration of those potencies. The nature of karmic body at any moment is determined by the integrated existence of the soul.”¹²

Conclusion : The soul has attracted forms of the matter and attained karmic bondage with the received form of the matter into the form of the body. Thus, the capable matter remains as the material stuff and forms of matter as the auxiliary causes, and the soul remains as the spiritual stuff of the body. These five types of bodies are all corporeal and the one is subtler than the other by a gradual order. The subtlety and simplicity of the body depend on the suppression of karmic influences. For the subtler form, the body shines forth with spiritual and supranormal powers of the effulgent soul. The complete effulgence of the soul implies the annihilation of the karmic body even and that is liberation or omniscience, according to Jainism.

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1. In Jain metaphysics, *Ajīva* cannot be translated simply as the matter alone, since it has endowed with certain non-material categories also such as *Dharmāstikāya* (the medium of motion), *Adharmāstikāya* (the medium of rest), *Akāśāstikāya* (space), and *Addhāsamaya* (time). Among these substances, only *Pudgalāstikāya* has gross form and hence it is called *rūpin*, the substance that has form.
 2. The karma obscures and distorts the attributes of the soul, is classified into eight types. Among these eight, *Nāma karma* obscures the non-corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc. There are forty two sub-types of *Nāma karma*. Cf. *Tattvārtha Sūtra*: 8.12.
 3. *Samayasāra*: 89, 313.
 4. *Pravacanasāra*: 2.79; “*pudgaladravyātmakaḥ sarvaṃ.*”
 5. The explanation of five types of bodies is mainly based on the text *Tattvārtha Sūtra*. Pt. Sukhlaji’s commentary (2000) and Nathmal Tatia’s (1994) translation are the main sources of the study. Cf. *Tattvārtha Sūtra*: 2.37-49.
 6. Non-obstructed matters-The clusters of matter have free impeded movement. Auspicious-The clusters of matter are pleasant in colour, odour, touch and taste and those they produce merit. White and pure-The clusters of matter are transparent, shiny and conducive to harmless conduct.
 7. Beginningless doesn’t mean devoid of destruction. It has beginningless but has an end i.e., the time of liberation. Only that entity of a positive form which is beginningless never suffers destruction; e.g. an atom.
 8. Cf. *Tattvārtha Sūtra*: 2.44; J.C Sikdar, (1987), pg. 191.
 9. *Tattvārtha Sūtra*: 2.38
 10. Walther Schubring (1962), pg. 139.
 11. *Tattvārtha Sūtra*: 2.45
 12. Nathmal Tatia, (1951), pg. 223.

Non-Recognition of New States on the Bases of Illegal Conditions

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There has been developing since the 1930s a doctrine of "Non-Recognition" where, under certain conditions, a factual situation will not be recognized because of strong reservations as to the morality or legality of the actions that have been adopted in order to bring about the factual situation. It is a doctrine that has also been reinforced by the principle that legal rights cannot derive from an illegal situation (*ex injuria jus non oritur*).

The objective of this research is to understand the "Non-Recognition Doctrine" of new states as a general rule of international law and discussing its practicing during the era of the League of Nations and the United Nations by focusing on some related cases.

The result of this academic paper is that the concept of "Non-Recognition" is a *jus cogens* in international law and obligates the international community to refuse recognition of new states when they established as a result of illegal conditions. For example, the UN refused to recognize the independence of the "Turkish Republic of Northern Cyprus" and "Southern Rhodesia" because these new states declared their independence by relying on the use of force or violation of the prohibition of racial discrimination.

1. Introduction: To recognize a community as a State is to declare that it fulfills the conditions of statehood as required by international law. If these conditions are present, existing States are under the duty to grant recognition.

The state as a person of international law should possess the following qualifications: (a) a permanent population; (b) a defined territory; (c) government; and (d) capacity to enter into relations with the other states.¹

However, the above qualifications are not enough for recognition of the new state, at the same time; the additional and new

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criteria also have to be existed. For instance, to achieve recognition by international community, the new state has to protect human rights and has not to violate the prohibition of the use of force and the racial discrimination and violating the principle of the right to self-determination.

Of course, recognition will not be granted to a state or government that fails to meet the recognition requirements. Even if those requirements are met, states may nevertheless not grant recognition.

Recognition may also be withheld where a new situation arises from an act which is contrary to public international law. The principle "ex iniuria jus non oritur" is well established in international law, and according to it acts which are contrary to international law cannot become a source of legal rights for a wrongdoer.² Furthermore, where a situation is found to be illegal, states for whom that finding is binding have an obligation to bring that illegal situation to an end.³ There is, however, no settled view" how far as a matter of international law the unlawful act is to be regarded as null and void, or as voidable, or as merely giving rise to a claim by an injured state for redress.⁴

To grant recognition to an illegal act or situation will tend to perpetuate it and to be of benefit to the state which has acted illegally.⁵

Understanding the concept of "Non Recognition" and practicing it is very important on the international level particular when new states established by depending on illegal conditions.

For this purpose, the authors try to answer the main research question, which is (Should a state established as the result of the illegal conditions be refused recognition or should be recognized?).

This research is structured into three sections. In the first section, understanding the "Non-Recognition Doctrine" will be explained. In the second section, the practicing of "Non-Recognition Doctrine" in the Era of the League of Nations will be analyzed. In the third section, the practicing of "Non-Recognition Doctrine" in the Era of the United Nations may be demonstrated by discussing the cases of Turkish Republic of Northern Cyprus and the Southern Rhodesia. In the end, the conclusion of the research ought to be mentioned.

2. Understanding the Non-Recognition Doctrine

Recognition as an act resulting from the state's unilateral will does not mean that a State recognizes illegitimate conditions which are not recognized by international law; we mean the illegitimacy of

the emergence of the new entity, whether it is a new state or government, in violation of international obligations established by international law or international agreements in force.

That the two classes of non-recognition are of distinctly different nature may be easily seen. An internal revolutionary change, even if it breaches municipal law, does not breach international law, and its lawfulness is therefore not subject to scrutiny by foreign States. However, in the case of an alleged violation of international law, foreign States, being themselves interested parties, would necessarily claim the right to satisfy themselves of the legality of the act or situation in question before treating it as valid. Here, recognition is not a mere confirmation of facts, but may have the effect of creating or conferring, at least so far as the recognizing state is concerned, rights previously non-existent.⁶

The legal basis for not recognizing illegal regional conditions from the side of jurisprudence and the judiciary is "the principle that error does not generate the right", given that principle is one of the general principles of law. Some would prefer to call it that - or to implement one of the general principles recognized by the civilized nations - than others prefer to look at as well. Hence, it can be said that there is a peremptory international rule which gives rise to the obligation not to recognize, as these principles are prejudicial to the most correct opinion, so do it - such as the sources of international law.⁷

In light of the foregoing, the doctrine of the obligation of non-recognition as applied to statehood holds that states are under an obligation not to recognize, through individual or collective acts, the purported statehood of an effective territorial entity created in violation of one or more fundamental norms of international law. Recognition of such an entity would constitute an illegal act vis-à-vis the holder of the right that was violated during the entity formation process, since this would waive the rights of the holder without his consent.⁸

3. The Era of the League of Nations

A theory of non-recognition did develop during the League of Nations era but basically remained confined to the question of statehood of newly established political communities that had been created in breach of the rule against aggression. In 1926, Erich expressed the view that if a "state" had been established in direct consequence of unlawful aggression as contemplated in article 10 of

the Covenant of the League of Nations, then the Members of the League should, on that account, refuse to recognize that "state".⁹

Thus when in 1931 Japan invaded the Chinese Province of Manchuria, and there purported to establish a separate State of Manchukuo, Stimson, United States Secretary of State, informed both Japan and China on 7 January 1932, that the United States:

"cannot admit the legality of any situation de facto nor does it intend to recognize any treaty or agreement entered into between these governments or agents thereof which may impair the treaty rights of the United States... and that it does not intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Treaty of Paris of August 27, 1928".¹⁰

Stimson based his country's misgivings on the condemnation of recourse to warfare for the solution of international controversies as enunciated in Article (I) of the Pact of Paris of 1928, and therefore, popularized what came to be known as the Stimson Doctrine of Non-Recognition.¹¹

The League's Council, of which the United States was not a member, had not considered non recognition in the early days of the Manchurian conflict. However, after Stimson's statement, it also gradually adopted this non-recognition policy.

It is clear from the terms of statements and resolutions by both the League's Council and Assembly that the assumed legal obligation imposed on the members of the League of Nations not to recognize the Japanese seizure nor any result flowing forth from that seizure, was read into Article (10) of the League's Covenant, which stated that: "The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League".¹²

The Assembly of the League of Nations in a resolution of 11 March 1932 declared that it "is incumbent upon the Members of the League of Nations not to recognize any situation, treaty or agreement which may be brought about by means contrary to the Covenant of the League of Nations or to the Pact of Paris".¹³

Consequently, it is probably correct to state that the obligation of non-recognition assumed in 1932, based as it was on Article (10) of the covenant in particular, was not declaratory of an already existing customary rule of law, but was declaratory of an already existing treaty obligation.¹⁴

4. The Era of the United Nations

The Charter of the United Nations did not bring an explicit provision - in its texts - that do not recognize any regional gains or any advantages that a country or states obtain from behaviors contrary to the provisions of the Charter in particular, and the provisions of international law in general.¹⁵

However, the illegality of resort to the threat or use of force against the territorial integrity or political independence of any state is now firmly established by Article (2) of the Charter of the United Nations and now has the character of *jus cogens*. In addition, the second and third paragraphs of the first article of the UN Charter confirmed the right to self-determination and respect for human rights and non-racial discrimination.¹⁶

Since 1960, the UN in several cases refused to recognize newly established "states" because for their independent these new states depended on the violation of the prohibition of the use of force, in particular the prohibition of aggression or Violation of the right of peoples to self-determination or Violation of the prohibition of systematic racial discrimination.

For this purpose in this part of the research, some practical cases that related to the non-recognition of new states will be argued.

4.1 Non Recognition of New States on the Basis of the Use of Force (The Case of Turkish Republic of Northern Cyprus)

In 1960, Cyprus became an independent State, and from the outset, suffered under the rivalry of the deeply divided Greek (82%) and Turkish (18%) factions of its population. Following an abortive coup in 1974, executed by the Cyprian National Guard and backed by Greece, Turkey occupied the island.¹⁷ The Security Council in resolution 353 (1974) called upon all states to respect the sovereignty, independence and territorial integrity of Cyprus and demanded an immediate end to foreign military intervention in the island that was contrary to such respect.¹⁸

The Turkish Federated State of Cyprus was established in 1975 in the region occupied by Turkish forces, comprising nearly 37% of the land. In 1978, the General Assembly added misgivings regarding "all unilateral actions that change the demographic structure of Cyprus"¹⁹. Additionally, in the following year, it affirmed "the right of the Republic of Cyprus and its people to full and effective sovereignty and control over the entire territory of Cyprus."²⁰

On 11 November 1983 the Assembly of this rebellious region declared the Turkish Republic of Northern Cyprus as an independent

state.²¹ The Turkish Republic of Northern Cyprus was recognized immediately only by Turkey.²² This was declared illegal by the Security Council in resolution 541 (1983) and its withdrawal called for all states were requested not to recognize the 'purported state' or assist it in any way.²³

This Resolution was followed by Security Council Resolution 550 of 11 May 1984, which re-affirmed Resolution 541, condemned all secessionist actions, including the exchange of 'ambassadors' between the Turkish Republic of Northern Cyprus and Turkey.²⁴

In addition to the resolutions adopted by the Security Council, the Committee of Ministers of the Council of Europe,²⁵ the European Communities and the Heads of Government of the Common Wealth have rejected the proclamation of independence.²⁶

In view of the above, it has been suggested, and as will be seen correctly so, that the main reason for the universal non-recognition of the Turkish Republic of Northern Cyprus is that its emergence was a direct result of a violation of the prohibition on the use of force contained in Article 2(4) of the United Nations Charter, which is accepted as being part of international customary law. This argument must, of course, be based on the view that the use of armed force by Turkey was and in view of its continued military presence and occupation still is unlawful.

4.2 Non Recognition of New States on the Basis of Racial Discrimination and Violating the Principle of the Right to Self-Determination (The Case of Southern Rhodesia)

In the nineteenth century, the territory which was later called 'Southern Rhodesia' came under British colonial rule. The region was administered by the British South African Company until the colony obtained a limited form of self-government.²⁷

On 11 November 1965 Southern Rhodesia's minority white government unilaterally declared the country independent under Ian Smith's leadership. The next day, the Security Council passed Resolution 216, which stated that, the Security Council:

1. Decides to condemn the unilateral declaration of independence made by a racist minority in Southern Rhodesia.
2. Decides to call upon all States not to recognize this illegal racist minority regime in Southern Rhodesia and to refrain from rendering any support to this illegal regime.²⁸

The community of states refused to recognize this state under international law because the independence of Rhodesia as a state under white minority rule violated and frustrated the right of the

people of Zimbabwe formerly under British colonial rule,²⁹ the majority of the African population, to national self-determination;³⁰ in other words, it refused recognition because the emergence of the new state under the conditions of rule by the white settlers created a situation that contravenes international law from the point of view of the right of self-determination of peoples recognized as a legal title under international law by General Assembly Resolution 1514 (XV) of 14 December 1960.³¹

Consequently, Security Council Resolution 217 of 20 November 1965 denied Rhodesia's declaration of independence any legal validity and Rhodesia was in no way recognizable and had no legal personality under the white minority regime.

Then the Security Council passed sanctions that called upon states, *inter alia*, not to recognize or to uphold diplomatic or other relations with the illegal authority in Southern Rhodesia, and furthermore, not to assist or encourage the illegal regime and the racist settler minority in Southern Rhodesia.³²

Followed by Security Council Resolution 232 (1966), which for the first time in the history of the UN imposed mandatory sanctions under Chapter VII of the UN Charter against a political community³³; Security Council Resolution 253 (1968) reiterated the need for sanctions and emphasized the obligation of all states, among other things, not to recognize passports issued by or on behalf of the illegal and illegitimate regime and to withdraw consular and trade missions.³⁴

Sanctions were terminated in 1979 as a result of the agreement leading to the independence of Zimbabwe.³⁵

The following conclusions present themselves. The proclamation of independence by the Smith regime had two juridical effects, both of which were apparently considered to engender the obligation of non-recognition.

Firstly, as is clear from the United Nations decisions, the Unilateral Declaration of Independent was illegal because it violated a substantive rule of international law, namely the right of self-determination of the population of Southern Rhodesia and also it violated the prohibition of racial discrimination against the Zimbabwe civilians. The violation of this norm was regarded as being of such gravity that the Unilateral Declaration of Independent was therefore considered a legal nullity.

Secondly, the Unilateral Declaration of Independent also lacked legal validity, that is, it could not produce the intended legal

consequence of changing the international status of the colonial territory, because it was issued by an entity which was (a) not the subject of the right of self-determination and (b) not representative of the subject of that right. Therefore it did not possess the competence under international law to exercise the right to self-determination.

Conclusion : It is clear that according to the non-recognition doctrine, if a new state unwilling or unable to respect international law and international obligations and not respect human rights, especially the right to self-determination, and violates the principle of prohibition the use of force or declared it's independent by relying on racial discrimination, must be barred from statehood.

In order to become a state in the sense of international law, the entity should be created lawfully, that is to say, its creation should not have been accompanied by, or be the result of, a violation of certain fundamental rules of international law.

The doctrine of "non-recognition" developed during the era of the League of Nations particular when in 1931 Japan invaded the Chinese Province of Manchuria, and there purported to establish a separate State of Manchukuo, the US Secretary of State (Stimson) declared in 1932 that the illegal invasion would not be recognized as it was contrary to the 1928 Pact of Paris, which had outlawed war as an instrument of national policy. However, state practice until the Second World War was not encouraging.

In the era of the United Nations, the UN in several instances refused to recognize newly established states. For example, the UN refused to recognize the independent of the "Turkish Republic of Northern Cyprus" and "Southern Rhodesia". These new states depended on the violation of the prohibition of the use of force for their independent, in particular the prohibition of aggression or Violation of the right of peoples to self-determination or Violation of the prohibition of systematic racial discrimination including the prohibition of Apartheid. That's why they were not recognized by the international community.

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Analysis of Science Performance of Secondary Stage Students Based on National Achievement Survey (NAS) of North-Eastern States of India

*Dheeraj Kumar**

This paper provides an overview of the Science performance of secondary stage students of North-Eastern states and critically highlight the variance in the percentage of marks and analysis of NAS report published by the National Council of Educational Research and Training during the period 2017-18 for Indian Schools at Secondary Stage. Findings show that the average 63.75% of students score between range (0-35%) and required interventions, the performance of boys is higher than girls in Science in the North-Eastern states in urban areas. Among all students, 36.75 % of students able to remember, 33.13% of students able to understand and 33.88% of students able to apply the skills of science. Further, the study reveals that the National average performance in science is better than in the North-Eastern states. There was 32.63% of schools the North-Eastern states running without a science laboratory. Finally, conclude that the Government needs to focus on the different programmes and policies related to meet the gap areas that can help in achieving the Learning Outcomes in secondary education.

Keywords: NAS, National Achievement Survey, NES, Learning Outcomes Science

1. Introduction :

The North-Eastern states of the country are surrounded by hilly terrain, beautiful rivers, mountains, salubrious weather, and rich biodiversity, and rare wildlife, distinct historical and ethnic heritage. The world knows these states for their welcoming people and for their versatility in the festivals that are celebrating throughout the year to shows their religious and social activities. North-Eastern states are well known for mountaineering, trekking adventure, and tourism. Peoples in these states have diversity in the spoken and written languages including the beautiful natural environment. North-Eastern states are the shelter for different and rare wildlife

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sanctuaries. The Seven states in the North-eastern region are Sikkim (7,096 km²), Tripura (10,492km²), Nagaland (16,579km²), Mizoram (21,081km²), Manipur (22,372km²), Meghalaya (22,720km²), and Arunachal Pradesh (83,743km²). Sikkim is the smallest state and Arunachal Pradesh is the biggest state among the seven states in the Northeast in India. Nepal, China, Myanmar, and Bangladesh surrounded by the Northeastern states internationally. To uplift the status of any Nation, state, region at ground level, it is required to uplift education first of all. Science education is an integral part of any subjects and areas of study that help to enhance the quality of learning. Therefore, it is essential to incorporate science at the secondary stage in education and developed thoughts, knowledge and skills. Sinha and Kumar (2019) concludes that secondary education provides the foundation for lifelong learning by preparing students for further studies and enabling them to acquire work-related skills for entry to the world of work. So, at this stage, both teacher and learner-centric planning, organizing, leading, monitoring and mentoring are parameters to achieve the quality at the secondary level. Nagaland State educational indicators and related statistical data show that outcomes in various dimensions are varying in terms of academic achievement. Administration, contribution, accountability and clear future expectations are needed to work towards Sustainable Development goal SGD-4. Therefore assessment of learners and teaching-learning processes is one of the important phases of education.

Assessment of performance and progress of students at different intervals is fruitfully adopted by the National Council of Educational Research and Training (NCERT). The NCERT is an autonomous body of the Ministry of Human Resource Development conducted National Achievement Survey Cycle-2 throughout the country in India. It has covered Government Schools at the Secondary Stage of all states and Union Territory. Mathematics, Science, Social Science, English and Modern Indian Languages (MIL) was the focused subjects. The survey tool was designed based on competency-based test questions that reflected the Learning Outcomes of students and pertaining to teachers and schools were also used. The main objective of this survey to guide education policy, planning and implementation in keeping the view of the quality of education at the student level. For the present study, NAS cycle-2 is considered as the base of the research and authentic source

of information for the analysis of the performance of students at the secondary stage.

2. Objective of the Study

- To find out the achievements secured by Class X students in science subject
- To find out the distribution ratio of Students achieved in science subject
- To understand the difference in the performance of students by gender, school location, social group and performance skills.
- To find out the availability of science laboratories in the North-Eastern states at Secondary Stage.
- To determine the mean performance in various states achievement in science.

3. Limitations of the study

The present area of the study “Analysis of Science performance of Secondary Stage students based on National Achievement Survey” is limited within the eight North-Eastern States (NES) of India.

4. Research Questions:

- What is the status of the students’ performance in Science in North-Eastern States of India?

5. Research methodology:

In this study the eight North-Eastern States of India are selected, based on NAS report, to analyze the students’ performance in science. Data were collected from NAS/State results, based on the students’ performance in science. In all the eight states, science is considered as sample area for the study.

Formula used

*Pythagorean Mean

Arithmetic Mean(x_1, x_n) = $1/N(x_1+x_2+.....x_n)$

Where, x = % of score

N= Total Number of % of Score

6. Data analysis & Interpretation

The purpose of data analysis and interpretation is to examine the status and variance in the total percentage (%) that helps to examine the overall performance in science.

6.1 Performance of students in Science by Gender in North-Eastern States.

Table 1. Performance of students in Science by gender

States	Girls %	Boys%	Significant Difference
Arunachal Pradesh	33	34	-1
Assam	37	38	-1
Manipur	35	36	-1
Meghalaya	31	31	0
Mizoram	33	32	+1
Nagaland	32	33	-1
Sikkim	34	36	-2
Tripura	31	33	-1
Average	33.25	34.12	-0.75

Table 1 shows that the average performance of girls and boys students in the Science subject is 33.25% and 34.12% respectively. The negative sign of -0.75 %, shows a significant difference among both student's performance and also indicates that the performance of boys is higher than girls.

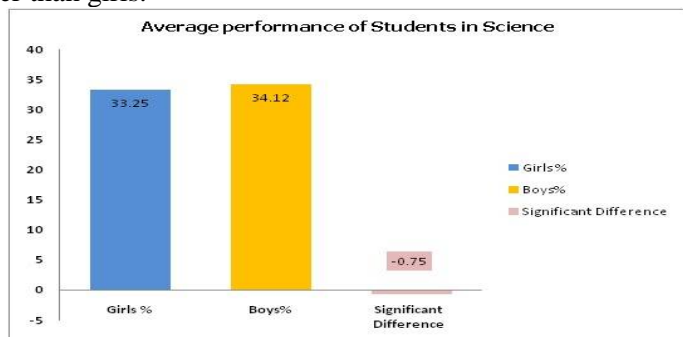


Figure-1: Performance by Gender

6.2 Performance of students in Science by average percentage.

Table2. Performance of students by average percentage

State	Science Performance %	National	Significant Difference (SD)
Arunachal Pradesh	33	34	-1
Assam	37	34	+3
Manipur	35	34	+2
Meghalaya	31	34	-3
Mizoram	32	34	-2
Nagaland	33	34	-1
Sikkim	35	34	+1
Tripura	32	34	-2
Average	33.50	34	-3.75

Table 2 states that the average performance of students in science in the eight North-Eastern states is 33.50% whereas the Nation average is 34% as per the National Achievement Survey report. The negative sign of -3.75 % shows significant difference between the performance of students between the eight North-Eastern states and at the National level. it also indicates the lower performance of students by average percentage.

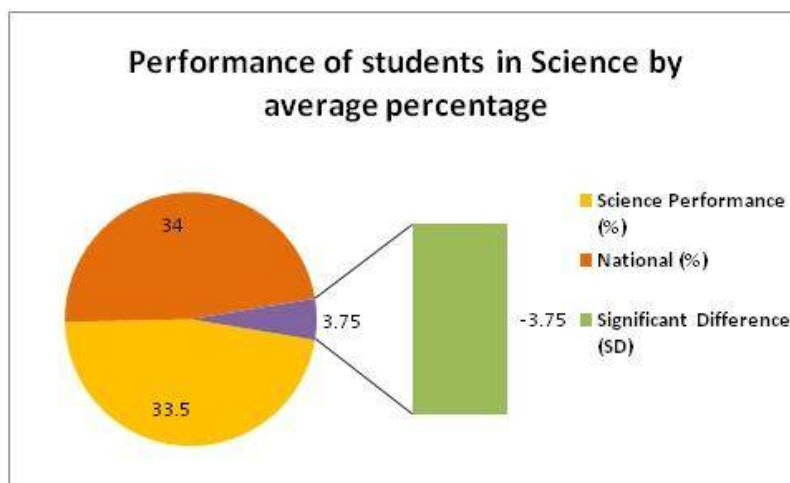


Figure-2: Performance average percentage in Science

6.3 Performance of students in Science by Average Percentage.

Table 3. Distribution of Students by the range in Science subject.

States	0-35 %	SD at NL =62	36-50%	SD at NL=27	51-75%	SD at NL=10	Above 76-100%	SD at NL=1
Arunachal Pradesh	66	+4	25	-2	8	-2	1	0
Assam	53	-9	31	+4	15	+5	1	0
Manipur	55	-7	33	+6	11	+1	1	0
Meghalaya	75	+13	21	-6	3	-7	1	0
Mizoram	70	+8	26	-1	4	-6	1	0
Nagaland	64	+2	32	+5	3	-7	1	0
Sikkim	59	-3	33	+6	7	-3	1	0
Tripura	68	+6	24	-3	7	-3	1	0
Average	63.75%	+1.75	28.12%	+1.12	7.25%	-2.75	1%	0

Table 3 shows that average 63.75% of students distributed in score range between (0-35%) and the significant difference is 1.75%, which is higher than National Level at 62%. Average 28.12% of students distributed in score range between (36-50%) and the significant difference is 1.12%, which is higher than National Level

at 27%. It is also noticed that 7.25% of students achieved within (51-75%) score range and the significant difference is -2.75%, which is lower than National Level at 10%. only 1% of students achieved within (76-100%) score range and the significant difference is null.

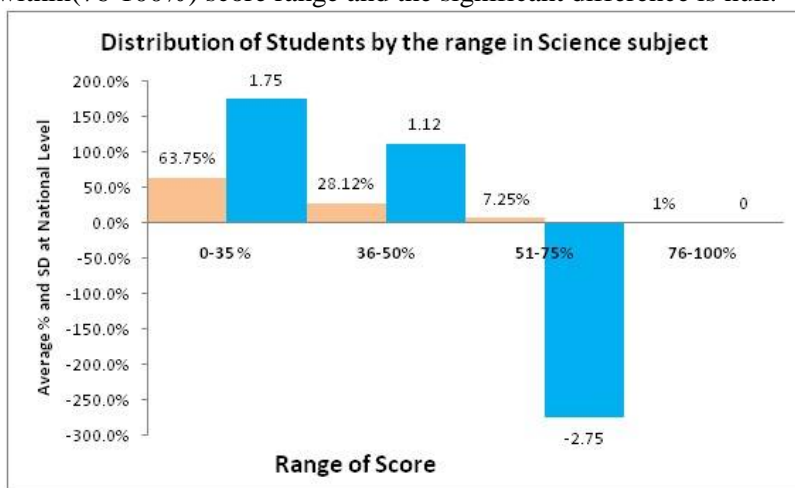


Figure-3: Performance rang in science

6.4 Performance of students by School Location

Table 4. By School Location

States	Rural %	Urban %	SD
Arunachal Pradesh	32	35	-3
Assam	37	38	-1
Manipur	36	35	+1
Meghalaya	30	33	-3
Mizoram	32	33	-1
Nagaland	32	33	-1
Sikkim	35	37	-2
Tripura	32	34	-2
Average %	33.25	34.75	-1.5

Table 4 depicts that the average performance of rural and urban students is 33.25% and 34.75% respectively. The significant difference is -1.5% that shows the variation in performance which highlight that the urban students of all the North-Eastern states perform better than the rural students.

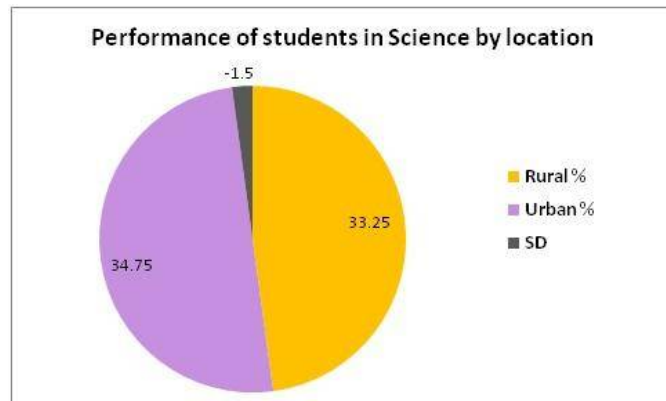


Figure-4: Performance by Location

6.5 Maximum Intervention required in Science

Table 5. Intervention required by percentage

State	Percentage of Students Score below 35%
Arunachal Pradesh	66
Assam	53
Manipur	55
Meghalaya	75
Mizoram	70
Nagaland	64
Sikkim	59
Tripura	68
Average%	63.75

Table 5 depicts that in all North-Eastern States, average 63.75% of students at the secondary level score between 0-35% in science subject is required interventions.

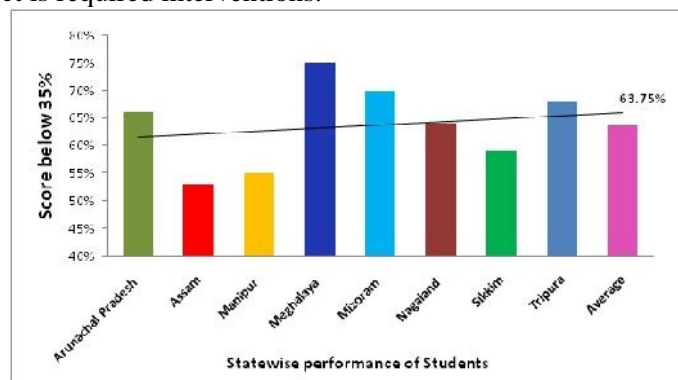


Figure-5: Intervention required in science

6.6 Performance in Science by Social Group

Table 6. Performance in Science by Social Group

States	SC %	ST%	OBC%	Other %
Arunachal Pradesh	33	34	39	31
Assam	37	35	37	39
Manipur	36	36	34	36
Meghalaya	34	31	34	32
Mizoram	29	32	33	37
Nagaland	33	32	33	33
Sikkim	35	34	34	37
Tripura	33	29	33	33
Average%	33.75	32.87	34.62	34.75

Table 6 states that SC students perform 33.75% in science, ST students perform 32.87% in science, OBC students perform 34.62% in science and performance of other social groups 34.75% in science.

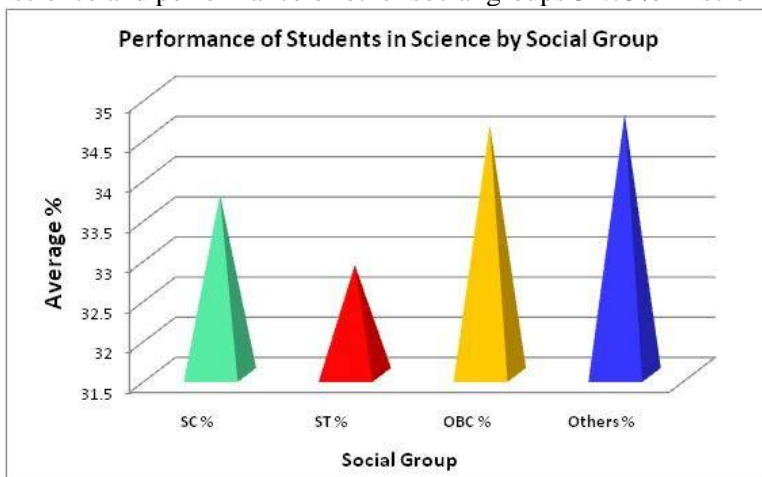


Figure-6: Performance by Social Group

6.7 Performance of Students based on Skills

Table 7. Performance of Students based on Skills

States	Remembering	Understanding	Applying
Arunachal Pradesh	37	32	33
Assam	42	36	37
Manipur	38	35	35
Meghalaya	33	29	31
Mizoram	34	31	34
Nagaland	36	31	33
Sikkim	38	33	35
Tripura	36	30	33
Average%	36.75	32.13	33.88

Table 7 states that 36.75 % of students able to remember, 33.13% of students able to understand and 33.88% of students able to apply the skills of science.

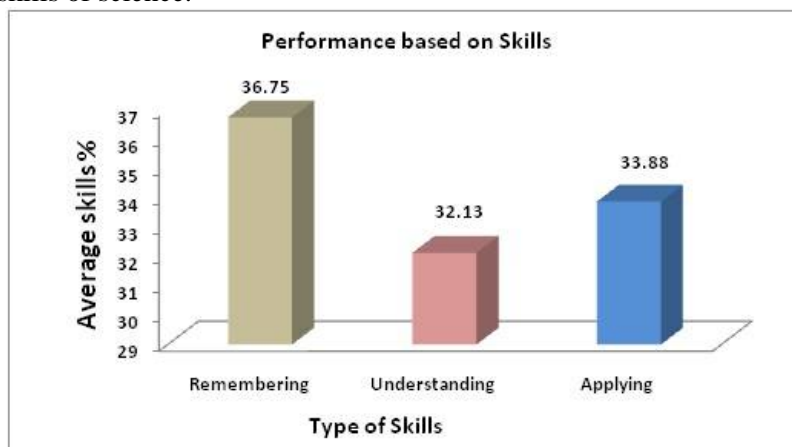


Figure-7: Performance based on Skills

6.8 Overall content wise performance in Science

Table 7. Overall content wise performance in Science

State	Overall content wise performance in Science%	National Average of Overall content wise performance in Science%	Significant Difference
Arunachal Pradesh	33	34	-1
Assam	37	34	+3
Manipur	35	34	+1
Meghalaya	31	34	-4
Mizoram	32	34	-2
Nagaland	33	34	-1
Sikkim	35	34	+1
Tripura	32	34	-2
Average%	32.5	34	-.50

Table 8 depicts that the overall average % of performance in science content wise at the North-Eastern states is 32.5% and 34% respectively. The significant difference is -0.50% that shows the variation in performance which highlight that the National average is better than the North-Eastern states.

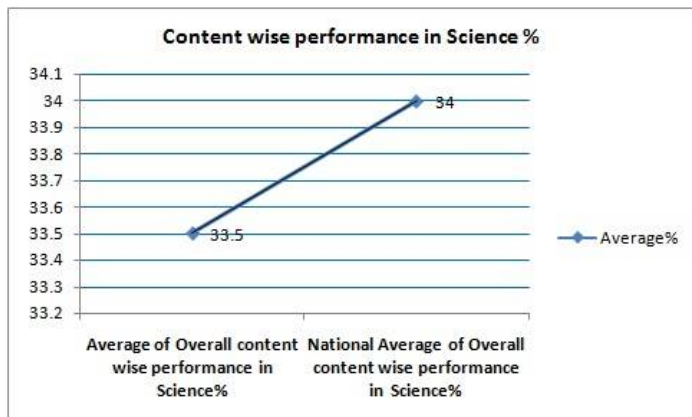


Figure-8: Content wise performance

6.9 Science Laboratory at the Secondary Stage.

Table 9. Availability of Science Laboratory in Schools

State	Availability of Science Laboratory %	
	Yes	No
Arunachal Pradesh	73	27
Assam	48	52
Manipur	63	37
Meghalaya	67	33
Mizoram	76	24
Nagaland	62	38
Sikkim	84	16
Tripura	66	34
Average%	67.37	32.63

Table 3 shows that average 67.37% of schools has Science laboratory, while 32.63% of schools running without science laboratory.

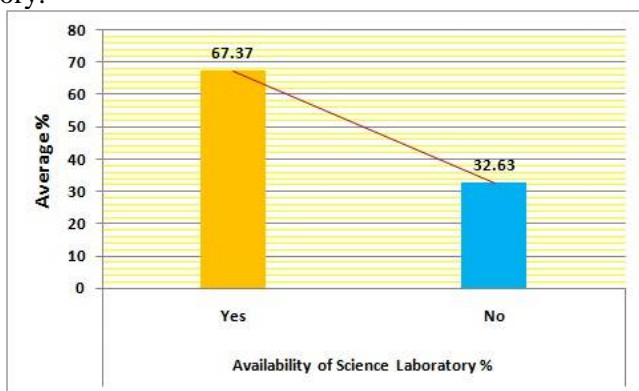


Figure-8: Science Laboratories

Findings

- The average significant difference in Gender indicates that the performance of boys is higher than girls in Science.
- The average performance of students in science in the eight North-Eastern states found low as compared to the National level.
- It is noticed that 63.75% of students distributed have secured score range between (0-35%) and the significant difference is 1.75%, which is higher than National Level at 62%. Average 28.12% of students distributed in score range between (36-50%) and the significant difference is 1.12%, which is higher than National Level at 27%. It is also noticed that 7.25% of students achieved within (51-75%) score range and the significant difference is -2.75%, which is lower than National Level at 10%. Only 1% of students achieved within(76-100%) score range and the significant difference is null.
- The performance of rural and urban students shows a significant variation. It highlights that the urban students of all the eight North-Eastern states have performed better than the rural students in science.
- In the North-Eastern States, 63.75% of students at the secondary level have scored between 0-35%, which is required interventions.
- In the North-Eastern States, the students of Scheduled Tribe (STs) have performed 32.87% in science at the secondary stage where as the students of Scheduled Castes (SCs), Other Backward Classes (OBCs) and others have performed 33.75%, 34.62% and 34.75% respectively. It highlights that the performance of the students of Scheduled Tribe (STs) is lower than the student of other groups.
- Only, 36.75 % of students are able to remember, 33.13% of students are able to understand and 33.88% of students are able to apply the skills of science.
- The overall average percentage of performance in science in the North-Eastern states and National level is 32.5% and 34% respectively. The result highlight that the National average performance in science is better than the North-Eastern states.
- Around, 32.63% of schools in the North-Eastern states are functioning without a science laboratory.

Conclusion : Science education plays a very important role in various stakeholders at secondary stage for the holistic development

of every individual. Without science education, it is difficult to analyze and interpret the theory and the practical relations in any part of life. Similarly, North-Eastern states equally participate in the National integration. But, the performance of students in science and unavailability of proper laboratories highlights that North-Eastern states are not in good position particularly in science education. Ministry of Human Resource Development, (2014) in the equity and efficiency in the expansion of secondary schools revealed that only 2% of the smallest government schools had a science laboratory, computer laboratory, library, and functional computer. Zaidi (2013) argued that Nagaland is the worst performing state in the north-eastern region as nearly 94 percent of secondary schools are running in kachcha buildings and a little more than 3 percent of schools do not have any building at all. Further, it reveals that secondary schools are found lacking basic facilities like library, laboratories, headmaster's room, boys' and girls' common room, drinking water facility, compound wall, sports material, indoor games facility etc. Consequently, findings of present study states significant difference in gender performance in science. Chanana (2014) have argued that there is a significant gap between the education of boys and girls and the regional variations in the participation of the students of Scheduled Castes and Scheduled Tribes. In present study, 63.75% of students score range between (0-35%), lower performance students in rural areas, around 32.87% of Scheduled Tribe (STs) students only able to perform in science at the secondary stage and 36.75 % of students able to remember the skills of science. As a results, the North-Eastern Stages need to focus on science education. The gap areas and sort out the issues and challenges creates hurdle in the progress education. Kumar (2019) conclude that as the trend of education uplift simultaneously, the need for science education increase in a different dimension to achieve sustainable development. In the present scenario, to accomplish the goals of science education require critical thinking on access, use and implementation of science and technology with the traditional method of teaching for different stakeholders viz., teachers, teacher-educators and students. Government need to reform and execute the programme and policies of Science education for getting better Learning Outcomes at the Secondary stage of every students.

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Тема любви в творчестве Анны Ахматовой

*Riya Kumari**

В истории мировой поэзии особое место занимает тема любви. Любовь, несомненно, самое возвышенное, самое поэтическое из всех чувств. Любовь является самым интенсивным, многогранным чувством, носящим разные оттенки. Это чувство вызывает в человеке целый ряд эмоций и чувств: радость, боль, ревность, сомнения, надежда. Она по-разному воздействует на человека; порой наполняет душу человека отрадой, порой горечью, подчас толкает человека совершать подвиги, а подчас вынуждает его пойти на преступление. Любовь, выражается многосторонне: любовь к родителям, партнёрам, детям, родине, соседу, Богу и соответственно способ выражения этого чувства также многообразен: слепой, односторонний, трагичный, устойчивый, изменчивый, заплаченный, , безоговорочный и прочее. Это чувство направлено на другую личность, то на вещество, то на идею.

Ахматова стала известна в первую очередь благодаря любовной лирике. Анна Ахматова считает любовь могучей, которая выпускает все духовные силы человека страсти. Мотивы любви в стихотворениях Ахматовой представлены всем разнообразием: встречей и разлукой, сердечностью и ревностью, самопожертвованием и эгоизмом, преданностью и изменой.

Цель данной статьи представляет собой изучение многоколоритности любви, отображённой в стихотворениях Анны Ахматовой.

Любовная лирика Ахматовой можно разделить на эти категории:

1. Стихотворения, изображающие любовь к А.С. Пушкину

Пушкин для Ахматовой был 'вечным символом' России. Она дышала Пушкиным и не представляла себе жизни без него. Ее стихотворения раннего периода даже носят отпечаток творчества Пушкина. Её стихи, посвящённые Пушкину, проникают с таким особым чувством, что мы можем даже определить его как любовь. Любовь к Пушкину она пронесла через всю свою жизнь. В её поэзии можно видеть творческую

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взаимосвязь с Пушкиным, что в частности прекрасно выражено в описании пространства и архитектуры Царского Села, которым была посвящена одна из работ Анны Андреевны. Ахматова всегда понимала Царское Село как место духовной инициации Пушкина и место, где она получила от него своеобразное ученическое посвящение. Можно рассматривать изображение Царского Села, постоянно представленное в работах Пушкина, что указывает его искреннее отношение к этому месту. Можно понять какое большое место занимало Царское Село в жизни Ахматовой: её детство и юность, встреча с музой Пушкина, начало творческого пути и вся жизнь является реальными возвращениями в город Пушкина и воспоминаниями о нем. Для нее как Пушкин, так и его поэзия были идеалом.

В стихотворение **“Смуглый отрок бродил по аллеям”** речь идет о бессмертии Пушкина. Ахматовой использовано слово "столетие". С 1811 до 1911 года исполнилось ровно 100 лет со дня поступления Пушкина в Царскосельский Лицей. Ахматова в стихотворении о "смуглом отроке" не употребляла имени Пушкина. Она раскрывает его душевное состояние, а не портретное описание героя. В стихотворении описаны поэтичное зрелище Царского Села: аллеи парков, берега озёр, ветви сосен, низкие, поросшие мхом пни. У Ахматова была очень тонкая и неразрывная связь со всем тем, которые так или иначе были связаны с Пушкиным. Пушкин - персонификация вершины поэтического Олимпа прошлого, изображение поэта в этом стихотворении двойное. С одной стороны, он был одален во времени и пространстве, что можно наблюдать на следующих строчках :

И столетие мы лелеем

Еле слышный шелест шагов

(Смуглый отрок бродил по аллеям

<http://www.stihi-rus.ru/1/Ahmatova/15.html>)

С появлением Пушкина время перемещается назад от настоящего к прошлому . Здесь поэт говорит о мертвых как о живом :

Здесь лежала его треуголка

И растрепанный том Парни

(Смуглый отрок бродил по аллеям

<http://www.stihi-rus.ru/1/Ahmatova/15.html>)

Слово "здесь" содержит со собой много: это - место, где героиня испытывает любовные страдания, и предсказывает будущее и где живо прошлое - Пушкин.

А там мой мраморный двойник”

*А там мой мраморный двойник,
Поверженный под старым кленом,
Озерным водам отдал лик,
Внимает шорохам зеленым.*

(А там мой мраморный двойник

<http://pishi-stihi.ru/a-tam-moj-mramornyj-dvojnuk-ahmatova.html>)

В стихотворение “А там мой мраморный двойник “ говорится о статуе, и статуя является одновременно и мертвой, и живой. Это стихотворение - это оживление пушкинской статуи в поэтическом строфах. В стихотворении судьба Ахматовой и статуи встречаются в одной точке и она не сомневается , что может стать своим же мраморным изваянием .

2. Стихотворения, отражающие любовь к Петербургу и Царскому Селу Петербург и Царское село являются одной из любимых тем поэзии Ахматовой. Вся жизнь Ахматова была неразрывна связана с Петербургом. Этот город стал средством исторических и литературных реминисценций, с которыми были связаны личная жизнь самой поэтессы. В её поэтическом мире Петербург прекрасно представлен Ахматовой как лирический герой. Это место, где Ахматова пережила тяжёлое для страны время (во время Первой и Второй мировых войн и революции) , трагические периоды её личной жизни (во время ареста её первого мужа Гумилёва и её единственного сына). Таким образом можно сказать, Петербург занимал важнейшее значение в жизни Ахматовой.

Стихотворение “Согражданам” вышло в свет 1922 году в пятом сборнике Ахматовой «Анно Домини МСМХХI» . Нахождение в своем любимом городе противопоставлялось свободе, которой больше не существует. Ахматова называет Петербург "столица дикой природы." Те, кто решил остаться в нем, должны навечно забыть города, родину, озера и рассвет в степи . Следующие строки говорят об этом :

*И мы забыли навсегда,
Заключены в столице дикой,
Озера, степи, города
И зори родины великой.
(Согражданам*

<http://pishi-stihi.ru/sograzhdanam-ahmatova.html>)

"Согражданам" – речь идёт о ахматовой реакцией, то что произошёл в Петербурге в то время. У нас нет желания уехать из Петербурга, который Ахматова очень обожала хотя она понимает, что оставаться дальше хуже. заключительная часть стихотворения передает это примечание.

*За то, что, город свой любя,
А не крылатую свободу,
Мы сохранили для себя
Его дворцы, огонь и воду.
(Согражданам*

<http://pishi-stihi.ru/sograzhdanam-ahmatova.html>)

У Ахматовой была сильная интуиция, она понимала ,что что-то должно произойти и ощущала близость ветра, который несёт смерть и остужает сердце. Поэтесса выступает против Бежецка. Стихотворение посвящено этому древнему российскому городу. это город Петра, где все хорошие природы, стоят белые цветы и царит покой. Она решила не покидать родной город в страшные годы, что нашло отражение не только в "Согражданах", но и в других произведениях Ахматовой.

В Царском Селе, где она поступила в Маринскую женскую гимназию, в которой проучилась пять лет с 1900 по 1905 годы. В июне 1910 года она вернулась в Царское Село, в котором она отсутствовала с 1905 по 1910 годы. К этому времени её стихи стали приобретать новое звучание. В 1912 году, вышел её первый сборник стихов "Вечер". Основная часть книги была написана в Царском Селе, а реалии города начали находить отражение в её поэзии.

“Первое возвращение” : Ахматова написала стихотворение “Первое возвращение“ в 1910 году в Царском Селе. В этом стихотворении тема Царского Села была обсуждена широко Ахматовой. Это место утратило свое прежнее значение, но в пространстве русской поэзии, Царское Село было главная роль в душе Ахматовой. Это место остается такой же, как во времена ее молодости.

*На землю саван тягостный возложен,
Торжественно гудят колокола,
И снова дух смятен и потревожен
Истомной скукой Царского Села.
(Первое возвращение*

<http://www.stihi-rus.ru/1/Ahmatova/108.html>)

Здесь можно почувствовать что, Ахматова не только показала свою жизнь в Царском Селе в детские годы, но и ощутила изменение атмосферы города, откуда уехали многие её близкие друзья.

*Пять лет прошло. Здесь все мертво и немо,
Как будто мира наступил конец.
Как навсегда исчерпанная тема,
В смертельном сне покоится дворец.*

(Первое возвращение

<http://www.stihi-rus.ru/1/Ahmatova/108.html>)

Ахматова вспоминала о минувших днях в Царском Селе. Пять лет её не было в Царском селе. Она сильно почувствовала изменение его привычного уклада и душевного настроения ранее знакомого ей. Все уже мертво и немо- это означает, что Царское Село находится в завершающей точке, обозначающей конец эпохи и её мира.

3. Стихотворения, вскрывающие любовь к родным

Личная жизнь Анна Ахматовой была далеко не гладкой. Она трижды выходила замуж, не раз любила и испытывала боль разлуки. Чувство любви и разлуки является доминантной темой её творчества. Отношения между Анной Ахматовой и Николаем Гумилёвым не было безоблачными, и к концу 1916 года, пара решила оставить.

“Мы не умеем прощаться” : А в 1917 году, Ахматовой было написано стихотворение “ Мы не умеем прощаться “ , в котором показала причину разрыва с Гумилёвым и обвиняла его в том, что решение было принято так поздно. Она исходила из того, что её молодость проходит безвозвратно, а шансы встретить новую любовь с каждым годом уменьшаются. А вот что говорит стихотворение :

*Мы не умеем прощаться,-
Всё бродим плечо к плечу.
Уже начинает смеркаться,
Ты задумчив, а я молчу.*

(Мы не умеем прощаться

<http://pishi-stihi.ru/my-ne-umeem-proshhatsya-ahmatova.html>)

Действительно, двум творческим людям очень трудно ужиться под одной крышей. Кроме того, каждый из супругов проводил свою линию, пытаясь подчинить себе волю другого. До последнего момента, и Ахматова и Гумилёв были убеждены, что каждый из них может доминировать, но жизнь расставила все на

свои места. Пара ещё любит друг друга, но чётко понимает, что они никогда не будут счастливыми вместе.

*В церковь войдем, увидим
Отпеванье, крестины, брак,
Не взглянув друг на друга, выйдем...
Отчего всё у нас не так?*

(Мы не умеем прощаться)

<http://pishi-stihi.ru/my-ne-umeem-proshhatsya-ahmatova.html>)

Дальше Ахматова показала что, семейная жизнь кажется ей кладбищем надежд, которые каждый из супругов должен был похоронить вместе с мечтами о совместном будущем. Тем не менее, поэтесса убеждена, что в духовном отношении они по-прежнему близкие люди. Поэтому, обращаясь к Гумилёву, она сказала: "А ты палкой чертишь палаты, где мы будем всегда вдвоем». Это, по-видимому, говорит о смерти, которая разделяет людей физически, но не духовно. Тем более, что брак Ахматовой и Гумилёва был скреплён таинством венчания. Поэтесса в тот момент ещё не понимала, что обратный отсчёт времени уже начался для её избранника.

*Или сядем на снег примятый
На кладбище, легко вздохнем,
И ты палкой чертишь палаты,
Где мы будем всегда вдвоем.*

(Мы не умеем прощаться)

<http://pishi-stihi.ru/my-ne-umeem-proshhatsya-ahmatova.html>)

“Ты всегда таинственный и новый” : Ахматова представляет Шилейко каждый раз новым образом. Она ощутила, что она постепенно становится "послушной ему, что было для неё трудным." Шилейко любил Ахматову, но это чувство со стороны Ахматовой не было взаимным. Во многом он является для неё непонятным. Хотя в поведении Владимира некоторое время ощущается сильная любовь к Анне, но в то же время он показывает свою жестокость, ревнуя, когда люди хвалят её литературный дар и говорят об известности в поэтических кругах.

В стихотворении прослеживаются намёки на то, как Ахматова переживала за жёсткость природы второго мужа. Это видно и следующих строчках :

*Ты всегда таинственный и новый,
Я тебе послушней с каждым днём,*

*Но любовь твоя, о друг суровый,
Испытание железом и огнём.*

(“Ты всегда таинственный и новый”

<http://pishi-stihi.ru/ty-vsegda-tainstvennyj-i-novyj-ahmatova.html>)
Шилейко пытался изменить Ахматову привив свой стиль жизни. В какой-то степени ему это удалось поскольку Анна любила его. Владимира однако раздражало любовь Ахматовой к пению и даже советовал ей не выступать впредь в его присутствии. Через какое-то время она чувствовала, что теряет свою свободу и изо дня в день утрачивает свою индивидуальность. Пробыв с ним ещё дольше, она, безусловно, могла забыть обо всем, не найдя себя в этом мире. Кроме того, будучи католиком, муж запретил ей соблюдать православные традиции. Все это весьма удручало Ахматову, и она столкнулась с выбором - либо покинуть дом, который стал её родным, либо принять стесняющие условия.

*Запрещаешь петь и улыбаться,
А молиться запретил давно.
Только б мне с тобою не расстаться,
Остальное все равно!*

(“Ты всегда таинственный и новый”

<http://pishi-stihi.ru/ty-vsegda-tainstvennyj-i-novyj-ahmatova.html>)
Атмосфера в отношениях Ахматовой и Шилейко был очень гнетущей, и в 1917 году она написала это стихотворение, в котором характеризует свою любовь к нему, как "тестирование огнём и сталью".

4. Стихотворения, выражающие любовь к родине

Стихи Ахматовой, посвященные Родине в 20-х и 40 -х годов громко заявляет её любовь к родной земле. Образ России в поэзии Анны Ахматовой представляет собой не только те края, где она родилась и выросла. Он охватывает всю её отъемлемые части- её людей и их судьбы и историю. Забыв личное горе она написала много стихов, чтобы народ России очнулся и смело принимал участие в своей судьбе.

“Мне голос был” : В 1917 году Ахматова пишет стихотворение “Мне голос был”. Он звал утешно...», в котором она громко заявляет свою гражданскую позицию. В нём она употребляла основной прием в символе голоса. В нем нет ни слова о революции, нет её принятия. Она выразила голос той интеллигенции которая ходила по мукам, ошибалась, сомневалась, искала. Вместе с тем Ахматова сделала свой

главный выбор: осталась вместе со своей страной, со своим народом. Её любовь к стране описана в нижеприведённых строках :

*Мне голос был. Он звал утешно,
Он говорил: «Иди сюда,
Оставь свой край, глухой и грешный,
Оставь Россию навсегда.*

(Мне голос был.

Он звал утешно

<http://pishi-stihi.ru/mne-golos-by1-on-zval-uteshno-ahmatova.html>)

Стихотворение «Мне голос был. Он звал утешно.» появился перед интеллигентами как манифест. Это манифест против тех, кто в годы напряжения собрался бросить Россию. В этом стихотворении она выбрала путь постепенного и последовательного отказа от ухода в свой внутренний мир.

*Я кровь от рук твоих отмою,
Из сердца выну чёрный стыд,
Я новым именем покрою
Боль поражений и обид».*

(Мне голос

был. Он звал утешно

<http://pishi-stihi.ru/mne-golos-by1-on-zval-uteshno-ahmatova.html>)

Это видно, что она считает свои долгом быть в России в это трудную пору, переживает за судьбу родины. И хотя новая Россия в конечном итоге забирает у неё мужа и сына и несёт много страданий. Она считает что судьба отечества является смыслом и для её жизни и для её творчества. В трудные годы многие поэты и писатели выбрали путь бегства и эмигрировали. Но Анна Ахматова всегда была со своей страной, не бросала Россию при первой же опасности , а защищала и оставалась верной до конца.

“Мужество” : В годы Великой Отечественной войны Ахматову эвакуировали в Ташкент, она вернулась в Ленинград в 1944 году ещё во время войны. В стихотворении “Мужество” написанном ею в 1942 году. В периоде советской власти Она много страдала в своей жизни. Она потеряла своего мужа , которого расстреляли и трижды арестовали сына. Несмотря на это, поэтесса осталась верной себе. По этой причине данное стихотворение относится к бедным, голодным и утомлённым людям, которые, однако, не сломались под тяжестью военного бремени.

*Мы знаем, что ныне лежит на весах
И что совершается ныне.
Час мужества пробил на наших часах,
И мужество нас не покинет.*

(Мужество

http://pishi-stihi.ru/muzhestvo-ahmatova.html)

Эти строки очень важные. В них показано внутреннее единство Ахматовой с народом. Поэтесса всегда была с своим народом, это означало, что Ахматова разделила общую судьбу с ним. Таким образом в этом стихотворении она отождествляет себя с ними и служит им. Поэтесса осознала, что в ней горит боль тысяч других. Она хотела восстановить духовное богатство народа, которое было потрачено в пустую и фактически растоптано во время войны. Таким образом, она считает, что поэзия является одним из способов, который может побудить людей заново научиться чувствовать красоту и передать будущим поколениям.

В заключение можно сказать, любовь Ахматовой к Пушкину была духовной. То, как она восхищалась им в своей поэзии невозможно ничем измерить.. Она не только почувствовала его поэтический стиль, но и её сердце переносилось в ту эпоху, в которой творил Пушкин. Её боль связана с любимым Петербургом, которые отражают ее огромные чувства и духовную гордость за любимого города. После изучения ее стихи, в котором она выражала своё нежную любовь к России, мы пришли к выводу, что на протяжении всей своей жизни Она хотела служить в качестве поэтессы только для её страны. Благодаря её страстной любви к своей стране она охотно принимает все смирение, что произошло с Россией и никогда не думала покинуть свою страну.

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Digital Library Services: At a Glance

*Sanjay Kumar Verma **

Digital library is an electronic library in which large number of geographically distributed users accesses the content of larger and diverse repositories of electronic objects using computer network. Digital libraries are organized collection of digital information. The resource of information which are available in the form of digital or electronic format are known as digital resource information has been embedded in several ways and form in various kinds of digital resource.

Keywords: Digital library services, Digital Information.

Introduction: Digital library is a set of electronic resources and associated technical capabilities for creating searching and using information. A digital library may be defined as a collection of information digital formats and accessible across the network.

According to Gladney H.M. “A digital library services is an assemblage of digital computing, storage and communications machinery together with the software needed to reproduce emulate and extend the services provided by conventional libraries based on paper and other material means of collections storing, cataloguing, finding and disseminate information”.

According to Donald J. Waters. “A Digital library is a machine-readable representation of materials, which might be found in conventional library. A large with this representation organizing information is also available to assist users in finding specific information”.

Digitization:

- 1) It is ecstatically a computer based system in various electronic, forms like CDs, floppies or hard disk.
- 2) It may be a party of the some administrative system but not essentially e.g. in the library of congress, CDs of catalogue of holding are made available.
- 3) Information can be only of storage purpose e.g. archival material on CDs for restoration.

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- 4) Digital libraries are developed to share the information in large geographical area or at different times and for the security of actual source.

Digital Library Service:

- 1) Shared Cataloguing
- 2) E-Mail
- 3) Web OPAC
- 4) Inter library Service
- 5) Union Cataloguing
- 6) Specializes digital library provider recordings of single medium object such as image statistical

Objectives of Digital Library:

- 1) To collect store, organize and access information in digital services
- 2) To meet the requirements of patrons by providing better services
- 3) To provide personalized and retrospectives service in an efficient way
- 4) To reduce cost involved in various library activities
- 5) To provided a coherent view of all information in any format.

Digital Services: Following services offered by the Digital Library:--

- 1) Cataloguing databases
- 2) E-Mail
- 3) Internet information system
- 4) Mirroring & catalog
- 5) Special collecting service
- 6) Discussion groups and forums
- 7) Electronic theses and dissertations
- 8) CD-Rom databases
- 9) Remote information service
- 10) Bulletin board services
- 11) Audio and Video communications
- 12) Electronic table of contents
- 13) Reference service
- 14) Electronic publishing

Need Of Digital Library:

- 1) Space
- 2) No physical boundary
- 3) Instantaneity of retrieval
- 4) Preservation and conservation
- 5) Structured approach
- 6) Networking

7) Information retrieval

Advantage of Digital Library:

- 1) Limitless storage
- 2) Multiple access
- 3) Round-the-clock availability
- 4) True value addition
- 5) Cost

Disadvantage of Digital Library:

- 1) Speed of access
- 2) Efficiency
- 3) Copyright
- 4) Bandwidth
- 5) Environment
- 6) Initial cost is high

Features of Digital Library:

- 1) Support users in deciding with information objects
- 2) Content acquisition
- 3) Content Selection
- 4) Organized collection of multimedia

Characterized of Digital Library:

- 1) New work accessibility
- 2) Advanced search and retrieval for publicity
- 3) Availability for long time
- 4) User friendly interface
- 5) Supporting multimedia content
- 6) Greater Opportunity

Digital Preservation : Digital Preservation aims to ensure that digital media and information system are still interpretable into the indefinite future. Each necessary component of the most be migrated, preserved or emulated. Typically lower level of system (floppy disks for example) are emulated, bit-streams (the actual files stored in the disks) are preserved and operating systems are emulated as a virtual machine. Only where the meaning and content of digital media and information system are well under stored is migration possible, as is the case for office documents.

Role of Libraries in Digital Environment : In Digital environment also the libraries and information scientist will be needed for packaging and repackaging of information for electronic publishing for reference purpose, to advise the user about the strategy to identify relevant electronic source etc. thus the libraries will be more or loss a hypertext engineers. A virtual environment is really open for all. In

some cases, libraries have the opportunity to digitize unique material in their libraries collections which can then be made accessible to users of the World Wide Web area at page.

Conclusion : Digital libraries contain digital information ranging from text to images, audio and video digital contents are stored locally and accessed remotely by computer terminal. Digital Library services help in continuous learning, Research and development activities and in scholarly communications. They also facilitate the usage of dynamics multimedia documents and information resource available around the globe by the users. Digital libraries have more advantage than traditional libraries as they help in effective preservation and conservation the recorded knowledge.

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Enrichment of Erythropoietin & its Analogues Using Dual Immunoaffinity Coupled Purification Methods from Biological Samples to Avoid False Positive Results.

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Background: *Testing and analyzing recombinant erythropoietin (rEPO) from biological samples is a tedious and time-consuming process, which means investigating and exploring new effective screening methods capable of distinguishing all forms of recombinant erythropoietin from endogenous erythropoietin in order to combat doping cases with rEPO.*

Objective: *Evaluation of the results of enrichment with erythropoietin after combining two different methods of purification based on antibodies to avoid false positives.*

Materials and Methods: *The source of reference standards, all other reagents, and chemicals used for processing & analysis of samples are as per method of Christian et al. Extraction kits for both endogenous & exogenous erythropoietins from biological samples were procured from MAIIA Diagnostics, Uppsala, Sweden & Stemcell Technologies, Vancouver, Canada.*

Results: *Dual immunoaffinity coupled purification methods were used to enrich and improve the recovery of all forms of EPOs from biological samples and substantial improvements in isoform quality were detected by single western blot compared to reference standards.*

Conclusion: *The newly developed Dual Immunoaffinity coupled purification method showed a valuable tool for purifying and concentrating the EPO to improve detectability and act as a better tool to avoid false positive results for anti-doping organizations worldwide.*

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Keywords: WADA, Doping, ESAs, Immunoaffinity purification

Running title: Dual immunoaffinity combined technique of purification used to enrich erythropoietin and its analogs from biological samples to avoid false positive results.

Introduction:

Erythropoietin (EPO) is a glycoprotein hormone secreted by peritubular kidney cells and is banned for use in endurance sports as it promotes oxygen levels by increasing RBC production. Since 1990, the use of the EPO in sports becomes officially prohibited.^[1] Due to advances in recombinant DNA technology, illicit use of recombinant human erythropoietin (rHuEPO) has become rampant. Post-translational modification, such as glycosylation, results in a large number of protein variants (isoforms) showing different types of micro-heterogeneity.^[2] Lasne et al. performed a direct test using urine from an athlete to detect abuse by the EPO.^[4,7] The test involves isoelectric focusing (IEF), followed by a double-blotting procedure and the detection of EPO isoforms by chemiluminescence. The problem is recalcitrant as erythropoietic protein detection methods from body fluids are difficult, the most recalcitrant and threatening problem in recent years in the field of sport are positivity criteria for erythropoietic protein doping and to avoid the non-specific interaction with urinary proteins of the secondary antibody used.^[3,7] The availability of new forms of recombinant erythropoietin (rEPO) drug is providing new opportunities for cheating athletes and new problems for sport drug monitoring authorities, as rigorous biological fluid detection based tests are required as and when necessary. An additional immuno-purification step in the biological sample allows EPO to be present in low abundance.^[8] Due to its different isoform patterns on the IEF, human urinary EPO is distinguishable from rhEPO. According to the World Anti-Doping Agency (WADA), the criteria for declaring a sample to be rhEPO-positive are specified in the technical document on the EPO (TD2009EPO), but due to the non-specific interaction between the monoclonal Epo-antibody and non-Epo-proteins, they may render it useless for analysis and thus invalidate the sample^[9] as reported by Khan et al.^[10] Images produced by Western double blot showed a high signal to noise with less cleaner background that makes it difficult to interpret.^[11] Double blot is a more time-consuming method with a higher chance of manual errors and, moreover, the entire processing procedure is difficult to repeat, separating all forms

of EPOs with electrophoresis and detecting those using Western double blotting ^[12]. The aim of this work was to study the efficacy of dual immunoaffinity coupled purification method in enriching the abundance of biological samples from the EPO to avoid interaction with certain proteins. ^[4-6]. This paper describes the results obtained from the dual immunoaffinity coupled purification method to more efficiently enrich the low quantities of the EPO analytical procedure, especially with rapid turnaround during major sporting events.

Materials and Methods: Erythropoietin (EPO) reference standards human urinary erythropoietin-uhEPO (NIBSC) & recombinant erythropoietin (Biological Reference Preparation, BRP) were procured from National Institute for Biological standards and Control (UK), and European Directorate for the Quality for Medicines (France). For Darbepoetin alpha (Noval Erythropoietin Stimulating Protein, NESP), DYNEPO from Shire (Hampshire, England) and Methoxypolyethylene glycol epoetin beta (Continuous Erythropoietin Receptor Activator, CERA), injectable preparations were used as reference material. The source of all other reagents, and chemicals used for processing the samples are as per method of Christian et al. ^[6] The kits used for extraction of both endogenous & exogenous erythropoietins and its analogues from biological samples were procured from MAIIA Diagnostics, Uppsala, Sweden & Stemcell Technologies, Vancouver, Canada and Stemcell Technologies, Vancouver, Canada.

Samples size

In two batches (**Batch 'A'** & **Batch 'B'**):

Batch 'A' consists of blank urine from different volunteers & **Batch 'B'** consists of urine samples from different athletes (real sports persons); **Batch 'A'**:- 48 different blank urine samples were selected, of 48 different urine samples, 15 duplicate urine samples (total 30 urine samples) were selected for comparative study for both conventional and dual immunoaffinity coupled purification) and 18 urine samples were selected for the spiking known concentration of direct standard and processed by dual immunoaffinity coupled purification procedure. **Batch 'B'**:- 49 different urine samples of athletes (real sports people) selected to check the isoform profile on IEF-PAGE or the apparent band size on SDS-PAGE. All 49 urine samples were processed using dual immunoaffinity coupled purification procedure, of 49 different urine samples, 10 urine samples were 1 month old and another 15 urine samples were 6 months old, all stored in freezing condition.

Process of urine sample containing endogenous EPO and recombinant EPO, using ultrafiltration for both IEF & SDS-PAGE using membranes with a cut-off at 30 kDa : Briefly 20 ml of human urine containing both hEPO and rhEPO were subjected to ultra-filtration using membrane with a cut-off at 30 KDa. The retentates were subjected to the IEF gel (pH 2 - 6) and focused as described by Lasne et al. ^[5]

Purification of hEPO & rhEPO from biological samples using anti-EPO monolith column (MAIA Diagnostics, Uppsala Sweden).

Followed the Purification procedures as per the *Manufacturer's instructions* in the EPO Purification Kit (Art. No. 0250, MAIA Diagnostics, Uppsala, Sweden) [17]. Proceed with analysis or store at -20°C until analysis.

Re- purification of hEPO & rhEPO again with anti-EPO micro well plate (Stemcell Technologies, Vancouver, Canada), which was already purified from previous purification step using anti-EPO monolith column.

Put 50µl of PBS buffer in ELISA wells (Stemcell Technologies) and add 20µl of sample containing both hEPO & rhEPO purified from anti-EPO monolith column. Mix with a pipette and cover the wells with the supplied adhesive strip. Incubate it overnight in a refrigerator between 8 °C to 16 °C temp. Next day remove the unbound hEPO & rhEPO using PBS buffer. Add 15 µl of SDS- PAGE sample elution buffer in the center of each wells and cover the wells with sealing tape and placed it on heating plate of Thermo mixer at 95° C for 5 minutes at 600 rpm. Cooled down to room temperature. Now the samples and reference standards for SDS-PAGE are ready to be loaded.

Preparation of samples for IEF-PAGE : Take 30 µl of sample containing hEPO & rhEPO purified from anti-EPO micro well plate (Stemcell Technologies, Vancouver, Canada) and reference standards for IEF-PAGE and heated both at 80 °C for 3 min and add 3.3 µl of Tween 80 in both before loading to IEF gel.

IEF Gel : The gel casting was manually prepared in NDTL, according to the method of Christian et al. ^[16]

Isoelectric focusing, western-blotting and detection: IEF was performed using polyacrylamide slab gels with cast-in slots. Tween - 80 was added to a final concentration of 1% the retentates obtained

from two methods (ultra filtration & immunopurification) and were focused on an IEF gel (pH 2-6). EPO Proteins were single – blotted and visualized by chemiluminescence substrate (Thermo Scientific, West Pico). The emitted light was captured with a CCD camera for image acquisition (Fujifilm, LAS 4000). Isoelectric profile analysis was performed as per applicable WADA Technical Document ^[13] using “GASepo” v1.2 software from Austrian Research Centers GmbH- ARC (Seibersdorf Laboratories, Seibersdorf, Austria).

SDS-PAGE, western-blotting and detection: Take 30 µl of hEPO & rhEPO purified from anti-EPO micro well plate (Stemcell Technologies, Vancouver, Canada) and reference standards for SDS-PAGE and heated both at 80 °C for 3 min without mixing on Thermomixer. Quench in cold water and add SDS sample loading buffer. SDS-PAGE was performed using 10% Tris-bis acrylamide gels according to the method of Christian et al. ^[15] and visualized by chemiluminescence substrate (Thermo Scientific, West Pico). The emitted light was captured with a CCD camera for image acquisition (Fujifilm, LAS 4000). Isoelectric profile analysis was performed as per applicable WADA Technical Document. ^[13]

Results & Discussion: The results obtained from dual immunoaffinity coupled purification method were able to detect both uhEPO and rhEPO from a biological sample and matches the identification criteria of Epo isoform & apparent molecular mass of band of SDS-PAGE as outlined in the WADA Technical document on Epo ^[13]. A study conducted by Jain et al. ^[14] revealed that when the samples of athletes during the 2010 Commonwealth Games were analyzed for endogenous or exogenous EPO detection. Few urine samples showed band shift to a basic region, and this shift of bands leading to sample confirmation which could be due to post-competitive proteinuria and the results obtained in this study were also in conformity to the findings of Beullens et al. Additional SDS PAGE used during commonwealth Games 2010, along with IEF complement the finding by separating recombinant from endogenous EPO in order to avoid false-positive identification of recombinant erythropoietin in post-competition / post-exercise urine. This atypical urine samples induced proteinuria, which showed structural homology with epoetin-β, resulting in false positive results due to anti-epo antibody binding to pI 2-6 range urinary proteins, similar findings were also reported by Khan et al., all the samples found negative on SDS-PAGE. This showed that the SDS-PAGE procedure can be used in addition to the IEF method to confirm the exogenous

or endogenous origin of the finding, in particular when the IEF profile along with western double blot is not consistent with a typical endogenous profile and does not meet the criteria set in the WADA technical document TD2009EPO. To avoid false positive result and overcome such problem faced during CWG 2010 testing, which can further invalidate the testing and reporting criteria. The samples processed using dual Immunoaffinity coupled purification procedure with single western blot showed significant improvement in isoform quality in terms of band pattern, shape and size as shown in Figure 1(a), Figure 1(b) & Figure 1(c) and found no shifting of bands to the basic area.

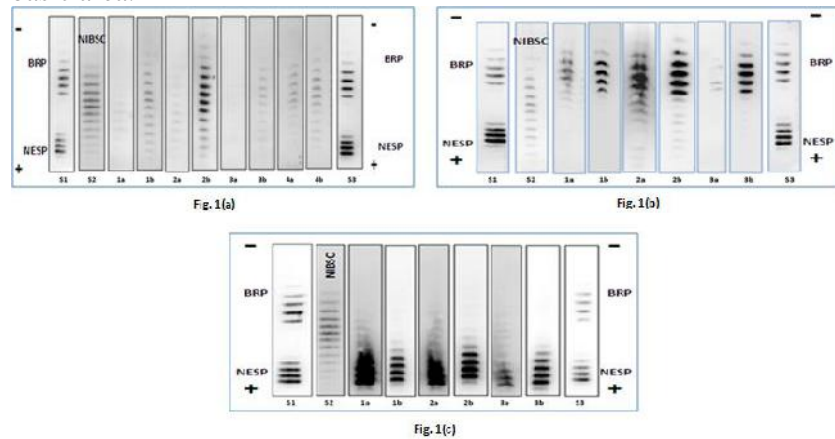


Figure 1(a) Single Western blot of an IEF-PAGE of directly applied four (4) urine samples processed using Conventional method; lane 1a to 4a and same four (4) urine samples processed using dual immunoaffinity coupled purification method; lane 1b to 4b. Reference Standards are shown in lanes S1, S2 & S3.; **Figure 1(b)** Single Western blot of an IEF-PAGE of three (3) urine samples spiked with rEPO (BRP) processed using conventional method; lane 1a to 3a and same three (3) urine samples spiked with rEPO (BRP) and processed using dual immunoaffinity coupled purification method; lane 1b to 3b. Reference standard are shown in lanes S1, S2 & S3.; **Figure 1(c)** Single Western blot of an IEF-PAGE of three (3) urine samples spiked with rEPO (NESP) processed using Conventional method; lane 1a to 3a and same three (3) urine samples spiked with rEPO (NESP) and processed with dual immunoaffinity coupled purification method; lane 1b to 3b. Reference standard are shown in lanes S1, S2 & S3.

In addition, dual Immunoaffinity coupled purification procedure can effectively removed undesirable proteins from the samples in compared with conventional method (Ultrafiltration). Urine samples spiked with rEPO reference standand i.e. BRP (basic area) & NESP (acidic area) were purified using dual immunoaffinity coupled purification showed better signal intensity in compared with conventional method, as shown in Figure 1(b) & Figure 1(c). The result showed that the isoform profile pattern of IEF were found significantly improved for both endogenous EPO and recombinant EPO (BRP & NESP) as showed in Figure 1(a), Figure 1(b) & Figure 1(c).

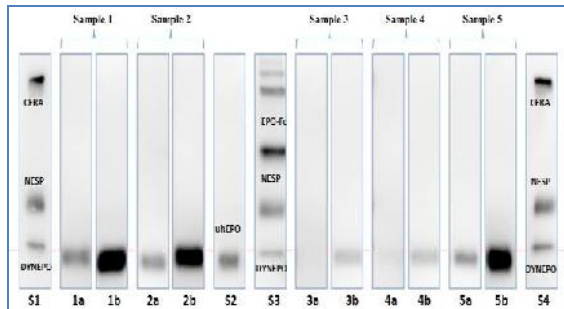


Figure 2 Single Western blot of a SDS-PAGE showing two sets ('a' & 'b') of five (5) different urine samples in duplicates (Total 10 urine samples). Set 'a' processed using Conventional method; lane 1a to 5a and Set 'b' processed using dual immunoaffinity coupled purification method; lane 1b to 5b. Reference Standards are shown in lanes S1, S2, S3 & S4.

When two sets of five (5) different fresh urine samples were processed using both conventional and dual immunoaffinity coupled purification method and analyzed by chemiluminiscence detection using SDS-PAGE after single western blot. Dual immunoaffinity coupled purification method showed significant improvement in band intensity as shown in Figure 2. This showed that very low Epo level was also visible in sample lane 3b & 4b after the application of purification coupled with dual immunoaffinity, which was not visible in sample lane 3a & 4a. When a two-fold serial dilution was used for determination of the detection limit (LOD) of reference standards (Cera, EPO-Fc, Nesp & BRP) were subjected to single western blot analysis after SDS-PAGE, it was found ~19 pg/ml for Cera; ~37 pg/ml for EPO-Fc; ~20 pg/ml for Nesp & ~25 pg/ml for BRP as shown in Figure 3(a).

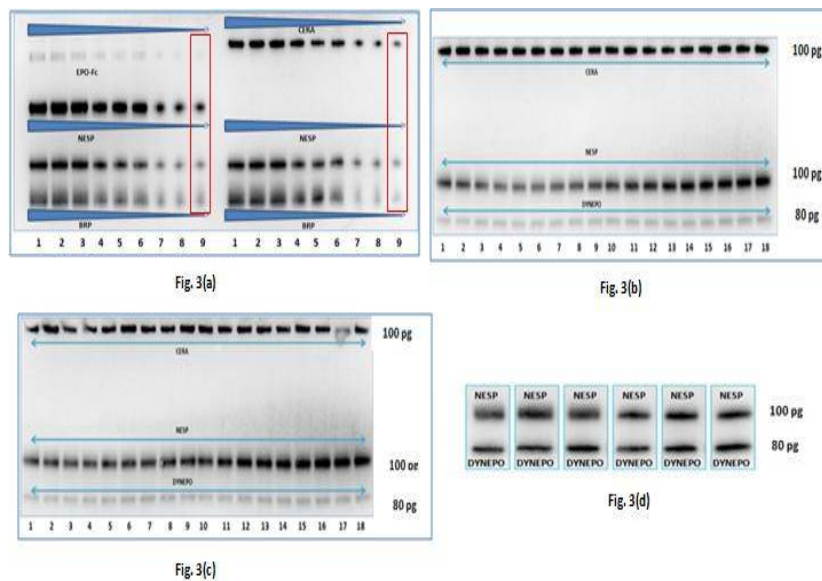


Figure 3(a) Single Western blot of a SDS-PAGE, showing serial dilution of direct standard (EPO-Fc, NESP & BRP); lane 1 to 9 in duplicate, a two-fold serial dilution was used for determination of the detection limit (LOD) of Cera was found ~19 pg/ml; EPO-Fc was ~37 pg/ml; Nesp was ~20 pg/ml & BRP was ~25 pg/ml (marked with red colored box).; **Figure 3(b)** Single Western blot of a SDS-PAGE, showing repeatability of known concentration of direct standard (Cera at 100pg/ml, Nesp at 100pg/ml & Dynepo at 80pg/ml); lane 1 to 18.; **Figure 3(c)** Single Western blot of an SDS-PAGE showing spiked urine samples processed using known concentration of direct standard (Cera at 100pg/ml, Nesp at 100pg/ml & Dynepo at 80pg/ml) after dual immunoaffinity coupled purification procedure; lane 1 to 18.; **Figure 3(d)** Single Western blot of an SDS-PAGE showing adjustable contrast feature of the spiked urine sample processed after dual immunoaffinity coupled purification method with known concentration of direct standard (Cera at 100pg/ml, Nesp at 100pg/ml & Dynepo at 80pg/ml), in order to equalize the same background.

When two sets in duplicates of known direct-standard concentration were analyzed by SDS-PAGE using a directly applied and urine sample spiked with known concentration of standards processed using dual Immunoaffinity coupled purification procedure after single western blot. The result obtained from both showed almost the same band intensity as shown in Figure 3(b) & (c) and detailed adjustable contrast feature is depicted in Figure 3(d). When

the same method of purification of dual immunoaffinity was applied to samples of real sports persons as shown in Figure 4(a) & Figure 4(b), the results are consistent with previous findings as set out above.

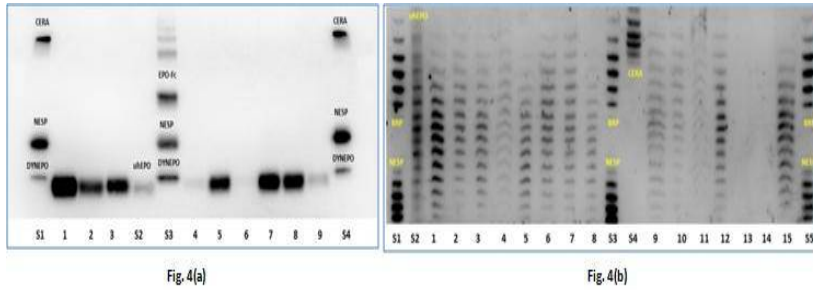


Figure 4(a) Single Western blot of SDS-PAGE showing Nine (9) urine samples from different athletes processed using dual immunoaffinity purification method; lines 1 to 9. Reference Standards are displayed in lanes S1, S2, S3 & S4.; **Figure 4(b)** Single Western blot of an IEF-PAGE showing Fifteen (15) urine samples from different athletes processed using dual immunoaffinity coupled purification method; lane 1 to 15, lane 13 & lane 14 almost complete absence of endogenous Epo from the two athletes' samples. Reference Standards are displayed in lanes S1, S2, S3, S4 & S5.

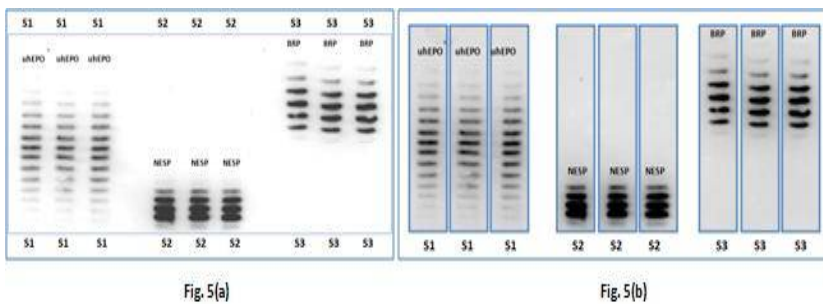


Figure 5(a) Single western blot of an IEF-PAGE, showing direct standards repeatability; lane S1 to S3 in triplicate; **Figure 5(b)** Same IEF-PAGE image of Figure 5(a) after adjusting contrast feature, in order to equalize the same background.

Similarly, the isoform profile of directly applied IEF gel standards obtained using a single western blot in Figure 5(a) & Figure 5(b) shows very promising improved transfer results in terms of isoform intensity and cleaner background.

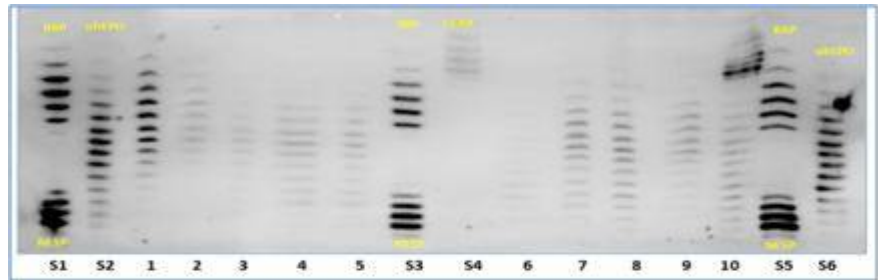


Fig. 6(a)

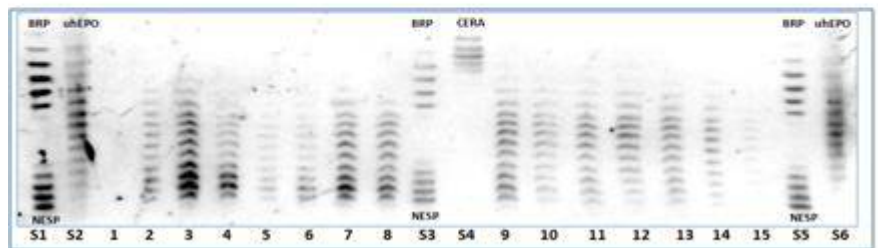


Fig. 6(b)

Figure 6(a) Single Western blot of an IEF-PAGE of ten (10) urine samples from different athletes (one-month urine samples stored in freezing condition) processed using dual immunoaffinity coupled purification method; lane 1 to 10. Reference Standards are shown in lanes S1, S2, S3, S4, S5 & S6.; **Figure 6(b)** Single Western blot of an IEF-PAGE of fifteen (15) urine samples from different athletes (six months old urine samples stored at freezing condition) processed using dual immunoaffinity coupled purification method; lane 1 to 15, lane 1 almost complete absence of endogenous Epo from the one athletes` sample, lane 15 very low endogenous Epo (degraded from) from the another one athletes` sample. Reference Standards are shown in lanes S1, S2, S3, S4, S5 & S6.

Additionally, when one-month-old, ten (10) urine samples from different athletes and six-month - old, fifteen (15) urine samples from other different athletes urine samples, stored in freezing condition and were processed utilizing the dual immunoaffinity combined purification method using single western blot technique, Supports the suitability for the analysis of rEPO misuse in sports drug testing as shown in Figure 6(a) & Figure 6(b).

Conclusion: The results obtained using dual immunoaffinity coupled purification method showed better recovery of all forms of EPOs, since the antibodies used for the anti-EPO monolith column and anti-

EPO micro well plate are more compliant to capture and concentrate both uhEPO & rhrEPO from the biological sample, thus making a valuable tool for improving detectability. According to the WADA technical document TD2009EPO, western double blot becomes an integral part of IEF, which makes more time-consuming and resultant in introduction of greater possibility of manual errors due to shifting of bands in basic area. In this study, the results showed that using single western blot for both IEF and SDS-PAGE fulfill the set acceptance and identification criteria as mentioned in WADA technical document on Epo. The finding reflects that single western blot showed better sensitivity and resolution of rEPO detection after dual immunoaffinity coupled purification procedures from biological samples leading to clear cutting to determine whether a sample is a true positive or a true negative and can be detected even after a period of frozen storage in anti-doping laboratories, which can help to analyze more sample numbers during major event.

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Study of Nutritional Status of the Tribal Children in Chhattisgarh

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Tribal communities belong to different ethnological groups, profess diverse faith and are at varied levels of socio-economic developments and constitute an important segment of the population. Tribal communities form a small but an important and ancient group of our population. Tribes have been the original autochthonous inhabitants of our country, who were driven from fertile plains to the more inaccessible, remote, inhospitable slopes, hills and forest by successive waves of invaders. Nutritional is the focal point for health and well-being. The problems of poverty, safe drinking water, environmental hygiene and poor literacy contribute to problems of nutrition and public health. Malnutrition is an ecological problem that does not occur alone.

Methodology : The 2100 school going children were randomly selected from korba district of Chhattisgarh. 700 subjects from each of the three tribal groups Balco, CSEB and Coal Mines with 70 selected from both the sexes from the age of 9-13 years. Of the different measurements used in anthropometry, the following nutritional indicators were selected as they are found to be most appropriate to assess the nutritional status of the children. They are (1) weight-for-age (2). Height-for-age. The mean value of height and weight of the children were compared with NCHs standards. Scheffe's Post-hoc test was used to find out if any difference existed between the tribal groups, age group and sex of the subjects selected are presented in Table-1,2,3 and 4.

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Findings**Table-1 : Ordered Weighted Means and Difference Between Means in Height of Female Among Different Age Groups**

Means (in cm)					
Age Groups					Mean Difference
9yrs	10yrs	11yrs	12yrs	13yrs	
132.93	138.21	142.52	148.98	154.53	5.28*
132.93					9.59*
132.93					16.05*
132.93					21.60*
	138.21	142.52			4.30*
	138.21		148.98		10.77*
	138.21			154.53	16.31*
		142.52	148.98		6.46*
		142.52		154.53	12.01*
			148.98	154.53	5.55*

* Critical Difference @ 0.05 Level = 1.56

Table-2 : Ordered Weighted Means and Difference Between Means in Height of Male Among Different Age Groups

Means (in cm)					
Age Groups					Mean Difference
9yrs	10yrs	11yrs	12yrs	13yrs	
132.94	138.46	140.63	147.22	153.64	5.52*
132.94					7.69*
132.94					14.28*
132.94					20.70*
	138.46	140.63			2.12*
	138.46		147.22		8.76*
	138.46			153.64	15.18*
		140.63	147.22		6.60*
		140.63		153.64	13.01*
			147.22	153.64	6.41*

* Critical Difference @ 0.05 Level = 2.00

Table-3 : Ordered Weighted Means and Difference between Means in Weight of Female among Different Age Groups

Means (in cm)					
Age Groups					Mean Difference
9yrs	10yrs	11yrs	12yrs	13yrs	
28.36	32.01				3.66*
28.36		32.82			4.46*
28.36			38.00		9.64*
28.36				43.29	14.92*
	32.01	32.82			0.81
	32.01		38.00		6.00*
	32.01			43.29	11.28*
		32.82	38.00		5.19*
		32.82		43.29	10.47*
			38.00	43.29	5.28*

* Critical Difference @ 0.05 Level = 1.42

Table-4 : Ordered Weighted Means and Difference between Means in Weight of Males among Different Age Groups

Means (in cm)					
Age Groups					Mean Difference
9yrs	10yrs	11yrs	12yrs	13yrs	
28.32	31.49				3.17*
28.32		32.89			4.56*
28.32			36.88		8.56*
28.32				40.61	12.29*
	31.49	32.89			1.39
	31.49		36.88		5.39*
	31.49			40.61	9.12*
		32.89	36.88		4.00*
		32.89		40.61	7.73*
			36.88	40.61	3.73*

* Critical Difference @ 0.05 Level = 1.76

Discussion of Findings : The Table-1 shows that the mean difference in height for female tribals of all the age groups shows significant difference at 0.05 level. The mean differences between all the age groups were significant as the values were greater than the critical difference value of 1.56 required for significant at 0.05 level.

The Table-2 shows that the mean differences in height for male tribals of all age groups shows significant difference at 0.05 level. The mean difference all these age groups were significant as the values were greater than the critical difference value of 2.00 required for significant at 0.05 level.

The Table-3 shows that the mean difference in weight for female tribals of all the age groups except 10-11years shows

insignificant difference at 0.05 level. The mean difference between all these age groups were significant as the values were greater than the critical difference value of 1.42 required for significance at 0.05 level. Where as an insignificant difference was found in the 10-11 years where the obtained value is lesser than the tabulated value.

The Table-4 shows that the mean value difference of weight for male between all the age groups, except 10-11 years have insignificant difference at 0.05 level. Regarding the age groups of 10-11 years, the obtained mean value difference was 1.39 which is lesser than the tabulated value of 1.76 and found insignificant statistically.

The weight-for-age classification of the subjects revealed that the difference between the age group of both sexes was significant statistically, but an insignificant difference was found among the tribal groups. They found that the tribal children possessed lighter weights than the standards. The expression of higher weight may be due to the fact that they eat in excess, the food stuffs available such as roots, tubers etc. resulting in a better or higher weights. Mean value of height of boys and girls were compared with national centre for health statistics (NCHS) standards are found that the difference was significant for both sexes. It shows that the status of tribal children were following the national standards or the nutritional status is in level with the normal children.

Conclusions

- The tribal groups namely Balco, CSEB and Coal Mines did not differ significantly in any of the parameters selected.
- In most of the variables such as height, weight etc. an improvement was observed with the advancement of age.
- The height and weight of the tribal children were found matching with the “height for age” and “weight for age” by NCHS standards.

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Effect of Emotional Intelligence on Pupil Teachers of Raipur District

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*Dr. Pragya Jha ***

*This paper is focused on emotional intelligence among the pupil teacher of Raipur district of Chhattisgarh. Every teacher needs a balanced emotional intelligence. In this study, the researcher tries to study the emotional intelligence of pupil teacher according to their locale. The tool used by researcher is “Teacher’s **Emotional Intelligence Inventory**” developed by Subhra Mangal. The tool is preferred for its simplicity for the respondent and the clarity of outcomes that it renders to the end user. The result shows that there is no significant difference between the urban and rural female pupil teachers.*

Keywords: Emotional Intelligence, Pupil teachers, Locale.

Introduction : A Country’s educational system depends upon the quality of its teachers. It is said that teachers are the primary pillars of the educational system. “The ‘teacher’ is the most powerful person for the child especially in schools. It is the personality of the teacher that has the most permanent influence on the child” (Joy, 2011). So to develop a country, it would need an efficient and effective teaching system. In line with Kothari Education Commission “ Of all the various factors that influence the standard of education and its contribution to national development; the standard, competency and character of the academics square measure without a doubt , the foremost important issue. Nothing is additional necessary than securing a enough offer of prime quality recruits to the teaching profession, providing them with the most effective attainable skilled preparation and making satisfactory conditions of labour within which they'll be created absolutely effective” (1964-66) . (Mohanty., 2003, p. 274)

Teacher’s emotion plays a significant role in guiding and directing their behaviour in the classroom as well as in school and home. In order to face the challenging situations teachers have to

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develop a high degree of resilience, competence and need a lot of balance in emotional intelligence. The emotional intelligence is a *magic wand* for the teachers to deal with the students in and out of the class rooms. A teacher with a little higher sense of self awareness and a bit higher emotional intelligence would always prevail as compared to the teachers lacking the same.

If the teacher enters in the school with their inner conflicts and unbalanced emotions then how should they be able to control the class and the students? So to handle their inner conflicts and unbalanced emotions, every teacher should have the knowledge about emotional intelligence. An emotionally intelligent teacher can create confidence, curiosity, and self-control relatedness among the learners and make the classroom climate so lively. Emotions and Intelligence if taken as to separate and different entities do make a teacher capable academically but this would not be sufficient for being a teacher with greatness. Teachers may be good, bad or great but it all actually depends upon the emotional intelligence quotient that the teacher possesses.

For a teacher, teaching is not just a job but a societal and a very sensitive moral responsibility which doesn't just need subject knowledge but also the *human connect* with the learners. And this connect is very much achieved by the knowledge of Emotional Intelligence.

Review of related literature regarding Emotional Intelligence

Kore. R. Vijaylaxmi (2016) in a doctoral study on "*A study of Emotional Intelligence of student teacher in relation to self-concept adjustment and demographic variables*" has detailed the importance of Emotional Intelligence with a fine stress over the actuality of education.

Education is a comprehensive term. As we have seen education is bound up with race. Its boundaries are rich and varied as life itself. The concept of education is like a diamond which appears to be of different colours when seen from different angles.

Every teacher and educationists of experience knows that even best curriculum and the most perfect syllabus remains dead unless quickened into life by the right method of teaching and the right kind of teachers.

Teacher education is important as efficient teachers can shape an efficient future of the society. Teachers can greatly influence young minds and hence it's important that competent teachers are recruited for the gullible and vulnerable young minds.

This is only possible only if there is efficient teacher training curriculum with an efficient regulatory body. NCTE is doing a good job but a lot has to be done to improve the status and quality of teachers in India.

Emotions : Emotion is a ‘moved’ or ‘stirred up’ state of an organism. It is a stirred up state of feeling that is the way it appears to the individual himself. It is a disturbed muscular and glandular activity that is the way it appears to an external observer.

- Emotion is a complex affective experience that involves diffuse physiological changes and can be expressed overtly in characteristic behaviour pattern.
- Emotions are reactions consisting of physiological reactions, subjective cognitive states and expressive behaviours.

Intelligence : Intelligence is the general capacity of an individual to adjust his thinking to new replacements. It is general mental adaptability to new problems and conditions of life. Intelligence means intellect put to use. It is the use of Intellectual abilities for handling a situation or accomplishing any task. Intelligence is intelligent in proportion as he is able to carry on abstract thinking. Intelligence is the capacity to learn and adjust to relatively new and changing conditions. Intelligence is the aggregate or global capacity of an individual to act purposefully, to think rationally and to deal effectively with his environment.

Emotional Intelligence

According to Bar on (1997) : Emotional Intelligence is defined as an array of non cognitive capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressure.

Emotional Intelligence may be defined as the capacity to reason with emotions in four areas: to perceive emotions, to integrate it in thought, to understand it and to manage it. Emotional Intelligence is an ability to monitor one’s own and others feelings and emotions, to discriminate among them and to use this information to guide one’s own thinking and actions. Emotional Intelligence as the ability that includes self awareness, impulse control, persistence, zeal, self motivation, empathy and social adeptness.

Ahamad Eklak. 2015. (Eklak, 2015) studied on “*Study of Emotional Intelligence among Pupil Teachers in relation to Gender and Religion.*” In this paper the researcher focused on Emotional intelligence of the pupil teachers in Lucknow district of Uttar

Pradesh. The researcher has given the emphasis to emotional balance of the teacher the main objective of the study was the emotional intelligence of pupil teachers on the basis of gender. Findings of the study were there was no difference of emotional intelligence between the boys and girls both have approximately same level of emotional intelligence and their adjustment in environment is not differing. Researcher's 2nd hypothesis proves that there is no significant difference between the Hindu and Muslim teacher on emotional intelligence .Both have approximately same level of emotional intelligence and their adjustment in environment is not differing .We can say that religion plays no role in developing emotional intelligence among students **P. Pugahenthi, P.Srinivasan. (2018)** under took a study on *“Impact of teaching efficiency through emotional intelligence on the performance of B.Ed. teacher trainees”*. The researcher has given more emphasis to Emotional Intelligence for the teaching profession. Researcher stated that, efficient teaching and good learning are two most important factors for achieving quality in the field of education. Researcher has given these findings: (I) Intra personnel awareness of male students was significantly higher than the female students (ii) No significant difference was observed between inter and intra personnel awareness of Emotional Intelligence of male and female students (iii) Emotional Intelligence of female students was significantly higher than the male students.

Variables

Independent variable - Emotional Intelligence.

Dependent variable- Pupil teacher.

Objectives

1. To study the Emotional Intelligence of the pupil teachers of Raipur district.
2. To study the Emotional Intelligence of the rural female and urban female pupil teachers of Raipur district.

Hypothesis of the study

1. There will be no significant difference in the mean scores of Emotional Intelligence of the pupil teachers of Raipur district.
2. There is no significant difference between the urban female and rural female pupil teacher's Emotional Intelligence.

Methodology : Descriptive Survey method was adopted by the researcher to conduct the study.

Sample : The sample for the present study was 100 B.Ed. students of Raipur district. Out of them 50 female students are belongs to rural area and 50 female students belong to urban area.

Tool for the study : Emotional Intelligence

“Teacher’s Emotional Intelligence Inventory” by Subhra Mangal.

Analysis of The Data

H₁: There will be no significant difference in the mean scores of Emotional Intelligence of the rural and urban female pupil teachers of Raipur district.

Table-1.1 Emotional Intelligence of the rural and urban female pupil teachers of Raipur district.

Locale	Gender	N	MEAN
Urban	Female	50	724.18
Rural	Female	50	722.68

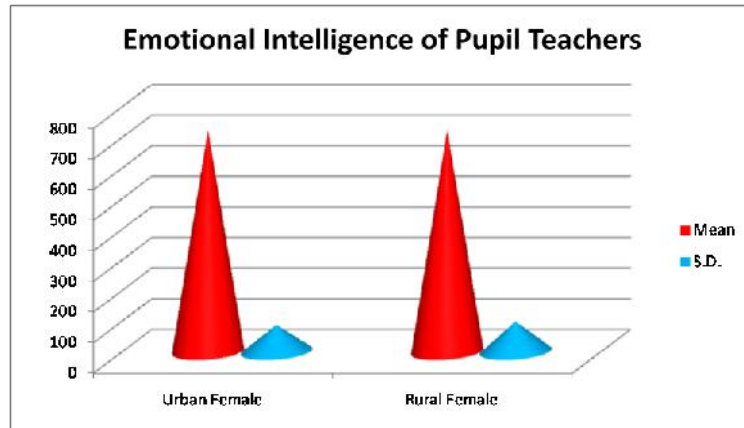
Table-1 Shows that the mean Score of female urban (M=724.18) had greater than rural female pupil teachers (M=722.68). Therefore we can say that urban female pupil teachers have greater emotional intelligence then the rural female pupil teachers. Thus there exist significance difference of emotional intelligence between the urban and rural female pupil teachers.

H-2. There is no significant difference between Urban and Rural pupil teachers emotional intelligence.

Table-1. 2- Urban and Rural pupil teacher’s emotional intelligence.

Gender	Locale	N	Mean	S.D	t value	Significance
Female	Urban	50	724.18	87.10	.91	Not Significant
Female	Rural	50	722.68	97.81		
* Table value 1.66 with df 98 on 0.05 level of significance.						

The above table reveals that the female urban pupil teachers mean score on emotional intelligence is 724.18; S.D. is 87.10 where female rural pupil teachers mean score on emotional intelligence 722.68,S.D. is 97.81 .The t value between the urban and rural female is observed 0.91 at 98 degree of freedom. The level of significance is taken 0.05. Thus the calculated value of t is less than the table value 1.66.So hypothesis is accepted. It proves that there is no significant difference between the urban female and rural female pupil teachers emotional intelligence skill. The study proves that locality does not play a key role to develop the emotional intelligence of the pupil teachers.

Fig-1- Urban and Rural pupil teacher's emotional intelligence.

Findings of the study : The findings of the study are as follows:

- The Emotional Intelligence of the female urban pupil teachers is 724.18.
- There is a significant difference of mean score emotional intelligence between the urban and rural female pupil teachers.
- There is no significant difference of emotional intelligence between the urban and rural female pupil teachers in their locale.

Educational Implication of the study : In the present study the researcher study about the emotional intelligence .Human beings are emotional animal, that's why they are different from other animals of the world. It was already proved that person having high level of emotional intelligence possess better ability to handle the situation .Being in teaching profession a teacher need a high level of emotional intelligence. So teaching training institution provides a positive and better environment for the trainee's to develop their personality and also emotional intelligence. Different workshop should be conducted for the trainee's to develop their personality. Emphasis should give for co-curricular activities. Proper teaching method should be adopted for those trainees who have low emotional intelligence. Encourage the trainees to develop their devotion and zeal, so that they can develop their emotional intelligence.

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Studies on Induced Mutagenesis in the Sunflower

*Pooja Yadav & Neetu Singh**

The Sunflower is cultivated primarily for its seeds, which yield one of the world's most important sources of edible oil. Sunflower oil is considered as premium oil because of its light colour, high value of unsaturated fatty acids, lack of linoleic acid, lack of trans fat, bland flavour, oxidative stability and high smoke point. They provide an ideal heart-healthy profile, are high in protein and naturally low in carbohydrate. Their high stearic acid content represents an advance towards the development of sunflower lines with specific fatty acids profiles for edible purposes.

Keywords- Sunflower, Mutagene, linoleic, stearic acid,

Introduction : Feeding the world's rapidly increasing population is a global problem for which breeding varieties of food crops and developing farming systems to produce crops is mandatory. To face this challenge, the objectives to be reached can be summarized as higher yields, improved reproduction, tolerance to droughts and to extreme environmental conditions, and greater resistance to pests and diseases. Among the obstacles against crop production are the changing climate, which most often compromises crop productivity, and the need to produce additional food and crops for bioenergy while minimizing the carbon costs of production is, therefore, an urgent requirement for new higher-yielding varieties with improved agronomic performance. Sunflower (*Helianthus annuus L.*), $2n = 34$, belongs to family Asteraceae, has an estimated genome size of 3000 Mbp, and is the fourth most important oilseed crop. It is a native of North America and is widely cultivated in the world with an annual grain production of 36.4 million tons. Its genome size is large compared to species like Arabidopsis (125 Mbp), rice (430 Mbp), sorghum (750 Mbp), soybean (1100 Mbp), or tomato (950 Mbp). The major drivers of this large genome size are the recent polyploidization event and the important amplification of transposable elements. Many wild sunflower species were used as genetic sources for improvement of cultivated varieties by

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conventional breeding. For many decades, plant breeders have concentrated their efforts on improvement of sunflower through traditional breeding and, recently, molecular mapping has been successfully undertaken for marker-assisted breeding. The understanding of the sunflower genome and its manipulation has contributed to continuous improvement in yields, quality, and agronomic performance of this crop in the past decades. As a result of several rounds of selection for targeted traits, many useful alleles that existed in natural sunflower populations have been eliminated. Furthermore, cultivated sunflower in general has limited genetic variability, especially for major agronomic traits. Therefore, creation of novel genetic resources using biotechnological tools is critical in sunflower improvement. Among others, mutagenesis has gained popularity in plant genetics research in the last century as a powerful tool for inducing genetic variation.

Induced mutations have been applied to produce mutant cultivars in sunflower, significantly increasing crop yield and quality, and many characteristics of modern genotypes have been obtained through this approach. Induced mutations were widely used in sunflower breeding programs due to its low cost and technology requirement, and its adaptation to a wide spectrum of breeding objectives. Even though very few among thousands of induced mutations could be valuable for a breeder's use, this small input contributes to generate a wider genetic variability. Thus, mutagenesis does not substitute for conventional breeding methods, but rather complements them.

Nutrition Chart:

Sunflower seeds/ 1ounce, Calories- 162, Total fat (g) – 14, Saturated fat (g) – 1.5, Monounsaturated fat (g) – 2.7, Polyunsaturated fat (g) – 9.3, Dietary (g) – 7, Carbohydrate (g) – 5, Cholesterol (mg)- 1, Vitamin E (mg) – 14, Folate (mcg) – 64, Pantothenic acid (mg) – 1.9 Copper (mg) – 0.5, Magnesium (mg) – 100, Manganese (mg) – 100, Manganese (mg) – 0.6, Phosphorus (mg) – 200, Potassium (mg) – 195, Potassium (mg) – 195, Selenium (mg) – 17.

Mutagenic Agents : Mutagens can be classed as physical (i.e., forms of energetic radiations) or chemical substances. us, a suitable mutagenic agent should ideally lead to maximal genomic variation by increasing the frequency of the mutations in the genome of the exposed species, minimizing detrimental effects such as decreased plant viability or fertility and seed viability. Induction of mutations

with ionizing radiation is a worldwide method for developing mutant varieties. Among the radiation-based methods, X-ray has been the most extensively used. Other radiation, such as γ -ray, is also very popular and is less destructive and its use causes point mutations and small deletions.

Both types of radiations cause chromosome breakages, usually damaging the genome on a large scale and thus severely reducing viability. Chemical mutagens have gained popularity as an easy-to-use technique providing a very high mutation frequency.

Chemical mutagens usually cause single base pair substitutions or single-nucleotide polymorphisms (SNPs), which in some cases can result in amino acid changes with no complete loss of function of the protein as deletions do. Among the chemical mutagens may be found alkylating compounds such as ethyl methane sulfonate (EMS) and dimethyl sulfate (DMS), EMS being the most extensively used in sunflower. is mutagen selectively alkylates guanine bases causing the DNA polymerase to favor placing a thymine residue over a cytosine residue opposite to the O-6-ethyl guanine during DNA replication, which results in a random point mutation. Most of the changes in EMS-mutated populations are G-C to A-T base pair transitions. Other mutagens such as sodium azide (Az) and methyl-nitrosourea (MNU) are also used and often combined into an Az-MNU solution. Sodium azide produces an organic metabolite of azide compound that enters into the nucleus, interacts with DNA, and creates a point mutation in the genome. Genetically, Az-MNU predominantly causes G-C to A-T shifts, or AT to G-C shifts. In contrast to EMS, nucleotide transitions may occur in either direction.

Induced Mutations Modifying Sunflower Oil Quality : Vegetable oils are one of the most valuable commodities in world trade. are linked to specie quality requirements, both for food and nonfood uses, and new oil types are in continuous demand. Vegetable oils are mainly triacylglycerols (92–98%), polar lipids (phospholipids and galactolipids), monoacylglycerols, diacylglycerols, and minor amounts of free fatty acids and polyisoprenoids. latter group comprises sterols and sterol derivates (phytosterols), tocopherols, carotenoids, and chlorophylls, with some of these compounds having important vitamin and antioxidant properties. Focusing on seed oil quality improvement, the three main features that are usually considered as targets in breeding programs for oilseed crops are fatty

acid (FA) composition, triacylglycerol (TAG) composition, and the quantity and composition of antioxidants present in the oil.

Mutagenic treatments are usually applied to the seeds, which after treatment are named M₁ seeds. Mutants can be detected already in the M₂ generation. In sunflower, the fatty acids and the tocopherol profiles are mainly under gametophytic control, that is, they are governed by the genotype of the developing embryo. Therefore, mutants are detected by analyzing M₂ half seeds. It requires the removal of a small portion of the seed in the distal extreme of the embryo in such a way that the germination capacity of the seed is not affected.

The excised half seed is used for chemical analysis, whereas the other half seed containing the embryo can be sown to generate a viable plant. The half seed technique has been also used in sunflower for the nondestructive analysis of tocopherols composition and total tocopherols content.

Conclusions : During the past 70 years, many sunflower varieties, derived either as direct mutants or from their progenies, have been released worldwide. Prime strategy in mutationbased sunflower breeding has been to upgrade the well-adapted plant varieties by altering one or two major traits that limit their productivity or enhance their quality value. The economic contribution of the selected mutant varieties of sunflower was highly valuable and has resulted in synergistic effects on increasing the yield and quality of the crop, improving agronomic inputs, crop rotation, and consumer acceptance. Other agronomical uses of induced sunflower mutants beyond oil quality or herbicide resistance may arise in the future. For instance, chemical mutagenesis allowed researchers to obtain sunflower with improved metal phytoextraction properties. Additional applications of induced mutations will grow in importance as the sunflower genome knowledge increases. Thus, it is expected that reverse genetics approaches will contribute to improving the agronomic value of sunflower crop.

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Export Competitiveness in South Asian Apparel Economies in POST -WTO Regime : A Study of Indian Perspective

*Dr. Santosh Tarai **

The paper aims to analyse India's export competitiveness in the textiles and apparel share among the South Asian countries in Post-WTO era. This sector is considered as the second most traditionally sector and it is most important for the Indian economy due to its significant contribution to employment, industrial production and export. But the global competition intensified the sector after dismantle of Multifiber Agreement (MFA) in 2005-year end. So, it is necessary to examine the export competitiveness of India's Textile and Apparel share to world's major consumer countries like US and EU. In this study, the paper attempts to examine the comparative factors that makes the export share relatively weak as compared to its neighbouring countries. The finding of the study shows that despite the severe competition, India's export share to US and EU market is found positive.

1. Introduction:

In the aftermath of elimination of quota system under Agreement on Textiles & Clothing (ATC), it was estimated that global textile & apparel base will be shifted to Asia. Moreover, it was perceived and many contemporary studies suggested that India along with China will be the major gainers in textile & apparel trade in post-quota period, due to availability of cheap labour and raw materials (Tiwari, 2005, Hashim 2005 and Kathuria, 2008). As a result, both India and other Asian apparel exporting countries started building infrastructure from year 2000 onwards to grab the opportunity thrown by quota free global market. However, in the post quota period, two conflicting information emerged; on one hand, there were signals that India is going to have seamless market and on the other, some reports indicated that India is losing its share from its competitors i.e., China, Bangladesh, Vietnam etc. (Shrimali, Devendra, 2013).

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Indian apparel export industry has experienced losing market share gradually with the emerging apparel export suppliers, particularly, to Bangladesh, Vietnam, Cambodia, Turkey etc. At the same time, Indian apparel exporters are also reported to have lost their market share in their traditional destination markets namely the US and the EU and other world's major apparel consuming markets. However, the performance of emerging export countries has affected the share of Indian apparel export in post-quota regime. Thus, it has become pertinent to understand the competitors' approach and their strategy in apparel export business with their successive growth in export trade.

2. World Perspective on Textile and Apparel trade: A brief note on present context

According to WTO report, it reveals that world textiles and apparel trade was declined due to weakened demand and the negative impacts of trade tensions in the year 2019 particularly the tariff war between US and China before the pandemic. Therefore, it affected the world merchandise trade which reduced by nearly 3% measured by value and 0.1% measured by volume 2018-2019. Although it was positive in the previous period of 2.8% growth 2017-2018 (Lu, Sheng). Despite the negative impact, the world textile exports overall stay stable in 2019 but China and Vietnam continue to gain momentum of growth of their textile exports in 2019, up 0.9%, and 8.3%, respectively. However, China, European Union (EU28), and India remained the world's top three exporters of textiles in the same year (Lu, Sheng). Altogether, these top three countries accounted for 66.9% of the value of world textile exports in 2019 and there is almost no change from last two years. As per WHO reports on pandemic and various report suggest that the number of US based fashion companies and other sourcing brands are planning to shift their business operation from china to other countries particularly Vietnam, Bangladesh, India or any other low-cost countries. These sourcing companies is also under decision-making process either to reduce the sourcing from China or entirely shift their business. Apart from textile trade, China, the European Union (EU28), Bangladesh, and Vietnam remained the world's top four exporters of apparel in 2019 accounted for around 71.4% of world market shares (WTO report, 2019). Overall, these top four supplying countries, slightly lower than 74% from 2016 to 2018 due to China's reduced market shares.

3. South Asian Countries Export Business with Major Consumer Countries

The study aims to examine India's export performance of both textile and apparel in the U.S. and EU market. Altogether, these two economies consume world's 50% of textile and apparel business. Before pre-WTO era, India was doing well with US market and EU, however, other emerging countries like Bangladesh, Vietnam, Pakistan and Sri Lanka have emerged as the key exporters and the main competitors of India after removal of Multifiber Agreement (MFA) in 2005 due to the competitive factors.

In Asian countries, China is dominating as a supply leader both textile and apparel and also in world trade level. As per Anson A study (2018) China increased its textile and clothing exports by 1.5%, from US\$254,948mn in 2016 to US\$258,867mn in 2017 (Anson A, 2018). Its share of world textile and clothing exports have remained unchanged during the year 2017. The main major market of China is EU and USA and the country's export share with an estimated share for both these countries were 16.3% and 5% respectively in 2017. However, South Asian countries such as India, Bangladesh, Sri Lanka and Pakistan have shown a significant export growth both in textile and clothing in the same year (Kuruppu, Rohana 2018). Textile and clothing exports from India accounted for a 13.2% share of the country's total exports during 2016 and 2017 (Tait, Niki 2018). Exports of both categories of India were US\$36,4777.5mn in 2016/17. Textile exports alone from India was US\$19,089.1mn and clothing exports were US\$17,388.4mn during 2016/17. India has a better textile and clothing export record with EU and had 25.4% share while with USA a 20.8% share followed by the United Arab Emirates (UAE) with 13.0%, Bangladesh with a 5.8% share and China with a 4.6% share. India's position to USA is better than China's share. Bangladesh's economy relies on their textile and clothing industries. The exports from textile and clothing accounted for 87.3% of the country's total export earnings during 2016 and 2017. However, in the same period their textile and clothing export growth was 0.5% from US\$30,108.5mn to US\$30,244.9mn. There is a decline in the growth pattern of textile and clothing of Bangladesh and this needs to be checked shortly. The sales to USA on textile and clothing fell by 4.0% in 2017 as this country is no longer enjoy the duty-free preferential treatment under the USA Generalized Systems of Preferences (GSP) since June 2013 i.e., Rana plaza factory causality. The importing countries has requested this country to

improve building safety standards and overall labour standards in the country. If the government fails to compile their requests, the special duty-free package of the preferential duty-free access to the EU market may be declined. Bangladesh's main export basket market is EU which caters them for textile and clothing with a 60.1% share followed by USA with an 18% share, Canada with a 3.4% share and Japan with a 2.1% share (Textile Outlook Int, 2018). Pakistan's textile and clothing exports increased by 4.4% in 2017 from US\$12,464mn to US\$13,015.40mn from previous year. The textile exports alone were at US\$8,072 while clothing exports rose from US\$4,555.50mn to US\$4,943.5mn. In comparison, Pakistan is doing better in textile as compared to clothing. EU is the biggest market both textile and clothing was with an estimated 45.5% share of its total exports to all destinations followed by USA with an estimated 21.2% share in 2017. If we look at Sri Lanka country, both the textile and clothing exports increased by 2.83% in 2017 from US\$4,687mn to US\$4,820mn. Altogether textile and clothing exports accounted for 44% of its total exports of its total industrial export. The major market for Sri Lanka's textile and clothing is USA with an estimated 40% share followed by EU at 37% (Textile Outlook Int). However, Sri Lankan Textile and clothing exports declined by 0.6% to USA in 2017 and a 3.5% fall in 2016.

4. South Asian Economies under MFA regime: A perspective

The primary objective of MFA was to allow both the developing and under developing countries to come forward and participate in multilateral trade business in world market through the distribution of allocation quotas. After dismantle of last phase of quota, some developing countries primarily Asian belt were not satisfied and approached for the extension of quotas or any other mechanism so as to enable them to maintain their export share in major importing countries. At the outset, these countries had wanted the elimination of MFA as a means to increase their exports of textile and clothing to developed countries. Later they realized that the removal of quotas will benefit only those developing countries which could offer comparatively cheaper price, standard quality and timely service. Bangladesh, and Chinese were expected to get maximum benefit and to some extent the Indian manufacturing because of undervalued currency, low wages and outright labour repression (Nordas (2004)). Although, China has dominated the world market in terms export share in textile, however, other countries have increased their share is given table 1.

Table 1: The share of top five Suppliers of Textile in world Market

Exporting Counties	(Value: US \$ Billion)	Share in World Exports (%)			
		2017	2010	2005	2000
China	110	37.1	30.5	20.3	10.4
EU	69	23.4	27	34.9	36.7
India	17	5.8	5.1	4.1	3.6
US	14	4.4	4.8	6.1	7/1
Turkey	11	3.9	3.6	3.5	2.4

In 2018, China’s clothing share has declined slightly whereas other suppliers have shown positive growth is exhibited in figure 2.

Table 2: The Top five Exporters of Clothing

Exporting Counties	(Value :US \$ Billion)	Share in World Exports (%)			
		2017	2010	2005	2000
China	158	34.9	36.7	26.6	18/2
EU	130	28.6	28.4	31	28.7
Bangladesh	29	6.5	4.2	2.5	2.6
Vietnam	27	5.9	2.9	1.7	0.9
India	15	4.1	3.2	3.1	3.0

Figure 1

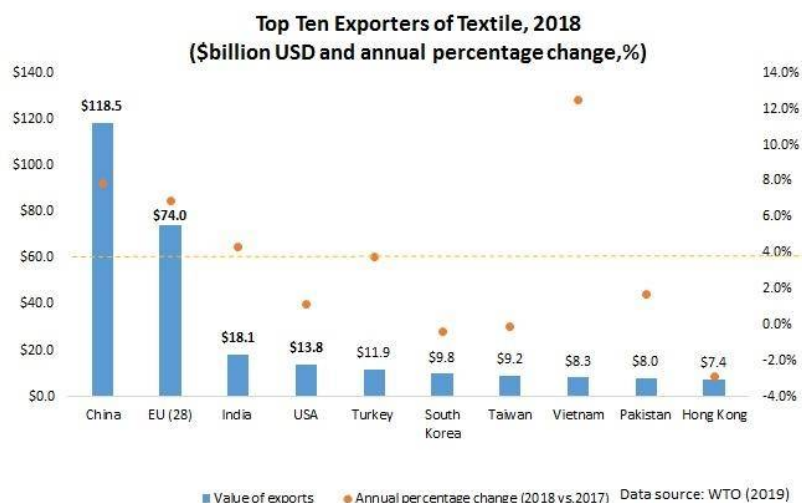


Fig. 2.

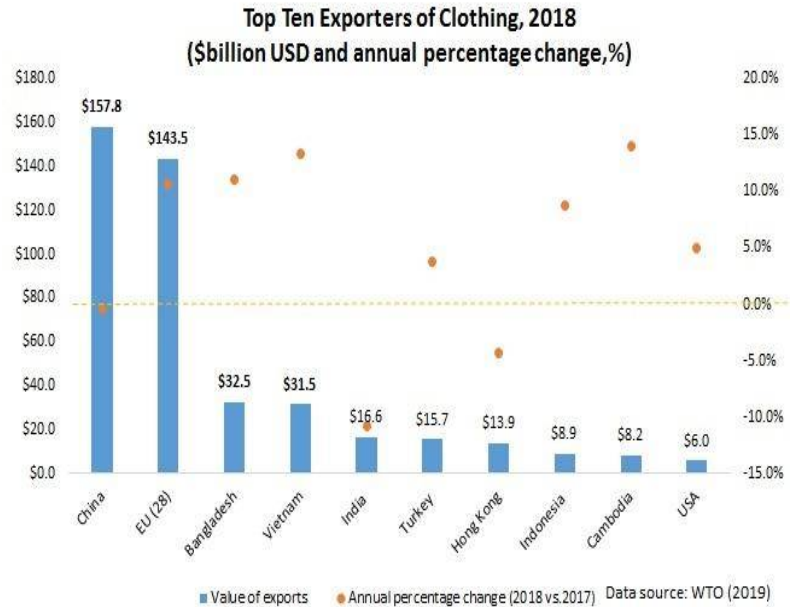


Table 3: Top Apparel Export Countries in World
(Exports values in US\$ Bn)

Exporting Countries	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	Rank in 2012*
World	223.1	249.5	270.7	304.4	343.7	367.4	319.0	353.5	413.8	408.5	
China	45.8	54.8	65.9	88.6	108.9	113.4	100.5	121.1	143.2	148.3	1
Bangladesh	5.0	6.2	6.8	8.3	9.3	13.1	13.7	16.1	21.2	21.8	2
Hong Kong (China)	21.7	23.4	25.6	26.7	27.3	26.5	21.8	22.9	23.2	21.3	3
Italy	15.4	17.3	17.7	18.8	21.7	23.6	18.5	18.7	21.4	20.3	4
Germany	9.1	10.6	11.7	13.1	15.1	17.1	16.4	16.9	19.9	18.5	5
Viet Nam	3.4	4.1	4.6	5.4	7.2	8.5	8.3	10.1	12.8	15.1	6
Turkey	9.5	10.8	11.5	11.6	13.5	13.2	11.2	12.4	13.5	13.9	7
India	6.46	6.62	8.29	9.46	9.65	11.5	11.45	11	14.36	12.9	8
France	6.6	7.4	7.8	8.6	10.1	11.0	9.5	9.4	10.4	9.7	9
Spain	3.4	3.9	4.2	5.0	5.5	7.3	7.3	7.4	8.9	9.3	10

Source: AEPC, 2013. *Ranking is based on 2012 export values

5. India's Apparel Export Performance Vis-a-Vis Its Competitors:

Apparel business in global market is holding a significant share, which is equal to eight times of the textile contribution to the export trade (Knappe 2005). Apparel production is considered as an important catalyst for economic development of a country. This industry requires lesser amount of investment for large size of labour-

intensive manufacturing base. The expansion of this sector has played a critical role in the economic development of many low-and developing income countries. These countries account for three-quarters of the world apparel exports trade in the year 2011 (Strack, 2011). Moreover, formal employment in the sector accounts for more than 25 million in low-to mid-income economies (ILO, 2005).

The success of exporters in Bangladesh is reasoned out for couple of important factors. This apparel sector has become priority for the government of Bangladesh because 80 per cent of the total merchandise export belongs to this sector (Hasan, MD Arif, 2014). Secondly, all the leading importing countries or brands or wholesaler are concentrated to source apparel products from Bangladesh due to favourable tariffs, status of most favoured nations (MFN) and favourable policy supports. Lastly, this country has established itself as the world's cheapest labour market (Kathuria, 2008).

India's export performance has grown in a consistent way from 2003 to 2009 but there is volatility in its export performance which is reflected in table 3. However, the percentage of compound annual growth rate of India's export from 2005 to 2012 is positive and better than the world export growth rate as per AEPC study report, 2013.

There are many plausible factors that drive the failure of apparel exports from India, labour wage rate, power cost, sea transport, land transport, building cost, VAT and service tax etc, are the major obstacle for Indian apparel exports. As a result, Indian apparel exporters missed the opportunity to capture export share in post-quota regime and failed to get orders from export consumers. The declining growth rate of Indian apparel exports is due to lack of orders from apparel export consumers like Western Europe, the USA and Canada etc due to the economic slowdown in their own country. India on the other hand is facing stiff competition from apparel exporters from Vietnam and Bangladesh. Similarly, Turkey has emerged as barrier to EU market for Indian exporter due to its geographical proximity and faster delivery of orders. The recent study by (Kim, Misu 2017) indicates that India's manufacturing hourly cost is very low US 1.69 in 2016 as compared to China, USA, Korea, Philippines. It seems that India has improved a lot in labour cost.

It is observed in certain areas where India's export category is dominating in world export market. The apparel categories such as non-knit women's outerwear, non-knit undergarments and knitted

undergarments constitute the biggest shares and altogether account for more than 70 per cent of exports from India (Devaraj, 2011). The comparison is restricted to apparel exports to the USA, the single largest market for Indian exports. In this category, China and Hong Kong pose the greatest threat to India in terms of market shares. It is observed that China has penetrated in almost all product categories. This indicates that a region-based specialization in specific niches may be the best option to countries to expand their shares without undermining the shares of the other countries.

6. Performance of India and its Competitors in Apparel in US Market:

Since US and the EU are the major importing countries in world export market, it is necessary to understand the export trend of India and other competing countries in the present context. China is the leading exporter of apparel to USA and India ranked at 7th place behind Vietnam, Mexico, Indonesia and Bangladesh. From growth point of view, exports from China registered a CAGR of 9.76% from 2005 to 2011, whereas CAGR of India is of appallingly low percentage (0.31). India had emerged as a major player in global apparel sourcing to the U.S market after immediate post-quota era. In 2005, India ranked third position in apparel exports to the USA, increasing its exports to 34%. Besides, USA imports of apparel from India rose from 2.98 million USD in 2005 to 3.19 million USD in 2006, reflecting a growth of about 7% (Apparel Sourcing, 2008). Although India's performance in USA market was not satisfactory from the year 2011 to 2012 but later the export share was increased to US from 3.7 % in 2013 to 5% in 2019 (Business Standard).

Conclusion : South Asian countries had gone through the turbulence of Post-MFA quota phase-out period in the beginning. It is understood from the discussion that removal of export quota has given an opportunity to developing countries to lead export business in the world market. In textile and apparel trade, the share of apparel contribution is quite significant and has become important to developing countries including India. However, notwithstanding immense potentiality to export apparel products, India failed to realise required growth in export due to plethora of reasons. This sector requires improvement in productivity, upgradation of technology, and maintains the international compliance and environmental and labour issues that make the industries to be viable and competitive in international market. It is hoped that suitable government schemes and policies in a best strategically direction will

help this sector in the form of innovation, creativity in designing to make sector capable to handle small size of order to many countries.

India has been exporting to US and EU markets since 1991 to till date. As the competition in export market is becoming stiff along with the fluctuation of economy, it is important for India to introspect and keep its major importing countries intact and sustainable.

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The All-India Yadava Mahasabha (AIYM) and the Consolidation of Socio-Economic Aspirations

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By the turn of the Nineteenth Century, the Ahirs in Bihar and their counterparts in several other regions of India had become fully aware of the benefits of modern education and the resultant employment opportunities and organized themselves into regional associations. These associations were more exclusive in terms of membership, only the affluent ones getting a place in it. It was only in the 1920s that the modern political elite and professionals started assuming leadership positions in the movement. They in turn, created an All-India Yadava Mahasabha in 1923 and provided altogether a different kind of Leadership.

Key Words: AIYM, Gopajatiya Mahasabha, Caste Movement, Caste Conflicts.

In the 1920s English educated Ahirs emerged in different parts of India who provided a different kind of leadership and created an All India Yadav Mahsabha (AIM) in 1923.¹ The arena for the formation of the AIYM was Bihar. The Bihar Gopajatiya Mahasabha had emerged as a pivotal organization enlisting the cooperation of the Yadavas from the Punjab, Uttar Pradesh, Bengal and Central Provinces.² Thus the Bihari Ahirs, along with their counterparts in the Punjab and U.P., formed the backbone of the Yadava movement in India. Bihar was also the place where Ahirs leaders from different parts of India converged as the Ahirs there had attained a high degree of political mobilization. Ultimately, the Ahirs in other parts of India could not attain the same level of political mobilization as the Bihari Ahirs did.³

The establishment of the AIYM as Rao has observed was great event in the career of the Yadava (Gwala) movement.⁴ It gave an expression to the national identity of several regional Ahir associations. These regional associations had made the people aware of their mythical descent from Krishna, their political supremacy as Abhiras, and the necessity of exploiting modern educational and employment opportunities in order to make progress.⁵ The regional

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associations supported the establishment of the AIYM whose main function was to hold annual conferences in different parts of India. This was the principal means of political mobilization. In this the regional associations did not lose their identity but were linked to the AIYM within a federal type of framework.⁶

The AIYM initially concentrated its attention on two issues, the popularization of the term Yadava and making it a symbol of national identity by submerging the regional names and carrying out a programme of social reforms. The annual conference of the Mahasabha also whipped up opposition to the Thakurs, Kayasthas, Baniyas, Bhumihar Brahmans and Brahmans, who were seen as exploiters of their Ahirs, ill-treating them, and thwarting their attempts at progress. Similarly, political mobilization and agitations were directed against these groups.⁷ The Mahasabha stressed the importance of establishing educational institutions in different regions, the necessity to achieve progress in diverse economic activities and the need to secure jobs including recruitment in the army.

As noted earlier, the Ahirs in Bihar had attained a high degree of collective mobilization. The Gopajatiya Mahasabha, which had been established in 1909 became the centre around which the Ahir Leaders from different parts of northern India- the Punjab, U.P., Bengal, Orissa, Central Provinces, Bihar and Maharashtra began to cooperate in making concerted demands. The 10th conference of the Gopajatiya Mahasabha held in January 1922 was significant because the Bengal Ahirs joined hands with the Bihar Mahasabha and four of them were kept on the managing committee.⁸ The Ahir leader from Bengal was Navadwip Chandra Ghosh, a leading advocate of the Patna High Court. The 10th conference also set up a deputation, led by Vallabha Prasad Yadav, Navadwip Chandra Ghosh and Bhuvaneshwari Prasad Mandal, MLC to press for educational and employment benefits. The participation of the Bengal Ahirs increased in course of time and the 1923 conference was presided over by Sharat Chandra Ghosh a Bengali Ahir.⁹ Meanwhile the tenets of the Gwala(Yadava) movement had spread to many other parts of Bihar and in the middle of 1923 it was brought to the notice of the government that in Muzaffarpur the annoyance caused to the higher castes by the determinations of the Gwala, Koeris, Kurmis etc. to wear the sacred thread and to attach "Singh" or "Rai" to their names has culminated in two riots in Sheohar and Belsand Police Stations.¹⁰ The example of the Gwalas of Patna and Muzaffarpur districts in

wearing the sacred thread was followed by the Gwalas of Darbhanga district and this brought them into collision with the Brahmans and Bhumihaar Brahmans resulting in a riot at Chak Salem village.¹¹ The Babhans, who disliked the idea of the Gwalas claiming to be their social equals were reported to have assaulted a Gwala girl and left her naked.¹² Failure in securing redress from the courts forced the Gwalas to hold a panchayat. In the meantime the Chak Salem, Babhans decided to teach a lesson to the Gwalas for lodging the complaint and they cut fruit from the plantation trees of one of the Gwalas of that village. They also burnt down one of their own houses with the intention of involving the Gwalas. When the news of this incident reached the Gwala panchayat, they mustered their men to oppose the Babhans, looted mangoes belonging to them and beat a Babhan of the village. The Gwalas poured into the neighbourhood from all sides and the Babhans, who were outnumbered, hired a force of about 300 mallahs to oppose them.¹³ A serious riot was apprehended. The district Magistrate through the help of local police contacted the leaders of both parties and persuaded them to disperse which they did. Nevertheless, this was not the end of the movement which had established itself firmly in the Gwala community. After a lapse of some months, the ill-feeling between the Gwalas and the Rajputs manifested itself in the Sitamarhi P.S. in the district of Muzaffarpur. A gwala was asked by the Rajputs not to wear the sacred thread and on his refusal to do so he was assaulted.¹⁴

There was a natural urge on the part of the Ahirs to form the AIYM. The AIYM came into existence in 1923 although its first annual conference was held in Allahabad in 1924, which was attended by about 500 representatives from different parts of India.¹⁵ Since the Bihari Ahirs had attained a higher degree of politicization, the AIYM derived its principal support from Bihar. In 1925, at Chapra, the 13th conference of the Bihar Mahasabha and the 3rd conference of the AIYM were held side by side without any conflict.¹⁶

The year 1925 witnessed one of the most serious caste riots in the history of Gwala (Ahir) movement in Bihar at Lakhochak Village, P.S. Lakhisarai in the district of Monghyr on 27th of May. The two castes involved in the riots were Bbhans and the Gwalas. The Gwalas had started wearing the sacred thread with great enthusiasm at a public meeting, and the Bhumihaar Brahmans with strength of five to six thousand attacked the meeting and a violent fight ensued between the two groups, which was quelled by the

armed police. The chief aggressors appeared to be Pasi Singh, Surju Singh of Sundhi, Nundhu Singh of Surdi, Missir Singh of Walipur, all Zamindars.¹⁷ The leaders, however, came from Rampur village situated about four miles from the scene of the riot and a well-known Babhan village. The Gwalas seemed to have perceived that the establishment of their Sabhas had forced the zamindars to abandon those practices which come within the meaning of word “zulum”.¹⁸ On 28 June 1925 some leaders of the Gwala association, namely Babu Ram Prasad Bhagat, Babu Audh Bihari Rai of Darbhanga, Shiv Nandan Mandal and Srimat Narain both vakils of Bhagalpur, Shyam Narain Verma of Purnea and Bind Basni Prasad of Muzaffarpur discussed the question of engaging a pleader on behalf of the Gwala in the Lakhochak riot case.¹⁹ They also decided to hold a big sabha next year either at Gaya or Monghyr.

Meanwhile the Bihar Mahasabha had continued to hold its annual conference and its 14th conference was held at Motihari in 1927. It was presided over by Dr, R.V.Khedekar who was also the president of the inaugural session of AIYM at Allahabad in 1924. A major programme of the Bihar Mahasabha during this period, as Rao points out, was the propagation of education, with a view to establishing schools, hostels and scholarships and whenever Ahir students were denied admission to professional courses there was a public agitation.²⁰ The Sabha also pressed for recruitment of the educated Ahirs to higher positions of public service and of increased numbers in the police and army. The Sabha also urged for reforms of their caste customs and for spiritual reformation.

While these issues were common to all the Ahirs in Bihar, Rao observes that there were intra-provincial variations.²¹ For instance in 1926 at Monghyr, Swami Ramcharan Sharan established the Mithila Mandaliya Ydava Yuvak Sangh(Yadav Youth Society Of Mithila region) which worked for the awakening of the cultural-regional identity of the Yadavas (Ahirs) of Mithila and started a monthly journal Yadavendu.²² Similarly, Rao notes that in almost all the 17 districts of Bihar there were youth associations which recruited the young Ahirs into the movement.²³ They were not only given recognition as an important constituent of the movement but were also expected to participate actively in it.

Thus in the early decades of this century, the Ahirs in Bihar aimed at ridding their caste of dowry, alcoholism, meat eating and joined the Arya Samaj in big numbers. Their claims to don the sacred thread met with resistance from the twice-born castes, sometimes

attended by violence.²⁴ For instance ‘in August 1926, feelings between the Goalas and the Babhans (Bhumihar Brahmans) were reported to be very strained at Barh and this tension was increased by the mysterious disappearance of a member of the Goala community’.²⁵ Such incidence often culminated in serious riots.²⁶

Although the Gwala(Ahir) movement in Bihar was unorganized and sporadic in the early part of the 1920s, the growing assertion by the Ahirs of their increasing economic power in the social field kept recurring and causing tension throughout the decade. The initiative at that point was, however, in the hands of zamindars and others belonging to the higher castes and the movements of the Ahirs, Arvind N.Das emphasizes, were mainly reactive and retaliatory, although the official reporting on the events thought otherwise.²⁷

The Ahirs in Bihar during this period also sought to increase the educational facilities for their youth, although Ahir dominated educational institutions started coming up many years after independence. They appealed to the British authorities for a better share in jobs. But the agrarian basis of the prevalent tensions was obvious enough to the government: the realization of illegal exaction by the landlords, such as abwabs and begari is undoubtedly on the decline, but it cannot yet be said that such practices are rare. Another source of friction is the determination of some of the lower castes to improve their social status.²⁸

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Redefining Rural Marketing in India

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Businesses in India are optimistic about growth of the country's rural consumer markets, which is expected to grow faster than urban consumer markets. These days, there is better networking among rural consumers and their tendency to proactively seek information via multiple sources to be better informed while making purchase decisions. Mainly, the wider reach of media and telecommunication services provide information to India's rural consumers influencing their purchase decisions. According to general trend, rural consumers are evolving towards a broader notion of value provided by products and services. This involves aspects of price combined with utility, aesthetics and features, and not just low prices. India consists of about 650,000 villages. These villages consist of about 850 million consumers making up for about 60 per cent of the population of our country, contributing around half of the country's Gross Domestic Product (GDP). Consumption patterns in these rural areas are gradually becoming as equal as the consumption patterns of urban areas. Some of India's largest consumer companies serve one-third of their consumers from rural India. Owing to a favourable changing consumption trend, as well as the potential size of the market, rural India provides a large and attractive investment opportunity for private companies.

Marketing is the process of identifying the needs and wants of the consumers, then prepare that particular product or service in order to satisfy them, keeping in consideration the benefits of the organization. This concept applies to every type of marketing, whereas when we talk of rural marketing the emphasis is to be given on the rural areas. Rural marketing is a type of marketing in which activities are planned according to the needs and requirements of the people living in the rural areas. According to the National Commission on Agriculture – “Rural Marketing is a process which starts with a decision to produce a saleable farm commodity and it involves all the aspects of market structure or system, both functional

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and institutional, based on technical and economic considerations, and includes pre and post-harvest operations, assembling, grading, storage, transportation and distribution.” According to Thomsen – “The study of Rural Marketing comprises of all the operations, and the agencies conducting them, involved in the movement of farm produced food, raw materials and their derivatives, such as textiles, from the farms to the final consumers, and the effects of such operations on producers, middlemen and consumers.”

The above two definitions reflect only one side of the coin and are narrow in explanation, i.e., they explain only the movement of goods from rural to urban areas, whereas, the rural markets also need agricultural inputs like seeds, fertilizers, pesticides, cattle feed and agricultural machinery, as well as the rural population needs, consumables, consumer durables and services also. That’s why the urban manufacturers have entered the rural markets with consumables, consumer durables and services. Marketing may be described as the process of defining, anticipating and knowing customer needs, and managing all the resources of the organization to satisfy them. The satisfaction of customer’s needs and wants provides the existence for the organization. The consumer’s behaviour comprises the acts, processes and social relationships shown by individuals, groups and organizations with products and services.

Knowledge and understanding of the motives of consumer behaviour helps an organization in seeking better and more effective ways to satisfy the consumers. It helps to select appropriate sales and advertising strategies to plan marketing program in a more efficient manner. The rural market of India started showing its potential from the 1960s and the 70s and 80s showed its steady development. During 90’s, there was a steady growth of purchasing power of rural India, and there are clear indications that the 21st century is going to see its full blossoming.

Significance of Rural Markets : Every sales executives today if asked which market he would prefer to serve, the immediate answer would be. “Rural Markets”. A number of factors have been recognised as responsible for the rural market boom. Some of them are:

1. Population Increase- Increase in population, and hence increase in demand. The rural population in 1971 was 43.80 crore, which increased to 52.50 crore in 1981, and 72 crore in 1994 and it is about 78 crore in 2000.

- 2. Addition in the Rural Markets-** A marked increase in the rural income due to agrarian property.
- 3. Development of Villages-** Large inflow of investment for rural development, programmes from government and other sources.
- 4. Development of Rural Education-** Increase in literacy and educational level among rural folks, and the resultant inclination to lead sophisticated lives.
- 5. Increasing Contact-** Increased contact of rural people with their urban counterparts due to development of transport and a wide communication network.
- 6. Role of Foreign Commodities-** Inflow of foreign remittances and foreign made goods into rural areas.
- 7. Prosperity-** The general rise in the level of prosperity appears to have resulted in two dominant shifts in the rural consuming systems. One is conspicuous consumption of consumer durables by almost all segment of rural consumers, and the second, the obvious preference for branded goods as compared to non-branded goods of rural origin.
- 8. Change in Buying Behaviour-** Changes in the land tenure system causing a structural change in the ownership pattern and consequent, changes in the buying behaviour.

The rural market is quite different from urban markets. Agriculture is the chief economic activity in rural areas, the entire village population is associated directly or indirectly to agriculture. In the process of development of civilisation agriculture and pastoral life along river banks are the first form of settled life. In the Earlier Age, major civilisation evolved. Archaeological evidence reveals that bronze industry supplied tools and implements to agriculture. Textiles, paper, iron and furniture making developed to aid man in his economic activities. The focus remains on the people who are living in the remote areas, and the marketing activities should be planned accordingly. Seeing this, now-a-days many companies are turning towards the rural market to expand their scope, and to overcome competition or to restart or give new shape to competition. A lot of focus is required to be given on the rural markets because rural markets are the “tomorrow’s markets”.

The Rural Marketing is a two-way process, i.e.,

Urban to Rural: FMCG Goods, Agricultural fertilizers, automobiles, etc. are offered by the urban market to the rural market.

Rural to Urban: The agricultural supplies viz. Fruits, vegetables, flowers, milk, etc. is offered from the rural market to the urban market.

Potential in the Rural Marketing : The marketers are following the strategy to “Go Rural” because of the following attractions in the rural market:

Large Population: Still, the majority of the population in India resides in Villages and therefore, the marketers find more potential in the rural areas and direct their efforts to penetrate the rural market.

Increased Income: The income and the purchasing power of the rural people have increased. With the use of modern agricultural equipment and technology, the farmers can produce more and can get better returns for their agricultural produce. The increased income motivates a farmer to improve his livelihood by purchasing a good quality product and thus, the marketer gets an opportunity to enter into the rural market.

Competition in Urban Market: There is a lot of competition in the Urban market, where people are well aware of the goods and services and have created a brand loyalty. Therefore, the marketers move to the rural market to escape the intense completion and generate revenues from the untapped areas.

Improved Infrastructure facilities: Today, many villages are well connected with the roads and transportation facilities that enables the marketer to access the rural market and promote his goods and services. With the growth in telecom services, the rural people can be reached easily via mobile phones.

Saturated Urban Market: Also, the marketers may move to the rural markets, when the urban market has reached the saturation point, the i.e. market is well stuffed with the products, and the consumers are not likely to make a frequent purchase due to the varied options available in the market.

Support of Financial Institutions: Several Co-operative banks and public sector banks offer the loan facility to the rural people at low-interest rates. With the loan, the purchasing power of an individual increases, thus resulting in a better standard of living.

New Employment Opportunities: The Government is running several employment opportunity programmes, with the intention to engage people in other activities apart from the agriculture occupation. The Integrated Rural Development Programme (IRDP), Jawahar Rozgar Yojana (JRY), Training Rural Youth for self-Employment are the certain programmes, designed to increase the livelihood of rural people.

**Reasons for Increase in the Importance of Rural Markets
Heavy Competition in Urban Markets:**

Now-a-days people say that there is lot of competition in the market. Actually it is not only lot of competition but cut throat competition, especially in the urban areas. Companies are playing on the basis of price. Every big company is trying to swallow the small and new companies. Prices are going down steeply just because of the tough competition. Apart from the price factor, companies have started increasing product features and added value to their products to compete in the market, without increasing the prices.

Socioeconomic Changes: Now a day a revolution has come in the rural areas which in turn have brought a change in the socio-economic conditions. This is basically in terms of increase in the productivity of the agriculture. Most of the income of people residing in rural areas comes from agriculture. Due to the adoption of the latest technology the yield per acre or animal has increased considerably.

One of the major reasons behind these changes is the Government Policies to uplift the agriculture and remote areas, and the opening of the cooperatives in some major belts of India. Because of adoption of latest technology, production has increased which has resulted in the increase in income of farmers. Due to increase in income the rural customer also wants to be in the same frame as the urban customer.

Another reason for this change is the media which has reached in the rural areas. Specially Television has brought a revolution in this area. Today we have so many regional channels. Customer can be made aware of the latest products, their utility, new brands, etc. With the increased income and aspiration for standard of living, with this kind of awareness provided by the media, the companies are motivated to go and take charge of the rural areas.

Scope and Size of Rural Market : Today the size and scope of rural market is increasing at a very fast pace. A major part of Indian population lives in the rural areas which are now turning as a new market. Now the rural market is not limited to the sale of fertilizers and pesticides but it is going beyond that with the increase in the income and the aspiration level. Need for good standard of living has opened the rural market as an opportunity for the companies to come and grab the market. Now in rural areas also there is a demand for TV, Cars, Shampoo, packaged goods etc.

Occupation : Most of the rural customers are engaged in farming, trading, poultry work, plumbing, electric works, dairy, etc. We have different varieties of the occupation in the rural areas. In rural areas also big farmers usually possess almost everything like TV, fridge, furniture, and other home appliances etc. of the major brand. Small farmers have scarcity of resources and funds etc. so there is no question of possessing almost any branded products, specially costly products.

Media Types : Televisions, presentations, display, radio etc. has taken the place of old traditional folk programmes like 'Nukkad Natak'. Because of the literacy rate being so low, print media is not so effective.

Due to increasing potential in the rural areas, the companies are focussing more on the needs and desires of people living in here and are taking every possible step to stimulate people to buy products and services and improve their livelihood. Each Company is making their way to Rural India. Most of them have studied the market and Analyzed the things over there and ready to fight at Rural India. There are some of the companies which have already written their success stories in Rural market. Companies like HUL, ITC, LG, Mahindra have given a new format for rural marketing. They have done a great job. So, the marketing is always have the difference in Urban and rural, which makes the companies to think over the Marketing mix. Marketing mix is such an element in rural market which gives the sense to think of marketing activities. This 4A model is similar to the 4P model of Marketing mix, the difference it shows is main streamline and Rural Market. 4A perceived to be more customer oriented. The 4A's are Affordability, Availability, Awareness, and Acceptability.

Affordability : Affordability does not mean that cheaper products should be made and marketed, the meaning is to reach the customer by satisfying their needs. In rural areas, the income of the people is meagre. This is the reason for which the consumers are unable to spend on luxury goods. Moreover, they are mostly concerned about buying the necessary products. Keeping in mind the low affordability of rural consumers, marketers must plan for small packaging of the products at an economical price to capture the attention of price-sensitive consumers.

Availability: The greatest problem in the rural market is to reach the customer or retailer. Its the logistics way to make the product available there. The regular supply of the products in the remote

areas is another challenging task. We know that rural consumers are usually daily wage earners who spend on the necessities every day. But, many times, the product is not readily available in the rural markets, due to which such consumer may shift to another substitute product.

Awareness: The main way of reaching the customer is through the commercials on media like TV, Radio and Outdoor. A rural consumer has low accessibility to the media, such as television and smartphones. Moreover, they have a very different perspective from that of an urban consumer. Therefore, marketers need to focus on that medium of communication and entertainment which are commonly available in rural areas. This will help them to create brand awareness and grab the attention of these potential rural consumers towards their product.

Acceptability: The customer should think that they can buy the product by putting an extra money on that. The product should be designed in a user-friendly manner such that it satisfies all the needs of a consumer by deriving them some value. If the rural consumers are willing to put in extra money for buying the product, it shows their acceptability towards the brand.

Rural marketing strategy refers to the planning of adequate supply of consumer goods and agricultural input to the villages at an affordable price to fulfil the needs of the consumers residing in these rural areas. Rural markets have a high potential and can generate huge sales volume for the companies which manufacture cost-efficient products and have active supply chain management. For Example; In rural markets, most of the selling products belong to spurious brands. These with a name similar to those of well-known brands have penetrated the Indian rural markets due to the product's look-alike feature (copy of branded products) and cheap prices.

Rural Marketing Strategies : There are four 4 P's of marketing mix of a product, the first thing that strikes us is the combination of product, price, place and promotion. This is what we will be discussing under rural marketing strategies. We can discuss these four components of the marketing mix concerning the product being introduced in the rural market:

Product Strategies : The company first needs to analyze the requirements and demand of the rural consumers. Since whatever products are being sold in the urban areas may not be acceptable in the villages also. Following are some of the factors which are taken into consideration while framing the product strategies:

Product Launch: The rural consumers earn a lump sum amount two times a year according to the crop cycle. Therefore the product must be launched only in these harvesting seasons, i.e., rabi and kharif.

New Product Design: The product design for an urban market may not perform well in the rural market too. Thus, the company must plan for a robust model of the product (especially of durable goods) while launching it for rural consumers.

Brand Name: Brands are gaining significance in the rural markets as the people are becoming aware and informed. However, in these markets, brands are recognized by the simplicity of their name, visual logos, taste and colour of the products.

Pricing Strategies : In rural markets, consumers are less brand conscious and more responsive to the price of the products. The company's pricing decision is dependant upon the consumers' occupation and income pattern. Let us now discuss the various strategies followed by marketers while planning for the product pricing in rural markets:

Differential Pricing: The pricing strategy for the rural markets should be different from that in urban markets. The product should be priced slightly cheaper to grab the attention of rural consumers.

Value for Money: The rural consumers are more concerned about the durability of the products, i.e., the value it generates to the customer. They tend to pay a slightly higher amount for a better product with additional features.

Pricing for Special Occasions: In the rural areas, occasions and festival are highly valued and celebrated. Therefore, companies make use of these special events to attract rural consumers by giving them various offers and discounts.

Simple Packing: Rural consumers have a basic living standard. They don't like to spend much on the products which have fancy packaging; instead, they look for the utility of the product. So it would be a waste of time and money if the brand spends on sophisticated product packaging.

Low Price Strategy: A consumer belonging to the rural area have limited resources out of which he or she needs to buy various daily utility products. Therefore, a product must be priced quite low to make it affordable for such consumers.

Combo Pricing: A combo is a mix of different products in a single pack available to the consumer for a reasonable price. The marketers must plan for a product bundle pricing to make the offer appealing to the consumers and survive in the competitive rural market.

Distribution Strategies : To create a regular demand for the product, the marketer must ensure the uninterrupted supply of the goods in the rural markets. The product availability can be achieved by implementing the following strategies: **Local Markets:** In rural areas, local markets exist in the form of fairs, farmers' market, Sunday market and feeder market. Here, rural people gather to buy goods and communicate with each other.

Company Outlets: The company owns warehouses and depots in some major rural areas to make the goods readily available to the native consumers and that of nearby cities.

Public Distribution System: The government runs fair price shops in the villages to sell the daily utility and durable products at a nominal price. In India, one such PDS is the ration shops.

Retailers: The most straightforward way a rural consumer can acquire a product is through a retail shop located in the village. Therefore, companies must plan their supply chain management in such a way that the goods are regularly made available to these retailers.

Delivery Vans, Traders, Sales Person, NGO: The company must run its van for delivering goods in the remote areas where there is lack of proper transportation facility.

Promotion Strategies : Promotion is the stage where the product is introduced in the market. In rural markets, the promotion mix should be planned in such a way that rural consumers can easily understand the product features.

Promotional strategies by the marketers:

Mass Media: The villages have limited means of entertainment which include tv, radio, press and cinema. The companies advertise their products through these popular mass media.

Personalised Media: It can be seen as hiring a salesperson for performing door to door sales and collecting information and queries related to the product and the brand.

Local Media: As we have already discussed in the distribution strategy, local media includes audiovisual vans, animal parades, fairs, folk programmes, etc. Displaying advertisements, video clippings, short films, posters and paintings at these places is also useful promotional activity.

Hiring Models and Actors for Promotion: Rural people are fascinated by the television actors and models and consider them as their role models. Therefore the marketers must engage famous faces in their tv commercials to promote the brand.

Thus above four components of Marketing mix the company can reach the rural market. The companies which have worked it well they have done their best in the rural market. The companies like LG and HUL have changed the dynamics of rural market. So it is important for the companies to think on their marketing mix and make a competitive analysis to go for the market .

Current Scenario of Rural Market : With growing progress in rural India, more and more companies belonging to FMCG, telecom, automobiles, insurance, banking and financial services sectors as well as advertising companies and organization engaged in selling agricultural products are expanding their marketing and sales activities in rural India. This is a significant trend since the opening of mass markets in the rural sector is vital to the country's growth and development. Expanding sales to the rural sector will increase production of different industries and more importantly, it will help to channelize the savings of farmers in the right direction. Prior to their entry in the rural market, companies should fully understand the distinctive features that make the people and markets in rural India unique. Research must be made for properly understanding mindset of rural market and people and guide its marketing department to work out marketing mix accordingly.

Some myths have entered in the minds of corporate marketing managers regarding rural markets. Rural markets are not meant for luxurious commodities or rural market is not proper for smart phones or consumer durables etc. Such myths must be destroyed if company wants to boost sale in rural market. Such false beliefs need to be dispelled to enable marketers to gain acceptability of their products by rural consumers. Clearly, they need to recognize the existing reality which is that rural market is large, dispersed and highly heterogeneous. Also, there is growing preference among rural youth for branded products as against cheap and sub-standard products.

Basically, rural consumers are different from their urban counterparts in that they speak different languages and dialect, have low level of literacy and limited purchasing power. Further, there are regional variations in their tastes, habits and customs and they have limited access to modern media of communication. All this calls for new approach to rural marketing with focus on the 4 A's, namely Acceptability, Affordability, Awareness and Accessibility. These are posing major challenges to marketers targeting rural markets. For marketing success, it is necessary that the product or service is made

acceptable to rural buyers. This requires adapting, packaging, branding and servicing requirements to suit the preferences of rural consumers. Another complex task is that of making products and services affordable for rural consumers, considering their low income which accounts for their being extremely price-sensitive, while at the same time ensuring high quality standard.

In a bid to address the problem, companies have adopted various promotion strategies such as offering smaller packs at low prices and without the frills that are normally provided along with the products. Besides addressing the problems involved in marketing products and services acceptable and affordable in the rural markets, there is the issue of generating awareness about them, which necessitates the adoption of the right communication strategy aimed at creating the desired awareness among people. In communicating with rural India, both traditional and modern media have to be taken into account. While influence of modern media is growing non-conventional media seems to be particularly effective in creating both awareness of products and services available and favourable disposition towards them in the minds of rural consumers. Another daunting challenge facing marketing firms is that of reaching their products and services to India's lakhs of villages scattered over a vast area marked by considerable geophysical diversity. To address this task, firms have devised several innovative methods of distribution, including direct selling with the assistance of self-help groups.

India has been acknowledged as one of the most promising and fastest growing economies of the world. Besides urban and semi-urban areas, rural India has a huge potential. Many foreign brands are dominating in consumer durables category. The purpose of the study is to understand the comparative behavior of rural and urban Indian consumers towards the foreign products against Indian products. Rural consumers were found to be more interested than their urban counterparts in foreign products in terms of maintenance, services, technical advancement, prestige, durability, performance, and wide choice of size and variants. No significant differences were observed between rural and urban consumers in terms of style and appearance. Indian producers in the coming times are going to face very strong threat from foreign brands, particularly in consumer durable category because of the consuming behavior. While rural consumers in emerging marketing economies offer tremendous potential, yet capitalizing on this potential necessitates the formulation of a well thought out and creative strategy, which must focus on such aspects

of marketing, such as the product suitability, relationship building, promotion and distribution. Mere modification of existing urban plans to rural markets would not serve the purpose. The government needs to play a positive role in the development of rural markets in association with the local NGO's. Improving infrastructure capacities, initiating community development programs, offering better employment opportunities, simplifying credit availability and so forth would make such markets ever more attractive. The future of businesses operating in India lies in rural markets and those that fails to accept and adapt to this fast approaching reality run the risk of being rendered irrelevant.

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State and Economy in Early Medieval Rajasthan

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The contemporary sources of the early Medieval period reflect various facets of economic life prevailing in different parts of Rajasthan. A perusal of the inscriptional and literary sources reveal that the economic life in Rajasthan during this period was by and large in conformity with the general trend prevalent in the contemporary northern India. The inscriptions throw some light on the problem of land ownership, the nature and characteristic features of land grants, the pattern of irrigation system, the system of taxation and finally the condition of trade, industry, craft and commerce which are also part and parcel of expanding agrarian economy. The dynamics of changing Rajput state and society also facilitated the expansion of agrarian economy.

In many areas, Rajasthan was undergoing a process of change from tribalism during the period when Rajput polity was emerging. The process of emergence of Rajputs was related to colonization of new areas which led to the expansion of a number of settlements resulting into the expansion of agrarian economy as postulated by B.D. Chattopadhyaya.

The bardic tradition also suggests that the Guhila kingdom in south Rajasthan succeeded the earlier tribal chiefdoms of the Bhila.¹ The movement of Chahamanas as mentioned in their inscriptions, was from Ahichhatrapura to Sakambhari or Jangaladesa, which as the name and topography of Jangaladesa² suggests, led to the colonisation of that area. The Nadol branch of the Chahamanafamily, founded in the Godwar region by Lakshmana, whose military adventurism according to tradition recorded in the Puratanaprabandhasamgraha and Nainsi's Khyat led to the formation of a kingdom at the expense of the Medas of that area.³

The Pratihara records of this period also suggest their extension into the areas earlier controlled by Abhiras, expansion of agrarian bases and settlements and establishment of exchange centres (hatta) and communities of merchants.⁴

During the early medieval period the state granted land to both the religious and secular beneficiaries. Since the overall

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geographical location was not very conducive for the agrarian expansion on a large scale, so the state had no alternative but to look for artificial irrigation in the field of agriculture. Rulers as well as the officials both concerned themselves with the expansion of irrigational facilities. Apart from the kings and the officials, the panchakulas, and goth (a corporate body) also transferred land and araghattas (artificial irrigation) to brahmanadonees and religious establishments. The nature of land ownership which prevailed in ancient India is a debatable matter among the scholars. Many of them hold the view that all land in ancient India was owned by the state and there was no private ownership thereof.⁵ However, another group of scholars hold the opinion that in ancient India, there existed private ownership of land.⁶ A third view was advanced that land ownership was communal.⁷

However, keeping in mind the various geographical and other limitations, the characterization of whole of ancient Indian period with any of these views would be fallacious and it would also negate the element of change in ancient Indian history. Therefore, the best possible way for the study of land ownership in ancient India would be to study the system period and region-wise with emphasis on forces of change and continuity.

In Rajasthan during the early medieval period, the king was theoretically the absolute owner of all lands in his state, but in reality we find examples of individual rights in land as well by feudatory chiefs of the Pratihara rulers who donated land. This fact is amply reflected by the various land grant charters issued in different parts of the region by the Pratihara rulers and their feudatories as well. We have no indication of bigger religious and educational institutions holding numerous villages in the Pratihara dominions. However, numerous villages were granted as agraharas by the Pratihara kings.⁸

Inscriptional evidence of agraharas during this period is provided by the Bhoja's Daulatpura (Jodhpur) grant of A.D. 843,⁹ and Barah (U.P) grant of A.D. 836,¹⁰ which renewed agrahara grants made in the times of Vatsraja and Nagabhata II respectively. Besides these, villages were granted to individual priests and temples by both Pratihara rulers and their feudatories.

In this period, the king was also the enjoyer of all kinds of taxes, revenues and other rights which the king is referred to in the inscription to have transferred to the donees. But in Rajasthan, we also find the examples of individual rights in land where land grants other than royal grants were made exclusively by the feudal lords and big landowners.

R.S. Sharma¹¹ holds the view that the secular and religious grants of land or a village on a large scale was a common practice under the Pratiharas, where the religious grantees such as the brahmanas and temples etc. were free from all kinds of taxes to the state and enjoyed perpetual occupancy right over their benefices. However, the secular grantees who were rewarded with villages for services rendered to the state paid certain tributes and obligations to the king. Thus with the sanction of royal authority these two types of grantees acted as intermediaries between the king and peasants, the actual tillers of the soils.

Under the Pratiharas the two basic features of feudal economy were prevalent in different regions, one was serfdom under which the peasants were attached to the soil but did not own it and the other was the practice of sub-infeudation which depressed the position of peasantry. The grantees enjoyed not only powers of sub-infeudation but also of eviction.¹² In the dominions, especially in Rajasthan, Malwa and Gujarat, the beneficiary was given the right to cultivate his benefice or get it cultivated, to enjoy it or get it enjoyed, to do it or get it done.¹³

In the Pratihara dominions, therefore, the peasants did not enjoy security of tenure.¹⁴ Further, the grantees burdened the peasants with fair and unfair taxes, thus reducing them to the position of serf. Thus the feudal relationships developed not only between the Gurjara-Pratiharas and the conquered populations but also within the fold of conquering tribes itself, because the conquerors regarded their kith and kin not as their equals entitled to an equal share in their spoils but as semi-serfs working for the benefit of their erstwhile tribal leaders.¹⁵ Another significant feature of the donated villages in the Pratihara dominions was that the donee was entitled to forced labour (*visti*) which reduced the peasants to a state of serfdom.

Kaman Stone Inscription of 905-6 A.D. from the former state of Bharatpur, which formed a part of the Pratihara kingdom certainly under Bhoja I records eight endowments dating from 786-87 to 905-6 A.D. in favour of local deity Shiva.¹⁶ Of these, document no. VI registers that even a vassal enjoying a single village could transfer land to others along with a ploughmen (*Halikas*) who worked on it without obtaining permission from his overlord, thus proving the existence of serfdom in parts of Rajasthan under the Pratiharas.¹⁷

The Pratihara grants transferred all sources of revenue (*Sarvaya-sameta*) but did not name them.¹⁸ Thus under the grantees, the villagers not only suffered from loss of traditional agrarian rights but also from sub-infeudation and subleasing, eviction leading to

insecure tenancy rights, imposition of forced labour, levy of additional taxes, and forcible attachment to the ground.¹⁹

After dealing with various aspects of land grants made by the Pratihara rulers and their feudatories during early medieval period, let us reconstruct the agrarian history of these areas, the pattern of their irrigation system, and irrigation organization as part of the agrarian structure which is equally significant. The agrarian expansion is evident from the contemporary literary as well as the inscriptional sources in spite of the prevalence of sub-infeudation and serfdom .

Contemporary literary works²⁰ draw a picture of overwhelming opulence and plenty. We get reference of affluent villages, some of them resembling cities.²¹ Villagers are represented as happy and prosperous blessed with an abundance of wealth and grains,²² cases of poverty being highly exceptional.²³ The agricultural prosperity is also evident from the references to luxuriant crops of rice and sugarcane²⁴ and grand village feasts.²⁵

The reference to bountiful crops and prosperous cultivators are not mere conventional literary descriptions is evident from the testimony of other contemporary sources. The Ghatiyala inscription of VS 918 tells us that Kakkuka , the Pratihara ruler, had made the land 'fragment with leaves of blue Lotuses, and pleasant with groups of mango and madhuka trees , covered it with the leaves of excellent sugarcane.²⁶

Another Ghatiyala record refers to his resettlement of the village of Rohinsakupa which had been rendered uninhabitable by the Abhiras.²⁷ This clearly indicates that some areas of Rajasthan had experienced an expansion of agrarian economy as a result of Kakkuka's initiative. A more advanced agrarian economy replaced the earlier primitive one as the tribal territory was taken over,²⁸ thus contributing to a higher agricultural yield.

The geographical condition of Rajasthan compelled the state to undertake artificial irrigation activities for the expansion of agriculture. Rajasthan²⁹ is divided into three natural regions, with varying rainfall. The rainfall averages twelve inches in western Rajasthan and eastern Rajasthan is the most humid area of the state. The eastern and southern parts of Rajasthan are more populated than the western part, though all of them have contributed equally to its historical greatness. Major part of Rajasthan was, as in present times, covered by the inhospitable Thar Desert, other parts either irrigated by the rivers Chambal, the Banas, the Luni and their tributaries ,with better rainfall must have been economically more prosperous.

Although the two broad regions of Rajasthan, demarcated into East and West by the regular stretch of the Aravalli in a north

east - south east direction, have distinct geographical characteristics, yet perhaps neither of them can be justifiably called, nadimatrka (i.e. the River fed) or dvamatrka (i.e. rain-fed).³⁰

We find that the emphasis was more on artificial irrigation in agricultural operations in Rajasthan where the climatic and natural drainage conditions remained unchanged or deteriorated and the number of settlements also increased considerably during early medieval period. During the early historical period of Rajasthan the earliest evidence of plough cultivation in Indian subcontinent comes from North Rajasthan i.e. Kalibangan in Ganga Nagar district. During early medieval period in Rajasthan, the cultivation was not limited to millet, rice, javar, wheat and cotton only.

Artificial irrigation during this period was provided by tanks and wells. We have no reference of large scale canal irrigation works, sponsored by rulers in Rajasthan. Various references to tanks and reservoirs during this period suggest that they must have constituted an important source of water supply.

Besides tank irrigation, well irrigation was also popular. One of the Pratapgarh inscriptions of Gurjara- Pratihara period (A.D. 946)³¹ gives the idea of how water was drawn in a leather bucket. In the contemporary literature also excavation of wells (kupa), tanks (tadaga) and step wells (vapi) was considered meritorious³² and this too must have helped ensure easy supply of water for irrigation purposes.

The reference of damming of water,³³ reservoirs bound with stones,³⁴ bearing semblance to the ocean³⁵ and the cultivation of sugarcane in the arid zone of Rajasthan³⁶ also suggest harnessing of water for irrigation purposes.

Inscriptions use three different terms in connection with wells, dhimada or dhivada,³⁷ vapi (step well) and araghatta, araghata or arahata indicating operational variations in well-irrigation though the difference between them is not clear from these names. Besides tank irrigation, well irrigation was also popular.

Regarding the organization of the artificial irrigation particularly in western Rajasthan where water was scarce, we have ample evidence of Royal initiative in the construction of wells, step-wells and tanks are found.

Thus, under difficult geographical conditions the organisational aspect of irrigation by the rulers is significant in facilitating the growth of agricultural production which resulted into the expansion of agrarian economy in tribal and peripheral areas.

Pasturage was another important resource of rural economy which also provided livelihood in the arid zone of Rajasthan.

According to Hieun Tsang the Kingdom of Vairata was famous for its sheep and oxen.³⁸

Along with the prosperous village agrarian economy, we get the reference about the trade and trading activities of traders in early medieval period in two contemporary literary texts of the period Samaraicckaha and Kuvalayamala. We do not find the exaggerated description of the splendour of contemporary towns in Rajasthan in epigraphic records as mentioned in these two literary works and other earlier works such as Arthasastra and architectural treatises like Manasara (c.A.D. 700)³⁹ and the Samaranganasutradhara (c.11th century A.D.)⁴⁰ with specific features such as moats, high walls (prakaras), great gates (gopuras), arched gateways (toranas), beautiful mansions, market roads (hattamargas), temples, gardens and lakes etc.

B.D.Chattopadhyaya refers to the colonisation of new areas in early medieval Rajasthan and states that this period witnessed the emergence of a new pattern of Commerce which intermingled with the existing pattern as it is evident from the epigraphic evidence of concentration of important merchant groups at Khandela, Sakrai, Mandikila Tal, in the area of former Jaipur state.⁴¹

The elaborate description in the Prakrit literary texts⁴² about the craft specialization and flourishing trade, of busy markets, lofty mansions, use of perfumes, garlands, jewellery, variety of textiles, costly utensils, musical instruments suggest the existence of traders, masons, perfumers, garland makers, jewellers, weavers, metal workers, dyers and other specialist craftsmen who lived in cities.

K C Jain⁴³ observes that the contemporary epigraphic evidence from Rajasthan does not give such information but the archaeological excavations at Rairh, Naliasar, Bairat, and Noh suggest some early industrial growth in Rajasthan with the presence of potters, goldsmiths, cobblers, carpenters and stone cutters.

R.S. Sharma asserts about the evidence of decline or desertion of several towns. Noh in Bharatpur district shows no signs of habitation after Kusana times where thriving occupation with eight structural phases of uniform baked bricks is noticed in the Kusana period.⁴⁴

In Western India (Rajasthan and Gujarat) urbanization started in c. 300 BC and under the Satavahanas and SakaKsatrapas towns flourished. R.S Sharma observes that urbanism became a spent-up force by the end of the fourth century A.D. although at a few sites in Gujarat it continued up to the seventh- eighth centuries.⁴⁵ But cities and towns didn't disappear altogether as B.D. Chattopadhyaya⁴⁶ has thrown valuable light on these.

A few epigraphic records indicate that from 8th century onward some new and prosperous towns in Rajasthan grew around capitals, district headquarters, and places of religious and commercial importance such as Bhillamala, Mandor, Rajor, Chatsu, Chittor as capital under the Pratiharas and Guhilas, Didwana (Jodhpur state) as district headquarter, Ahar and Shergarh (Kota) as commercial centres, Pushkara, Sakrai and Nagda as Pilgrimage centres.⁴⁷

These two eighth century Prakrit texts Samaraicchakaha by Haribhadra Suri and Kuvalayamala by UdyotanaSuri, refer to town and overseas trade but what they really seem to convey in the eighth century may refer to earlier times.

R.S. Sharma⁴⁸ observes that feudalisation of trade and commerce was an important development in the economy under the Pratiharas. We have various instances in epigraphs where markets attached to villages were made over to the grantee under Pratiharas. The most prominent example is that of about thirty-four horse dealers, who assembling from different parts of the country at Pehoa, promised to pay a fixed sum of two dramma on the sale of every horse, mule, etc. to six temples,⁴⁹ suggesting that customs were transferred to the God under the Royal pressure.

R.S. Sharma observes that Political fragmentation did not favour the evolution of uniform weights and measures, which prevented the development of country-wide trade and commerce as it is noticed in the prevalence of local economic units (mani, tali and tula) mentioned in the Siyadoni inscriptions,⁵⁰ particularly in the Pratihara dominions.

Though we get references to money economy in the form of variety of coins, dinara, suvarna, rupaka and varatika in contemporary literature as an important feature of urbanization and widespread trade but the diminished use of higher denomination coins prove that trade and commerce was not vigorous during this period in Rajasthan.

The Pratihara inscriptions⁵¹ mention several categories of coins such as dramma, pada, vimsopaka, rupaka, pana, Kakini and Kapardaka, the last one being the cowrie, which could not be of much use in considerable transactions. According to Suleiman, cowries were the medium of exchange in the country of Ruhmi, trade was carried through it.⁵²

But Pratihara economy was not so closed as we have indications of mobility of merchants from different parts of the country and the economic transactions of one horse dealers at Pehoa, two general merchants at Ahar in the Pratihara Kingdom, which must have weakened the feudal economy under the Pratiharas.⁵³ But the

trade in horses, betel etc. could not affect the rural economy. A strong indication of the self-sufficient rural economy was evident in the Pratihara records⁵⁴ which mention merchants like oilmen (tailakas) and others dealing with day to day utilities like salt.

The economic life in Rajasthan during early Medieval period was by and large in conformity with the general trend prevalent in the contemporary northern India, which facilitated expansion of agrarian economy in the tribal and peripheral areas and later on, 9th-10th century onwards wider economic base in the form of revival of trade and Urbanism shaped further course of economic prosperity in Rajasthan.

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Women Empowerment and its Shades in Indian Society

*Dr. Rajeev Ranjan**

*Women have no wilderness in them,
They are provident instead
Content in the tight hot cell of their hearts
To eat dusty bread.¹*

–Louise Bogan, ‘Women’

Mythologically, God created man in his own image, and He caused a deep sleep to fall upon Adam and he slept; and God took one of his ribs, and closed up the flesh instead thereof; and the rib which God has taken from man, He made a woman, and brought her up to the man. And Adam (proudly) said that this is now bone of my bones, and flesh of my flesh, she shall be called woman. Because she was taken out of man, so man comes first; ironically, though it is the mother who gives birth to a baby. Adam provided name to his wife–Eve, and historically, it is said that those who name the objects, in fact, own them. It is an old but famous concept that ten measures of a speech descended on the earth and man took only one while women took nine. And the common belief is that a baby girl starts speaking earlier than a boy: there is another notion that boys are good at Mathematics and girls at Language.

There are all kinds of conceptions and misconceptions about the sexes expressed through philosophy and literature. To quote Aristotle:

The female is female by virtue of a certain lack of qualities; we should look upon the female estate, as it was, a deformity, one which occurs in the ordinary course of nature. On account of its weakness it quickly approaches its maturity and old age since inferior things all reach their end more quickly.²

Friedrich Nietzsche, the German philosopher, is of the view that: “Woman is the source of all folly and unreason, the siren figure that lures the male philosopher out of his appointed truth-seeking path... “Woman was God’s second blunder.”³(*Oxford Quotations*,239)

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However, in all ages women are always considered inferior and incapable of any serious thinking; irrespective of religion, country, race, the period in which they live. More or less the same perception and sex- stereotyping is seen in even literature. Donne wrote in *Air and Angles* that the superior, God like male intellect impresses its form upon the inert female matter. Views like, “The proper study of mankind is man.”(Pope, *Oxford Quotations*, 252): “The child is father of the man.”(Wordsworth, *Oxford Quotations*, 355) etc. too, show that man is generic.

Obviously, these debate that who comes first and second—are very difficult to conclude. But naturally this nicely arranged order of things may be reversed. Was man, the eternal protagonist, born of woman from her womb of fathomless emotion? Or was woman, with her deep womb of emotion, born from the rib of active man, the first created?

It is important here to discuss, in brief, the development of Women Empowerment and emergence and how gradually it started deviating from its principle and path. **Women Empowerment Movement** or **Feminism** is an ideology which seeks not only to understand the world but to change it for the advantage of women. The 1960s witnessed the phenomenal rise of women liberation movement all over the world. The feminist criticism and theory became relevant to the study of social, institutional, and personal power relations between the sexes. Kate Millett’s *Sexual Politics* (1969), Simone de Beauvoir’s *Second Sex*, Mary Wollstonecraft’s *A Vindication of the Rights of Women* (1792) J.S Mill’s *The Subjugation of Women* (1869), and Virginia Woolf’s *A Room of Ones Own* (1929) are some of the seminal works which provide the theoretical framework to understand the phenomenon of male dominance over female.

Feminism’s goal, perhaps, is to change this degrading view of women. So that women will also realize that they are not a non-significant other, but that instead each woman is a valuable person possessing the same privileges and rights as every man. Women, feminists declare, must define themselves and asset their own voices in the arenas of politics, society, education, and the arts. By personally committing themselves to foster such change, feminists hope to create society in which the female must be valued with the male.

It is needless to say that the biological union of man and woman creates human life and woman has equal contribution in the

making, maintaining, and sustaining human life and civilization since the beginning of human settlements on this earth. She not only does her duty, as assigned by nature of bringing human life in this world but also nurtures that life physically, emotionally and spiritually. Even today majority of women go through their life in a state of great nutritional and educational deprivation. They continue to be married off at a very early age and suffer multiple miscarriages. They have to bear weak and unreasonable number of children most of the time against their own will and are exposed to diseases, exploitation and oppression. They die in large number in the want of proper health and maternity care. As a matter of fact, the average Indian woman bears her first child before the age of 22; about 90 percent are anaemic and suffer from reproductive tract infections.

However, the story of women's oppression clearly does not proceed from the colonial context, within which the ideas of Modern Indian Nationalism and Feminism took shape. Feminism had its origin in the west. Its genesis can be marked during the last decade of the 18th century, when the struggle for women's rights began. The most noteworthy work—concerning the quest for recognition of women's socio-cultural roles and struggles for women's social cultural and political rights—was just a justification of the rights of women.

The movement was cameo on the suffragette movement at the very outset of the 20th century. In 1929, Virginia Woolf's book *A Room of One's Own* came to light and was recognized as the most significant feminist's document. The late 1960's witnessed strengthening of the feminist struggle in Europe and America. The movement picked up political dimensions and turned aggressive and polemical in nature. The feminists felt that women had been poor sufferers of male oppression and exploitation. They expressed anger and strong resentment against injustice done to women. From demonstrative protests on the streets against oppression of women, feminism soon entered the academic circles, and became an important subject of literary debate and discussion. However, Western theories are a part of our intellectual capital for, Raja Ram Mohan Roy, Phule, Ambedkar or Pundit Ramabai. During the colonial period the cooperation led to a trend of essentialising Indian culture. Hindi iconography and Sanskrit idioms denote women power and unintentionally support the communal ideology that Indian, Hindi and Sanskrit are synopsis. In India, the struggle of women liberation was and is as inevitable as nationalism.

For example, Sarojini Naidu's presidential address to the All India Women's Conference (AIWC) in Bombay in 1930 highlights two central themes. Firstly, the clash with the western origins of feminism and secondly, the construction of a Nationalism that removes internal differences, perceived as potential threats to Nationalism. Naidu addressed the women's conference in the following words:

We are not weak, timid, meek women, we hold the courageous Savitri a sour ideal, and we join how Sita defied those who entertained those suspicious of her ability to keep her chastity. We possess the spirit of creative energy to legislate for the moral of the world. I think this conference is writing the history of women of the world. I am not a feminist. To be a feminist is to acknowledge that one's life has been repressed. The demand for granting preferential treatment to woman is an admission on her part of her inferiority and there has been no need for such a thing in India as the women have always been on the side of men in council and in the fields of battle... We must have no mutual conflicts in our homes and abroad. We must transcend differences. We must rise about above Nationalism, above religion, above sex.⁴

Exhibiting the same concern, Late Indira Gandhi, as the Prime Minister, addressed the All India Women's Conference in 1980. Her words are:

I have often said that I am not a feminist, yet, in my concern for the unprivileged, how can I ignore women who, since the beginning of history, have been dominated over and discriminated against in social custom and in-laws . . . In the West, women's so called freedom is often equated with imitation of man. Frankly, I feel, that, is merely an exchange of one kind of bondage for another. To be liberated, a woman must feel free to be herself, not in rivalry to man, but in the context of her own capacity and her personality. We

need women to be more interested, more alive and more active, not because they are women, but because they do comprise 'half the human race. Whether they like it, or not, they cannot escape their responsibility nor should they be denied its benefits. Indian women are traditionally conservatives but they also have the genius of synthesis to adapt and absorb. That is what gives them resilience to face suffering and to meet upheavals with a degree of calm, to change constantly and yet remain changeless which is the quality of India herself.⁵

This particular speech dominates nationalists frame and re-emerges the confrontation of the Indian women with Indian nation and culture. In order to understand the concept of Feminism in India, these ideas in the definition help a lot.

Even Annie Besant was aware of an educated women's capacity to enlighten her home and the family. In an erudite article it is mentioned that:

Urbanization and industrialization have opened up new views of employment. They have led to new opportunities, which are different from the traditional ones; where in professional flexibility is possible. The transition from attribution to achievement took place in the post-independence India.⁶

In the pre-independence Indian womanhood was stale and perverted. It was either hyperbolic or neglected. Woman did not occupy an important place in most of the Anglo-Indian novels. In Rudyard Kipling's, *Kim*, there is hardly any woman character. In E.M. Forster's, *A Passage to India*, Indian women are sketched, not drawn. The Indo-Anglican novels, of this period, present women as romantic, delightful, cultured, graceful, wise, and courageous. The novelists of this period treated women's lives, experiences and values as marginal. They assumed that literature was serious about public events than about the private life. They supposed literature by and about women were inferior to literature by and about men.

Bankimchandra Chatterjee, Raj Lakshmi Devi, Toru Dutt, Krupabai Sattiannadhan, have written about the suffering women. For them women were either a Devi or a doormat. She was a

stereotype of the *pativrata*. The women of the early Indian English novels had no individuality. Their ideal was to obey the elders and follow the traditional women. In the novels of Mulk Raj Anand, R.K. Narayan, and Kamala Markandaya, woman has been pictured in the very traditional image of the Pativrata. She is an object of pity and has now ill of her own. To suffer in silence is her only life.

As the ideal of womanhood was motherhood. The Indian woman had only one facet; she was nothing, less than nothing, and she had to wait for a few decades to accept an existence and a name. With the spread of education there was a gradual erosion of faith in the traditional customs and values but it took some time for the modern notions and western culture to fill the space so created. The gulf between Indian and Western cultures shaped a transitional society neither fully modern nor fully traditional. In this context, Bhabani Bhattacharya says: "I think the women of India have more depth, more richness than the men. The transition from the old to the new, the crisis of value adaptations strikes deeper into the lives of our women than our men folk."⁷

In fact, the postcolonial India has exposed much emphasis on education, which has in turn benefited Women at least in finding good employment and good marriages. It may be true with the women who belong to well to-do families and who are highly educated. But the condition of average women has not improved much. Even though, the free India has had elected woman Prime Minister Indira Gandhi forever a decade, yet, no policies could yield much achievement in uplifting average, under-privileged women. There is an excess of problems such as female foeticide, dowry, gender discrimination, wife-beating and several kinds of violence against women. Women are, even, today humiliated and harassed in homes as well as work places. She remains a victim of patriarchal domination. A woman in modern India is deceived into the inescapable cage of being a woman, wife, and mother. A woman cannot exist outside the boundaries of married life and motherhood; otherwise she is professed as useless and unworthy. According to traditional Indian views, Indian women do not appear to have their independent role in society. Additionally, they must become a male appendix in order to have a role. Indian women are, thus, linked by male definition sex-segregation. The main difference between Indian and western societies are that, India women live as a part of a community, a group, and a family: first the father's family, then the husband's, and finally the joint family.

Even today, strict stress is given on arranged marriages. In case, a woman flaunts the rules and regulations of her family, she is attributed to ruin the honour of the family. Female sexuality is seen not as personal private matter, but as family concern, and sexual constraints on unmarried girls, control on their sexuality and the obsession with virginity, are still very common issues in Indian. Even today, when it comes to woman, the law of control is applied. The woman, in India, is confined to triple role of daughter-in-law, wife, and mother. Even in this modern era, in the traditional Hindu families, women are supposed to take their meals after their husbands; elders and children have finished eating. Such a habit and spirit of sacrifice is impressed upon women since childhood as a part of *stridharma* (Duties of women). Husband's left food after his eating was supposed to be like great Prasad for wives.

It is noteworthy here that Indian women poets' writing in English regarding voicing women empowerment is by and large an outcome of the various genders based on social cultural restrictions, which suppress the freedom of women and compel them to adopt to the given situations. Actually, there is no harm in saying that the modern feminist thought came into existence in Indian English poetry with Kamala Das, who appeared as a staunch rebel against the customary patriarchal arrangement in the Indian society. Of course the avant-gardism and feminism of Indian women writers begin with Kamala Das, who broke with the romantic-idealist tradition of the pre-Independence women writers and rendered a genuine and concrete portrayal of life experience, particularly in the field of man-woman relationship. Her handling of love is candid and mostly confessional. Most of her poems are loaded with sentiment: about pains and irritations of unfulfilled love: hurts and humiliations of conjugal life: inhumanity in sex: oppression of patriarchy and suppression of identity. Sunita Jain is another noteworthy signature among Indian women poets, who writes broadly on the various vicissitudes of love, and man-woman relationship. Her poems are branded with intense feminine feelings and female urges. But she very rarely prefers to revolt against the authority of patriarchy in such a bold and overt manner as Kamala Das and Gouri Deshpande do. She rather seeks her preference and redemption in cultivating the sense of sharing and mutual understanding with her male character. She often wavers between romance and reality. The recurrent use of irony and contrast makes her articulation forceful and convincing.

To sum up, Feminism, initially considered Gender, as a system of cultural signs or meanings allotted to sexually dimorphic bodies, but, over the years it curved to see genders as a basic binary opposition, man–women, male–female, masculine–feminine, and in the past few decades it picked up the political dimension about who oppresses whom. Thus, feminism as a movement against sexism turned out to be reverse chauvinism, so, emerging an attitude of revenge towards the male dominance. It separated the human society into two antagonistic camps– men and women. Somewhere in due course feminism began to diverge from its sacred principles and turned contentious and destructive, rather than inculcating the spirit of mutual understanding and respect, and the sense of partnership and co-operation between man and woman, has become the order of today's generation.

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Arun Joshi as a Propagator of Existentialism

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To judge the novels of Arun Joshi from the existential point of view, we have to understand the concept of existentialism and its exponents. Essentially speaking, Existentialism is the formulation of individual solutions to individual problems, and as such it is anti-establishment and opposed to the traditional norms and sanctions of society as a collective entity. Existentialism is actually an attitude, a way of perceiving the man and the world. It has existed, in some form or other, ever since man confronted his own frailty and the meaninglessness of existence. Its origin may be traced to Greek Philosophy, and even to the Bible. But it was only after the two world wars that existentialism gained currency as a regular philosophy. The existential philosophers are divided into two groups, Christian and aesthetic.

The Christian Existentialists, like Kierkegaard, Marcel, Jaspers, Buber, and Tillich, criticize all dehumanizing forms of collectivism and stress the individual's need to extricate himself from the crowd in order to be fully himself. Kierkegaard says, "A crowd in its very concept is the untruth, by reason of the fact that it renders the individual completely impotent and irresponsible or at least weakens his sense of responsibility by reducing it to a fraction."¹ Heidegger's expression for the crowd is 'they'²(das man). Karl Jaspers uses the expression "mass existence for the mass"³ to indicate the domination of life and standards by the unthinking multitude. These existentialists rebel against too much emphasis on scientific rationalism in our times. Existence is a paradox which cannot be neatly understood by rational thought. There is no rational or human solution to the dilemma of existence. These philosophers, therefore, distrust reason and plead for an acceptance of the presence of wonder, mystery and the irrational in life.

The phenomena of man's alienation, anxiety, despair, sickness unto death, and leap faith have been emphatically treated by the Christian existentialists. A brief account of these concepts and ideas may be helpful in tracing similarity between Joshi and the existentialists and his intellectual dependence upon them. In the so-

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called advanced modern societies man is essentially alienated because he has come under the possession of a number of mechanisms beyond his understanding and control. No longer has the master of his own life, man suffered from a sense of powerlessness, abandonment and indifference. He is angst-ridden and has neither desire nor zeal for life. Kierkegaard discusses the theme of despair at some length in his book Sickness unto Death. He assigns a positive role to despair as a propaedeutic to faith. To endure anxiety is to have one's eyes opened to the reality of the human condition. Paul Tillich, Karl Jaspers and Marcel also discuss the theme of despair or anxiety. Despair and Hopes are seen to be correlated. Marcel opines, "The truth is that there can, strictly speaking, be no hope except when the temptation to despair exists. Hope is the act by which this temptation is actively or victoriously overcome."⁴ Kierkegaard talks of the three stages of life. The three stages – an aesthetic, an ethical and a religious which are comparable to Hindu 'Ashrams' - are ways of life, modes of existing. These stages are "not distinguished abstractly, as the immediate, mediate, and the synthesis of the two but rather concretely, in existential determinations, as enjoyment- perdition, action victory, suffering"⁵ The stages are not really stages but progressive deepening of life, in which what went before is taken into a richer texture. Aestheticism is at the base of the existential scale. The aesthete is someone who chooses to live for the happiness of the moment. However, the aesthetic attitude in the end lapses into boredom, disgust and despair. The aesthete is driven into a panicky flight from the prospect of boredom, and this flight, which is a flight from himself, becomes his form of desperation and therefore of despair. The ethical man chooses himself and his life, resolutely and consciously in the face of death. Such a course is accomplished by a 'leap', by a complete break with the aesthetic way of life. In the religious sphere of life or existence, the individual is called upon to go beyond the ethical and he does so in fear and trembling and not in the callous arrogance of power. The individual can transcend the universally recognized principles of morality by virtue of what Kierkegaard calls "teleological suspension of ethics."⁶ Kierkegaard criticizes official Christianity and says that Christianity aims at "a total transformation in a man."⁷ One is not a Christian by prayer, baptism or confession. "Christianity is precisely an affair of spirit and so of subjectivity and so of inwardness."⁸ The sudden 'leap' through which everything is changed, is the fundamental tenet of Christian existential philosophy. Faith means complete surrender. This

philosophy also finds some sort of a definite connection between human and divine love. For Marcel, as for Buber, “the divine ‘Thou’ and the human ‘Thou’ are, as it were, avenues to each other. According to Marcel, ‘... to love someone truly is to love him in God’.³The experience of human life is a pre-requisite for the realization of divine love. It becomes real love only in the world. Jaspers aptly observes; “Love without the world is love of nothing, a groundless bliss. Love of transcendence is real only as loving transfiguration of the world”.¹⁰ The Christian existentialists emphasizes that Christianity is first and last a Christian humanism.

The chief exponents of atheistic existentialism, on the other hand, are Martin Heidegger and Jean Paul Sartre who believed in the philosophy to Friedrich Nietzsche. Nietzsche has his own concept of ‘Superman’ and he declares that for the modern man “God is dead.”¹¹He further says that “Away with such a God ; Better to have no God , better to set up destiny on one’s own account, better to be a fool , better to be God oneself”.¹²Nietzsche means to say that ‘Superman ’ is the force of man’s will power; the death of God liberates man and imbibes a “genuine consciousness of power and freedom” to project himself as “sovereign individual.”¹³ Martin Heidegger places man in an agonizing situation where man’s perfection is mere illusion because care, anxiety, guilt, finitude and death blow his dreams of perfection into bits. Heidegger speaks of three fundamental characteristics of existence- ‘possibility’, ‘factility’ and ‘fallenness’¹⁴ which constitute ‘care’(sorge) in life.

Jean Paul Sartre, a novelist, playwright and philosopher, believed in the supremacy of man’s existence in the godless universe. He asserts in definite terms:

“Aesthetic existentialism of which I am a representative, declares with greater consistency that if God does not exist there is at least one being whose existence comes before his essence, a being which exists before it can be defined by any conception of it .That being is man , or as Heidegger has it, the human reality.”¹⁵

Sartre maintains that the universe is purposeless. It is neither good nor bad, neither moral nor immoral. The working of the universe is mysterious and so too, is human existence. Human life is even absurd because “there’s nothing, nothing, absolutely no reason for existing”.¹⁶ Sartre’s man is nothing else but that which he makes himself and in making himself he assumes responsibility for the entire race. There is no value or any morality laid down a priori. In each case, man must decide alone, without any basis, without

guidance. There are, according to Sartre, three distinct modes of being: that of the “for-itself,” *en-soi*. People have being “for-itself,” *pour-soi*, because consciousness exists for itself. Finally, there is “being-for – others,” *pour autrui*, which means that we all exist in the eyes of the other people, and our estimates of ourselves come from what other people think of us. For Sartre, as for Kierkegaard, there is an inner contradiction in existence. Existentialism may also be seen as an attempt to reach the inner most core of human existence in a concrete and individual manner. It lays stress on the significance of individual freedom which leads to faith in God in the case of religious existentialists and to faith in man in the case of atheistic existentialists. Thus, existentialism has produced the most penetrating form of Christian faith as well as the most nihilistic type of human self-assertion. The existential man is someone who lives in sincerity to his own self, independent of the accepted norms of behavior. He has the courage to look into the face of emptiness, tragedy and death.

Albert Camus, the much- debated and widely-discussed existentialist, calls twentieth century “a century of fears” and developed in him an antitheistic existentialist thinker. Throughout his work, Camus exhorts people “to create, to transform the humanity of the world into the image of man, to humanize what is inhuman-in short to civilize.”¹⁷ Camus, as a positive humanist wants his hero to create personal values for himself. In this connection he comes out with the view that “meaning has to be created, not found, and it has to be created by the individual out of the actual experience of revolt”.¹⁸ The philosophy of Camus depends largely upon the restoration of man’s dignity and honour and he urges man to protest against the human condition in general, especially against suffering, death and all sorts of evil. Camus declares that “Man’s solidarity is founded upon rebellion and rebellion can only be justified by his solidarity.”¹⁹ He says further, “I rebel, therefore, I exist”.²⁰ In his The myth of Sisyphus , Camus explains that “There is but one truly serious philosophical problem, and that is suicide”²¹and “the feeling of estrangement between a man and his life , which sometimes end in suicide, is the most elementary way of experiencing the absurd”.²² While explaining the story of Sisyphus, the ancient hero, rolling a rock to the top of a mountain whence the stone would fall back because of its weight, Camus says that “No punishment is worse than a task that is useless and without hope”²³ and “the absurd in human being is wedded to life. Life is our rock”.²⁴ Camus concludes that

suicide is, indirectly, an act of self-preservation because “the man kills himself in solitude still recognizes a value.”²⁵

Existential humanity is man’s pure love for man which arises from his direct personal and emotional experience and which is not derived from a source outside himself. Existentialism seeks to reinstate human personality and in the face of dehumanization brought about by our industrial and technological culture. This is a task which conventional religion no longer appears capable of performing. In striking down all accepted Absolutes, religious and social, which restrict individual freedom, and in insisting on man’s need of leading an authentic life. Arun Joshi reflects his deep interest in the writings of the existential philosophers because his fictional writings confirm his inclination towards the mysterious and the irrational in life. In fact, Joshi himself has been an existential man, who has seen the haunted and anguished when he was working at a mental hospital in the United States. Like the existentialists, Joshi points out that the extra singularity of each individual makes his problem and way unique and that any deviation forced with a view to conforming to a pre-established pattern proves disastrous. Joshi reflects through his writings the existential diagnosis of contemporary life; what one confronts in life today is a tragic alienation and dehumanization of man who is living in a poisoned cultural milieu. In spite of what man has achieved by way of civilization, he suffers from a sense of rootlessness, lack of purpose, isolation, and insignificance. Under such circumstances a Joshi protagonist decides on a course of life. This decision is an existential one and the course of life that he adopts or chooses is an example of existential pursuit.

The great Polish novelist, Joseph Conrad, who wrote his novels in English, was conscious of the same artistic problems that confronted Henry James, D.H. Lawrence, Virginia Woolf, Anita Desai, and of course, Arun Joshi. It was the fundamental problems of rendering in a suitable form in fiction the myriad forms of human consciousness. The word consciousness itself is used by Conrad, and the evocation of the unseen in forms persuasive becomes the sole object of his fictional technique. The job of the novelist, as Conrad realized it, is to render life accurately and realistically, according to his own vision of life. While discussing the novelist’s craft and recognizing that the genesis of the creative process is inseparable from the artist’s initial perception, he says:

In truth every novelist must begin by creating for himself a world, great or little, in which he can honestly believe. This world cannot be made otherwise than in his own image: it is fated to remain individual and a little mysterious, and yet it must resemble something already familiar to the experience, the thoughts and the sensations of his readers.²⁶

Arun Joshi like Joseph Conrad recognizes a reality beyond the mere phenomenal world, a reality which the artist could imagine and capture by giving a consistent form to the shapeless facts of human existence. Like the creative genius of Anita Desai, Arun Joshi, too, is concerned mainly with the inner life of the individual, with the myriads of inner impressions, passing fancies, and fleeting thoughts, together with his razor like sharp awareness of the futility of existence is perceptible in each of his novels. Soon after receiving the Sahitya Akademi Award, Joshi told an interviewer that through his novels he tried to explore ‘that mysterious underworld which is the human soul.’²⁷ According to Joshi, “Life’s meaning lies not in the glossy surfaces of pretensions but in the dark mossy labyrinth of the soul. He looks upon human lives as “labyrinths – hopeless mazes where you may get irretrievably lost or discover the shining secrets at the core of life.”²⁸ The novelist is pre-occupied with what he himself describes in The Last Labyrinth as “That core of loneliness around which all of us are built.”²⁹ Through his novels, Arun Joshi has successfully revealed subtleties and complexities of contemporary Indian life. We do always get a tussle between faith and doubt, soul and body, and modernity and the old world of values in this novel which puts the modern man in dilemma from which he cannot escape. The themes of man’s rootlessness in a materialistic world, the loss of faith values of life and the consequential anxiety and plight of modern man prove Arun Joshi a novelist of different breed.

This theme of the predicament of the modern man, especially after the Industrial revolution and the First World War, has been explained and highlighted by different writers and poets in their own ways. Lionel Trilling is of the view that the novel is “a perpetual quest for reality” and that it is “The most effective agent of the moral imagination”³⁰ in our time. After 1950’s, the novelist began to delineate the individual’s quest for the self in all its varied and complex forms and his problems and crises. Robin White maintains: “If anything is to distinguish Indian fiction... it would be varied literary attempt to portray the conflict of the contemporary Indian.”³¹ This theme has been discussed in considerable detail in

American and European literature and its treatment by Arun Joshi is no less interesting. Joshi has renounced the larger world in favor of the inner man” and has engaged himself in “a search for the essence of human living.

Arun Joshi blames rationalism and rapidly-growing industrialization for the suffocation of the inner man, the man guided by the basic instinct alone. Notwithstanding unprecedented scientific and technological advancements, which have added immensely to his physical pleasures and comforts, the contemporary man is doomed to find himself in a tragic mess. The deep and wide gulf between the poor and the rich, caused by the faulty economic conditions and the erosion of age-old, time-honored, values have forced man to face a kind of spiritual void in every sphere of life. This state of affairs, disappointment, isolation, meaninglessness has been treated in considerable detail in modern literature-particularly in fiction.

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Tribals of North – East Frontier and their Relations with the British

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North-East India is a best tract of the Indian territory. It is located in the Eastern and Northern corner of the country which areas are mostly hilly covered with dense and thick evergreen forests. The frontier tracts of North-East India are colourfull and picturesque land. The hills are rugged, georges are deep. The soil is acidic, reach in organic matters, but poor in phosphate and potass. Most of the lands of the Hill tracts are still under Jhuming or shifting cultivation. The Hill people who are divided into various tribes and subtribes are poor and backward. In the words of Venkata Rao “There is very little common among the tribes and sub-tribes except their wildness and prolonged distrust and antipathy towards outsiders the clan and villages are entirely separate or independent of each other. Intertribal fueds are as common among them as the inter-tribal ware fare,¹ the tribal people still follow their different ways of life and customs. Some of the major tribes are Ao, Lotha, Sangtam, Sema, cooky, chang , Abor, Mishmi, Singpho, Khasi, Jaintl, Etc. Who differ not only in their customary life but also in their tongues. After India’s Independence, the tribal people of the frontier east have adopted English as their official language and broken Assamise has become their lingua franka.

1. V. Venkata Rao, **A century of Tribal peoples in North-East- India (1874-1974)**, New Delhi, 1976. P.17.

Though almost all hill tribes of North-East India belong to the same racial stock. They believe Superiority of their blood. This multiplicity of tribes in these areas is due to the fact that the tribal peoples migrated to this part in different groups and they remained confided to the different ridges and mountainous terrain which they occupied in the beginning.² Most a the tribes are simple, friendly and hardworking. They believe in self respect and by nature they are egoist. The moment they feel that they are being let down, they become ferocious and dangerous. Head-hunting ware fare among

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these branded tribes had been common practice which never allowed them to form a common political unit till India got Independence.

Till the British people came in India and established their rule the tribes living in the interiors of North – east frontiers could not be subjugated by the India rulers. It were the British who dared to enter into their territories and brought them under the British rule, Occupation of Assam by the British and their advance towards the North – East frontier of India opened a new dimension in the history of a North – East India. Specially the British adventurous military expedition made into the mountaineous ranges of North –East hilly regions involved the British into several wars with in warlike hill tribes.

It is Notable that it were the British who broke the isolation of the frontiar Tribes by penetrating into the Interior of North-East. The failure of the Ahom rulers to check up the Burmese invasions and there interruptions in the affairs of the tribal people poved the way for the British East India Company to put its feet in Assam and gradually take over administration of Assam.

Since the days of Sir John Shore the British authorities sitting at Calcutta had been following the polciy of isolation in the affairs of the hill tribes and non-intervention into the tribal affairs. It was the Burmese advance towards Assam including hill areas that opened the eyes of the British rulars and made them alert to protect their interests. As a result, they soon abandoned the policy of non-intervention on the one hand, and to fish in the troubled water on the other.³ On the request of the Ahom rulers of Assam Lord Cornwallis “agreed to help the Ahom rulers” and the British rulers made no delay to help the Ahoms and other rulers of Assam who were the victims of the Burmese operessions.⁴

The Treaty of Yandabo (1924) made the British sovereign master of the entire Brahmputra valley. There after, opportunities provided the Governt of East India Company to a make over upper Assam” and “annex the lower Assam immediately Thereafter, the Company made no delay to annex the hill territories of North-East frontiers.⁵ According to Barpujari, “The exigencies of the situation demanded that policy towards.

These frontier Chiefs should be one of moderation and non-inter ference but the policy that was actually followed by the local authorities was a slow but steady penetration.

Establishing there firm feat in the valley of Brahmputra,the government of the East India Company came in close contact with

the hills as well as frontier tribes of North-East India one after another. The commercial interest and existing circumstances compelled the government to occupy the war-like tribes of the area. The period from 1843 to 1872 was the period of gradual abandonment of the policy of non intervention to one of slow but steady penetration into the North-East Frontier of India. As the years rolled down, the British government went on annexing hill territories to the British Rule.⁷ It was done to protect the interest of the government. According to Barpujari, the watch word of the govt. was conciliation to its out-most, but conciliation could hardly succeed when vital interests were at stake.⁸ The British govt. wanted. "to have influence and control over Himalayan territories from Tibet to Burmalogistics and strategy demanded that the territory south the Himalayan watershed should be in the control of the British."⁹ The British wanted a route direct route from Assam to Manipur and for protectin their commercial interests in upper Assam and Burama also. In the words of Mackenzic, " The importance of opening up a direct communication between Assam and Manipur was at the time much needed , It was in the course a exploration directed to this end that they came into contact with the Nagas hills."¹⁰

One of the most important factors was to stop frequent raids of the hill Tribes on the people of Assam living nearby the foot hills. The hill tribes who believed in blood as well as racial Superiority were in the habits of intering into the territories of Assam adjacent to the boarder areas and plunder the people. They used to plunder the innocent people and kill them. This compeled the government to dispatch off several military expeditions into tribal areas and arrest and punish these war-like hill people.

The Treaty of Yandabo (1826) made the Company govt. virtual political master of Assam in Thereafter the British officials posted to Assam began to face troubles created by the hill tribes of Assam frontiers. As stated above the British govt. adopted the policy of gradual extension of their rule into the interior of Assam by subjugating the hill tribes and their territories. To achieve the purpose a number of military expeditious were sent to the territories of the hill peoples. Their land was surveged and several military and police posts were set up in their areas to keep effective control over these tribes. No doubt, these hill tribes opposed to British advance, but they could hardly meet the mighty and effective British forees with the result that they surrendered to the British authorities and accepted the British rule one after another.

Gradually in Assam the British were linking up the frontier tribes with their own government. Before arrival of the British forces in the North- East frontier areas, the tribes living in these areas were in fact in the state of isolation and self-separation and the base of their life was customary laws. They knew a little about other outside world except their own. They had no knowledge of modern administration. Internal tribal feuds and practice of head-hunting wars kept them away from unity. Rather these frontier tribes were inimical to each other. Each village had some sort of councils. Consisting of village elders that they governed the people. After these tribal people got close association with the British, it opened a new chapter in their political and economic history. The British government, in the beginning, provided some kind of administrative adjustments in the conquered and subjugated lands with the object to strengthen its position in the frontier territories. These special administrative adjustments were made keeping in view the nature of these tribes and their customary behaviors. These administrative adjustments remained in practice in the frontier tribal areas till they left India forever.

Thus, the British government kept the tribal people away from general administration and there was a little interference in the powers and functions of the tribal local institution. It was all because the British rulers knew well that the complicated administrative procedures of the plain areas were neither suitable nor practicable to the hill tribal people. This is evident from the statement of Mackenzie who noted that on this frontier the policy had been from the beginning not a policy of coercion and contemptuous devastation, as it has been sometimes erroneously described, but from a firm and kind policy of difference and conciliation. It is obvious that the interest of the British in the frontier areas was not for benefit and development of the tribal people of the areas but for a safe and secure frontier. The government while surveying the areas had fully realised the strategic significance of the frontier. Moreover, the British East India Company government wanted to extend commercial relations with these tribes, and in that course the government provided some sort of liberal administrative adjustment establishing military as well as police posts to keep effective control over the semi-civilized hill tribes. The British authorities serving in the areas were instructed by the super authorities to establish friendly and cordial relationships with these people. Thereafter the committed missionaries of the Western Baptist Church entered into the land of the tribal people with marked

objective to baptize these simple people and spread religion of Christianity among them. These missionary leaders left no stone unturned to develop the Christianity among these animist people and bring them under the main current of Christianity. Thus in this way these hill People in due course of time adopted Christianity as their religion abandoning animism. Thus, story of relation of the British with the hill tribes of N.E. India is the Story of subjugation, Occupation, murder, arrest, plunder, Loot and burning of the houses of uncivilized hill tribes of North-East India.

Foot-Notes

1. V.Venkata Rao, **A Century of Tribal Politics in North-East India** (1874-1974) New Delhi, 1976, P.17.
2. Barkataki, S, **The Tribes of Anam, Shillong**, 1968,Pt.1-5
3. See Political prog. No 89 Six October 1989.
4. Sir Eadward Gait, **History of Assam**, New Delhi,1984, P213.
5. Pemberton R., **Eastern Frontier of India**, Calcutta 1985, Pg-. 71-76
6. Barpujari, H.K., **Problems of the Hill Tribes, North-East Frontier** (1822-42) Calcutta,1970,P.75
7. Machenzie, A, **History of the Relations of the Government with the North-East Frontier of Bengal**, Calcutta,1884,Pg.101-02
8. Barpujari, H.K., **Problem of the Hill Tribes, North-East Frontier**, 1843-72, Guwahati, 1976, Preface ., P.1
9. Singh Chandrika, **Political Evolution of Nagaland**, Delhi,1981,P.10
10. Mackenzie, A, Op.cit P.102
11. Ibid P.15
12. Chakravorty, B.C., **British Relations with the Hill People of Assam Since 1858** (Calcutta, 1881) P. 163

Physiological Effect on Human Resource Management in Hospitals of Patna During Covid-19

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This paper reveals with the impact of coronavirus COVID-19 outbreak on hospital employees of Patna' mental health, specifically psychological distress and depression. It aims at identifying the main stressors during and post COVID-19, examining the main moderating factors which may mitigate or aggravate the impact of COVID-19 on employees' mental health and finally to suggest recommendations from a human resource management perspective to mitigate COVID-19's impact on hospital employees in Patna' mental health.

Keywords : Coronavirus, COVID-19, Mental health, Stress, Workplace, Depression, Psychological distress, Human resource management.

Introduction : On March 11, 2020, the World Health Organization (WHO) declared coronavirus (CODIV-19) a pandemic. Which means a global disease outbreak threatening the whole planet.

CODIV-19 is an infectious disease caused by coronavirus. 'Coronaviruses (CoV) are a large family of viruses that cause illness ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS-CoV) and Severe Acute Respiratory Syndrome (SARS-CoV). A novel coronavirus (nCoV) is a new strain that has not been previously identified in humans.' (WHO, 2020a). They are transmitted between animals and humans. They include fever, dry cough, shortness of breath and breathing difficulties, tiredness with possible symptoms of aches and pains, nasal congestion, runny nose, sore throat or diarrhea (WHO, 2020a) Coronavirus is a new virus which has been discovered with its outbreak in Wuhan, China, in December 2019. Now, it has spread at a lightning speed to affect several countries. According to WHO (2020b), on March 31, 2020, this virus has reached 202 countries, areas or territories with 693,224 confirmed cases and 33,391 deaths.

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Many countries have demonstrated leadership by implementing emergency measures to prevent the infection spreading. In this context, schools and university, kindergartens, cinemas, museums, restaurants have been closed, public gatherings and events have been cancelled, people quarantined, travel restrictions, close borders and cancelled flights from and to countries with a high level of contamination (e.g. China, Italy, France, Spain, US, Canada...)

Besides the negative impact on the individual, a pandemic can lead to sharp shocks to the worldwide economies and societies. According to the Organisation for Economic Co-operation and Development's (OECD) latest Interim Economic Outlook (2020), 'the coronavirus Covid-19 presents the global economy with its greatest danger since the financial crisis'. 'Even in the best-case scenario of limited outbreaks in countries outside China, a sharp slowdown in world growth is expected in the first half of 2020 as supply chains and commodities are hit, tourism drops and confidence falters. Global economic growth is seen falling to 2.4% for the whole year, compared to an already weak 2.9% in 2019' (OECD, 2020). This situation can have a negative impact on business sustainability and individual employment. In fact, this has triggered furloughs and layoffs (World Economic Forum, 2020). Employees, in this case, need to take care of themselves, of their families and to try to maintain their job position. What about their mental health in this context?

Faced with this epidemiological catastrophe, individuals have presented anxiety-related behaviours, translated into a significant shortage of sanitizers, medical masks (Shigemura *et al.*, 2020) and toilet paper (Corkery & Maheshwari, 2020). Which suggests that the coronavirus is not only a physical health's risk, but it also weighs heavily on the mental health of individuals. The best example is the tragically apparent suicide of a 37-year-old government worker, in Japan, who was responsible for looking after isolated returnees from Wuhan (China) (The Japan Times, 2020). In China, COVID-19 outbreak has led to tremendous psychological problems that have created an emerging serious challenge for mental health services in China (Li *et al.*, 2020)

Indeed, it seems that during a pandemic outbreak, especially in the case of an unknown new virus, individuals' mental health issues can sometimes be largely overlooked. The objectives of the present paper were twofold. First, to examine COVID-19 impact on

employees' mental health in organizations. Secondly, to evaluate the main organizational interventions, from human resource management perspective, which may mitigate this impact. As we write this paper, the coronavirus is spreading so fast. Considering its novelty, studies, which have investigated its impact on individuals' mental health, are sparse. In addition, there are few studies that have examined this epidemiological catastrophe from a managerial perspective.

Methods : Based on the classification of Grant & Booth (2009), the method used in this paper is a general literature review, which provides an examination of the recent and current literature and covers different subjects in varying levels of completeness and comprehensiveness. The subject covered in this paper is coronavirus COVID-19 that the whole world is facing while we are writing it. We examine specifically its impact on employees' mental health, including the stressors, we explore the moderating factors as well as the possible avenues of organizational actions to mitigate the effects of COVID-19 on the employee's mental health. The narrative form is the main characteristic of this type of review (Grant & Booth, 2009) that we have adopted in this paper.

Literature review

We examine in this paper two mental health outcomes: psychological distress and major depression that can result from a pandemic or an epidemic outbreak (Chiu *et al.*, 2020; Lai *et al.*, 2020; Perlis, 2020; Wu *et al.*, 2005; Xiang *et al.*, 2020). Psychological distress is largely used as an indicator of mental health (Drapeau *et al.*, 2011). It refers to a state of individual's emotional suffering, accompanied by symptoms of depression (e.g. sadness and loss of interest) and anxiety (e.g. restlessness) (Drapeau *et al.*, 2011; Mirowsky & Ross, 2003; Payton, 2009) and somatic symptoms like insomnia (Drapeau *et al.*, 2011; Marchand, 2004). Psychological distress is related to a set of psychophysiological and behavioural symptoms that are distributed over a continuum of time (Marchand, 2004). While depression is psychiatric mood disorder, characterized by persistent reduced mood and interest, persistent feelings of sadness, negative emotions and difficulty to cope with everyday responsibilities (Cummins *et al.*, 2015). If not identified psychological distress may lead to major depression (Marchand, 2004). While depression may lead to severe consequences like suicide.

Psychological distress and depression are the results of an intense or a continuous stress which has not been managed, mainly due to the individual's difficulty to cope with stressful life events. The current pandemic is a source of intense stress for the whole world population.

The COVID-19 pandemic can be related to many stressors that may drain employees' mental health, during and after this pandemic. In this section, we have made the distinction between the stressors during the coronavirus pandemic and those that can evolve after this pandemic. The distress that an individual feels is not the problem. It is rather the consequence of the problem. Therefore, it is important to understand the problem in order to be able to identify solutions which will help employees and organizations to reduce the risk of mental health issues. This is the main objective of this article.

Perception of safety, threat and risk of contagion. During pandemic, fear and panic set in. In fact, individuals' anxiety may increase following the first death and an increased media reporting related to the number of new cases (Rubin & Wessely, 2020). In this case, individuals are afraid about their own health and the health of the members of their family (Bai *et al.*, 2004; Brooks *et al.*, 2020; Xiang *et al.*, 2020). The outbreak of COVID-19 itself and the control measures taken may lead to widespread fear and panic (Zhang *et al.*, 2020a). Fear behaviours can propel the virus transmission and spread in pandemic areas (Chan, 2014; Shultz *et al.*, 2015). For example, during Ebola, there were some cases of fearful symptomatic patients' escape from treatment centres, concealing sick relatives at home (Chan, 2014; Shultz *et al.*, 2015). Feeling unsafe and vulnerable to pandemics are, according to some authors, predictors of poor mental health (Brooks *et al.*, 2018).

Infobesity versus the unknown. During pandemic outbreak, individuals face an infobesity or an information overload. They become overwhelmed by the known lethality of the infection as well as the intensity of media coverage of this pandemic outbreak, which exacerbates their perception of danger, increases their anxiety and undermines their mental health. In this case, misinformation spreads faster than COVID-19.

Social media is one of the main channels providing updated information regarding COVID-19. Although it could play an important role in facilitating the communication of individuals who are quarantined with their relatives who are far away, social media is not always a trusted source of information for updates about the

pandemic. In fact, it may spread rumours or false information leading to misinformation overload, which stokes unfounded fears among many individuals. The study showed that there was a high prevalence of mental health problems (depression and anxiety or a combination of both) which was positively associated with frequent social media exposure during the COVID-19 outbreak in Wuhan, China.

Furthermore, news coverage of a pandemic outbreak may contain an amount of conflicting information which can shake an individual's trust, creates confusion, uncertainty and increases the level of stress felt by the individual and his incapacity to cope with the intensity of the current situation. Moreover, the lack of clear information about the different levels of risks may lead individuals to imagine the worst, which exacerbates their anxiety. In fact, insufficient clear information about the pandemic and clear explanation about the necessity of quarantine have been identified as important sources of stress for individuals during the pandemic.

Quarantine and confinement. Quarantine refers to separating individuals (or communities) who have potentially been exposed to an infectious disease from the rest of the community. It also refers to the reduction of movement of individuals who have potentially been exposed to an infectious disease. COVID-19 is an infectious disease, as it spreads around the world, governments like China, Italy and many other countries have adopted draconian measures, such as imposing quarantines and travel bans, on an unexpected and unprecedented scale. Although quarantines are generally established for the public good, they may result in a heavy psychological, emotional and financial burden for individuals. In fact, individuals quarantined might experience boredom, anger and loneliness. Some studies pointed out that quarantine during a pandemic, like COVID-19, is associated with poorer mental health, with high prevalence of symptoms of psychological distress and disorder. This association can be worse due to the duration of the quarantine. Furthermore, the study of health care workers showed that quarantined employees were significantly more likely to report exhaustion, anxiety when dealing with febrile patients, insomnia, irritability, low levels of work performance and poor concentration, suggested that there can be long-term negative psychological outcomes of quarantine experiences; not only for the individuals quarantined, but also for the health care system administrating the quarantine, as well as the politicians and public health officials mandating it.

Stigma and social exclusion. Stigma is one of the common social consequences of a pandemic. Being afraid of the risk of a potentially lethal contagious disease, people develop a form of stereotyping toward individuals associated with the epicentre of the disease, by avoiding them, blaming new disease outbreaks on them and spreading misleading rumours about them on social media. Furthermore, stigma and social exclusion can be directed towards confirmed patients, survivors and their relations, and individuals who have been quarantined or who have been in contact with those who have been quarantined. Rejection, isolation, and discrimination are associated with poor psychological outcomes.

Health workers are not spared from this stigma. In fact, they can even feel more stigmatization than the general public. The study of Bai *et al.* (2004) showed that health care workers were more likely to feel stigmatized and rejected in their neighbourhood because of their work at the hospital. This stigmatization may lead to a high level of psychological distress and depression. They may suffer from it in extreme ways, for example during the Ebola outbreak there were cases neighbours throw stones at healthcare workers and chase them from their houses. According to some authors, providing accurate and timely information about the disease may minimize stigmatization of health care workers.

Financial loss and job insecurity. Pandemics lead to business disruption. The outbreak of a pandemic causes the closure of schools and workplaces, as well as the shortening of working hours as measures to mitigate the severity and spread of the disease. As businesses cannot operate at their previous capacity, most of them close, which will lead to a wide spread of staff lay-offs and redundancies that will substantially decrease the level of employment. This situation will have a negative impact on the individuals' financial capacity due to the loss of income. Financial loss can also be an issue for individuals who are quarantined, since they are not able to work or to maintain their professional activities, often without the prior ability to plan for this eventuality long-term, with potential long-lasting effects. The study of Zhang *et al.* (2020b) showed that individuals who stopped working due to Covid-19 outbreak reported worse health and distress. Likewise, the study of Mihashi *et al.* (2009) showed, in the case of SARS infection, that income reduction highly predicts psychological disorder with odds of 25.0. In addition, some authors identify inadequate insurance and compensation as one of the risk factors for poor mental health.

Furthermore, the impact of the pandemic outbreak on businesses would significantly increase an individual's feeling of job insecurity, which can have a negative impact on the mental health of employees who are affected by the organizational reforms of closure and reduction of working hours during COVID-19. The negative effect of job insecurity has been widely documented in literature on mental health in the workplace.

Contribution of the present paper : The present paper is a literature review which examines the impact of coronavirus COVID-19 on employees' mental health, mainly psychological distress and depression. It presents a review of the main stressors during and post pandemic, as well as the potential moderating factors in the relationship between COVID-19 and employees mental health. Three dimensions of moderators have been reviewed: organizational, institutional and individual dimensions. The goal of this paper is to enrich the understanding of COVID-19's impact on hospital employees in Patna' mental health, and to suggest avenues for organizational actions from a human resource management perspective, during and post COVID-19 in order to mitigate its effects. Very few articles have examined COVID-19 from psychological and managerial perspectives. This paper helps to broaden the scope of research on workplace mental health, and to provide some insights for managers and human resource management practitioners.

Practical implications for organizations : COVID-19 crisis is unprecedented in terms of infectiousness, how quickly the illness spread to different countries, impacting the world's economy. Companies are not all equipped to cope with this pandemic, in terms of information, resources and competencies. Managers and human resource practitioners need to find ingenious solutions to maintain operations while ensuring the protection of their employees. This paper provides valuable information that helps organizations to understand the main stressors during COVID-19 and those potentially to be present after COVID-19. It also provides information about the main moderating factors that may mitigate or aggravate the impact of the COVID-19 on employees' mental health. The recommendations presented in this paper should help the managers and human resource practitioners to develop an intervention plan for the period during and after COVID-19, to maintain an efficient and rapid continuous communication with their employees including managers and to maintain partnership of

managers, human resource practitioners, health and government's officials.

Conclusion: The novelty of the COVID-19 and its potential negative impact on hospital employees in Patna' mental health urge this type of review. The main goal of this paper is to provide the necessary information to prevent or mitigate the negative impact of COVID-19 on employees' mental health. We consider that the quality of the literature reviewed in this paper helps to achieve this goal.

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Kapalbhati Pranayama Breathing Exercise; Step, Benefits and Side Effect

*Dr. Chandrabhan Singh**

Kapalbhati Pranayama is a type of breathing exercise that helps you rid of various ailments over a period of time. "Kapal" means forehead and "bhati" means shining. Eventually, Kapalbhati should bring about a glow on the face of the practitioner. Kapalbhati is done in a sitting posture. As you exhale, pull your stomach. Pull your navel in back towards the spine. Do as much as you comfortably can. You may keep your right hand on the stomach to feel the abdominal muscles contract. Pull the navel in. Take 20 such breaths to complete one round of Kapal Bhati pranayama. Clears the nadis (subtle energy channels). Stimulates abdominal organs and thus is extremely useful to those with diabetes. Improves blood circulation and adds radiance to the face. kapalbhati is not recommended for those who suffer from cardiac problems, hernia and spinal disorders. In addition, those suffering from severe respiratory infections, colds and nasal obstruction should also not perform this breathing and cleansing technique. On the basis of literature it may be concluded that kapalbhati is more effective pranayama of human. It is not recommended for everyone. Experts believe that certain diseases and disorders may become complicated if kapalbhati is performed regularly and unsupervised.

Keywords; Kapalbhati, Pranayama, Breathing

Introduction

Kapal = forehead; bhati = shining; pranayama = breathing technique

Kapalbhati Pranayama is a type of breathing exercise that helps you rid of various ailments over a period of time. "Kapal" means forehead and "bhati" means shining. Eventually, Kapalbhati should bring about a glow on the face of the practitioner. Kapalbhati is done in a sitting posture. Focus on "exhaling". Inhale as normal. Exhale and simultaneously contract the abdomen muscles with each exhalation.

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Kapalabhati (pronounced KAH-pah-lah-BAH-tee) (aka Kapalbhathi, or Bhalabhai in the Gherand Samhita; Devanagari :ऋपालभातिप्राणायाम), is an important part of Shatkarma (sometimes known as Shatkriya), the yogic system of body cleansing techniques.

The word kapalbhathi is made up of two words: kapal meaning 'skull' (here skull includes all the organs in and under the skull too) and bhathi meaning 'shining, illuminating.' Due to the process, the organs in and under the skull mainly the brain, small brain and any of the spaces inside the head that are connected to the back of the nose (sinus) are influenced in a good manner. Hence the word is used in that way. It is intended mainly for cleaning the cranial sinuses but has many other effects including curing anemia, according to the Gherand Samhita and other sources. The Technique of Kapalabhati involves short and strong forceful exhalations and inhalation happens automatically. There are three forms of Kapalabhati:

Vatakramakapalabhati, a practice similar to Bhastrika, a technique of Pranayama, except that exhalation is active while inhalation is passive, the opposite of normal breathing.

Vyutkramakapalabhati, a practice similar to Jalaneti, it involves sniffing water through the nostrils and letting it flow down into the mouth and then spitting it out.

Sheetkramakapalabhati, can be considered the reverse of Vyutkramakapalabhati, in which water is taken through the mouth and then expelled through the nose

All yoga practitioners give a lot of credence to this deep breathing and meditation technique. Ideal for intermediate practitioners, the Kapalbhathi pranayama exercise remains a standard practice in yoga schools all over the world.

Kapalbhathi pranayama is the only physical and breathing technique useful for mind detoxification and purification. In all of the cleansing routines of yoga, kapalbhathi is the only one which can cleanse both the mind and the body using only breath. As a de-stressing tool, kapalbhathi breathing has shown remarkable results. Some of the more prominent yoga gurus have worked hard to popularize this technique all over the world. It is this reason that the technique is often also known as baba Ramdevkapalbhathi.

Step-

- 1- Sit comfortably with your spine erect. Place your hands on the knees, palms open to the sky. Take a deep breath in.

- 2- As you exhale, pull your stomach. Pull your navel in back towards the spine. Do as much as you comfortably can. You may keep your right hand on the stomach to feel the abdominal muscles contract. Pull the navel in.
- 3- As you relax the navel and abdomen, the breath flows into your lungs automatically.
- 4- Take 20 such breaths to complete one round of KapalBhati pranayama.
- 5- After completing the round, relax with your eyes closed and observe the sensations in your body.
- 6- Do two more rounds of Skull Shining breathing technique (KapalBhati pranayama)
- 7- The exhalation in Skull Shining Breathing Technique (KapalBhati Pranayama) is active and forceful. So just throw out your breath.
- 8- Don't worry about the inhalation. The moment you relax your abdominal muscles, inhalation will happen naturally.

Kapalbhati Pranayama Benefits

- 1- Effective in reducing weight by increasing the metabolic rate
- 2- Clears the nadis (subtle energy channels)
- 3- Stimulates abdominal organs and thus is extremely useful to those with diabetes
- 4- Improves blood circulation and adds radiance to the face
- 5- Improves digestive tract functioning, absorption and assimilation of nutrients
- 6- Results in a taut and trimmed down belly
- 7- Energizes the nervous system and rejuvenates brain cells

Some people perform this technique simply for its relaxing benefits, while others perform it for the physical benefits it offers. Some people perform kapalbhati for weight loss as well because it works up the respiratory system and the abdominal muscles, helping you tone out your musculature and improve body tone.

Kapalbhati clears the respiratory passages, minimizing risks of infections and allergies in the respiratory system. With the forceful breaths of kapalbhati, the allergens and the infectious materials in the lungs and the respiratory passages are blown away and removed from the body.

The exercise technique also helps improve the flexibility of the diaphragm. With the breathing technique used for this yogic kriya, the diaphragm gets plenty of exercise, becomes more pliable

and improves circulation. As the diaphragm becomes stronger and more flexible, the risk of developing hernias also reduces drastically. Since kapalbhati also helps improve blood circulation, especially to the lower half of the body, it helps improve the functioning of the entire body. Of course, the technique also helps increase the lung capacity and improves respiratory efficiency, making more oxygen available to the body. As more oxygen flows into the body, it becomes more efficient. You can feel yourself infused with energy every time you perform this technique. In addition to that, you may also feel increased mental acuity, improved concentration and heightened senses.

Kapalbhati Pranayama Side Effects : While kapalbhati is a great way to improve both your body and mind, and effectively beat stress, it is not recommended for everyone. Experts believe that certain diseases and disorders may become complicated if kapalbhati is performed regularly and unsupervised. For instance, kapalbhati is not recommended for those who suffer from cardiac problems, hernia and spinal disorders. In addition, those suffering from severe respiratory infections, colds and nasal obstruction should also not perform this breathing and cleansing technique.

Doctors usually ask people suffering from high blood pressure and diabetes to abstain from performing kapalbhati. Those with abdominal ulcers should also avoid performing the technique. Since there are some kapalbhati dangers, it is best to perform it only after consultation with your doctor and a qualified yoga instructor. It is best to avoid performing it on your own.

Avoid practicing this breathing technique if you have an artificial pacemaker or stents, backache due to slip disc, recently went through an abdominal surgery, or are suffering with epilepsy or hernia. Women should not practice Skull Shining breathing technique (KapalBhati pranayama) during and shortly after pregnancy, as well as during menstruation as it involves vigorous abdominal squeezes.

People with hypertension and heart problems should practice this breathing technique under a yoga expert's guidance.

Conclusion : On the basis of literature it may be concluded that kapalbhati is more effective pranayama of human. But technique of the kapalbhati pranayama should be proper neither some side effect of kapalbhati pranayama. It is not recommended for everyone. Experts believe that certain diseases and disorders may become complicated if kapalbhati is performed regularly and unsupervised.

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Problems and Prospects of SHGS in Bihar

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Women and SHGs in many parts of the country have achieved success in bringing the women to the main stream of decision making. The SHGs in our state of Bihar has become a source of inspiration for women's welfare formation of SHGs is a viable alternative to achieve the objectives of rural development and to get community participation in all rural in Bihar development programmes. SHGs is also a viable organized set up to disburse micro credit to the rural women and encouraging them together into entrepreneurial activities. To alleviate the poverty and to empower the women the microfinance Self-Help groups credits management group of not more than 20 members because any group having more than twenty members has to be registered under Indian legal system. That is why self-Help group Concept has been mooted along the rural and semi urban women to though SHGs concept living conditions. Even though SHGs concept is applicable to men also in our country in Bihar it has been more successful keywords womes Empowerment SHGs Garret Rank ANOVA.

Introduction:- Women in India are casualties of numerous financial and social components. They are a Vital piece of each economy all around progression and agreeable development of a country would be conceivable just when women are considered as equivalent accomplices in progress with men freedom of women is a pre-essential for country's SHGs originated in the year 1975 at Bangladesh by Mohammad Yunus in the eighties it was a serious attempt by the Government of India to promote on apex bank to take care of the financial needs of the poor informal sector and rural areas and then NABARD took steps during that period and initiated a search for alternative methods to fulfill the financial needs of the rural poor and informal sector. NABARD initiated in 1986-87, but the real effort was taken after 1991-92 from the linkage of SHGs with the bank.

Problems in micro finance in SHGs:- Microfinance has been recognized world over as one of the new development paradigms

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over as one of the new development paradigms for alleviating poverty through social and economic empowerment of the poor particularly women. Experiences of different antipoverty of the other welfare programmes worldwide have shown that the key to success lies in the evolution and participation of community based.

Organizations at the grassroots level linking of formal credit institutions to borrowers through group approach have been recognized as a supplementary refers to small scale financial services for both credit and deposits that are provide to people who farm of fish or herd operate small or micro enterprises. Where goods are produced recycled repaired or traded provide services, work for wages or commissions gain income from renting out small amounts of land, vehicles draft animals or Machinery ant Tools in both rural and urban areas.

Conclusion :- New issue has to be addressed to effect social and economical progress of our nation. The most important one our nation. The most important one is women's empowerment through self-Help groups. Financial position of SHGs have undoubtedly begun to make a significant contribution in poverty alleviation and empowerment of poor especially women in rural areas of our country women's contributions are the vital and their empowerment would hasten the pace of social development investing in women's celebrations and empowering them to achieve choices and opportunities is the definite choices and opportunities is the definite way to contribute to the economic growth and overall development. The financial position of Bihar, rural women leads to benefit not only to individual women and women groups, but also to the families and the community as a whole.

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Indian Disability Laws : A Study

Astha Misra *

Disability has always been a complex issue which is understood and defined by the peoples in many different ways. Disabled people always have to face different kind of abuse, violation of their right in the society. Indian Parliament has enacted various laws, legislation, policies and scheme in order to protect their rights, equal opportunities etc. On the International ground India was the first signatories to UN Convention on the Rights of Persons with Disabilities, which gives a framework to change attitudes and approaches to persons with disabilities. It is continuously trying to mitigate the gap between the abled and differently abled persons in order to attain their dignity in true sense in the society. In fact, this research paper deals with the constitutional law, family law, Labour law income tax law and other major legislations that were enacted for safeguarding the right of the disabled person. For this purpose, the secondary data from books, articles, journal, newspaper etc. have been used.

Keywords: disabilities, Indian Constitution, statutes

Introduction : Disability is an incapacity or anomaly which may be either physical or sensory, either cognitive or intellectual or a combination of these anomalies. These anomalies affect the day to day activities of a person and result in reduced capacity of the person for communication, vision, mental health, movement, social interaction, etc. There are many kinds of disability and the people with disability are categorised in different category i.e. persons with visual, hearing, speech and loco-motor disability, mental – illness, mental retardation, multiple disabilities and other disabilities.¹

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) establishes in *Article 1* that ‘persons with disabilities’ include “those who have long- term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hamper their complete and effective participation in society on an equal basis with others”². The Declaration on the Rights of Disabled Persons described the term

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disabled person as any person unable to ensure by himself or herself, wholly or partly, the necessities of a normal individual and/or social life, as a result of deficiency, either congenital or not, in his or her physical or mental capabilities³. The World Health Organization (WHO) defines disabilities as an umbrella term, covering impairments, activity limitations, and participation restrictions. Disability is a complex phenomenon and there are historical, social, legal, and philosophical influences on its interpretation. Better aids and services are the only way to overcome disability⁴.

At present time the largest minority in the world consists of disabled persons which are more than 650 million individual i.e. 10 percent of the world's total population suffer from some type of disability⁵. India has more than 50 million individuals who are suffering from the problem of disability in one way or another. Although the Indian Constitution ensures the protection of the full range of civil, political, economic, cultural and social rights of the persons with disabilities, the mechanism to implement these rights in the real life of the disabled person is still lacking till now.

These individuals with disability face discrimination, violation of their basic human rights and are unwelcome by the general society. At present time the issues relating to disabled people is no longer a need for welfare measures but now it had grown into fundamental human right issue, a demand for full participation, equal opportunity and protection of rights from all perspectives have been taking place. Though there are some laws and regulations are made by the Indian government for the disabled people progress, their fundamental human rights are still violated on the regular basis without any redressal of them. The statistics data on their situation in India shows that there need more reforms and policy changes for them. Situations of person with disability often have been kept till rehabilitation and social services. A need exist for more comprehensive legislation to ensure the rights of disabled persons in all aspects – Political, Civil, Cultural, and economic rights- on an equal basis with persons without disabilities. Appropriate measures are required to address the existing discrimination and to promote thereby opportunities for persons with disabilities in social life and development.⁶

Disability Laws in India

Constitutional provisions for disabled person

The Indian constitution guarantees the right to equality to all the citizens of the nation including disabled persons. The preamble of

the Constitution of India seeks to secure to its entire Citizens; including the disabled, a right of justice-social economic and political; liberty of thoughts, expression, belief, faith and worship; equality of status and opportunity; and to promote among them all. And fraternity, Assuring the dignity of the individual and unity and integrity of the nation”⁷. In the same way all the right and privileges which are provided in the fundamental rights to the citizens, are also given to all the persons with the disabilities. Though there is no specific mention of these people in the preamble or in the fundamental rights.

The framers of the constitution were very well aware of the problems faced by the disabled person so in order to ensure the protection of their rights and their development, they formulate some constitution provision for the physically and mentally disabled person. Such as Article 15(1) also applies on the disabled persons and the concerned state is prohibited to discriminate against a citizen on grounds only of religion, race, sex, caste or place of birth or any of them”⁸. In the same way Article 15(2) declared that no citizen including the disabled persons “shall be subjected to any disability, liability, restriction or condition with regards to- (a) access to shops, public restaurants, hotels and places of public entertainment; or (b) the use of wells, tanks, bathing Ghats, roads and places public resort maintained wholly or partly out of state funds or dedicated to the use of the general public”⁹. In article 15(3) also it is stated that nothing shall prevent the state from making any special provision for Women and children”¹⁰ includes disabled persons in its category. Article 15(4) which provided benefit of special provision for the advancement of backward classes is also applicable to disabled persons with any social and educationally backward classes or the Scheduled Castes and Tribes.

Similarly, under article 16(4) it empower the State to make Special provision for the Reservation of appointments of Posts in favour of any backward classes”¹¹ of citizens included of disable persons. In the case *Dr. Jagdish Saran & Ors. v. Union of India*¹², the Supreme Court clarified it that apart from Article 15(3) and (4) equality is not degraded or neglected where special provisions are geared to the larger goal of the disabled getting over their disablement consistently with the general good and individual merit¹³. This is why the fourth clause which was added for the protection of right of backwards classes of citizen includes disabled persons in its ambit.

In the similar way under article 16(1) there shall be equality of opportunity for all citizens in matters relating to the employment or appointment to any post under the State” including the disabled persons.¹⁴ In a landmark judgement of *Indra Sawhney v. Union of India*¹⁵ the supreme court of India examined that the legality of reservation in favor of the disabled who are not clearly covered under Article 16 of the Constitution. The Court also pointed out that the mere formal declaration of the right would not make unequal’s equal. It also enables all to compete with each other on an equal plain. It is also necessary to take positive measures to equip the disadvantaged and the handicapped to bring them to the level of the advantaged. Similarly, article 14 and Article 16(1) no doubt would by themselves permit such positive measures in favour of the disadvantaged to make real the equality guaranteed by them¹⁶. It would be considered as an offence which would be punishable under the law provided in Article 17.

Article 21 and 23 which provides the right to life and personal liberty, protection against the “trafficking of human being and being forced to be a beggar or to do other forms forced labour and is guaranteed to every person including the disabled persons.¹⁷ Article 24 of Indian constitution also applicable and provide protection to the disabled person. Accordingly article 24 of the constitution prohibits employment of children below age of 14 years to work in any factory or mine or to be engaged in any other hazardous employment.¹⁸ Even in the government project or a private contractor working as a government agent or on government project cannot employ the children for doing the hard labour. Article 25 ensures that every citizen which includes the disabled person has the freedom to pursue the religion of his or her choice. Every disabled person has the freedom of conscience to practice and propagate his religion subject to proper order, morality and health.¹⁹ No disabled person can be forced to pay any kind of taxes for the promotion and maintenance of any particular religion or religious group of his choice. Every disabled person has the right to pursue the language, script or culture which he has or to which he belongs or of his choice. Every disabled person has right to move the Supreme Court of India to enforce his fundamental rights and the rights to move the Supreme Court is itself guaranteed by Article 32²⁰. Under no circumstance a disabled person who is owning and managing the property can be deprived of his or her property except by authority of law as the right to property is a legal right not the fundamental right. Any kind of unlawful and

unauthorised deprivation from the property can be challenged by suit in a court of law. Every disabled person in a same way as non-disabled person after completing the age of 18 years gets the right to get his or name include in the general electoral roll and cast the vote in the elections.

Every disabled person has the right to education in a same manner as the other people. Article 29(2) of the Constitution provides that no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on the ground of religion, race, caste or language²¹. Article 45 directs the state to make measures to provide free and compulsory education for all children until the age of 14 years including the disabled person. No child can be denied admission into any education institute maintained by the State or receiving aid out of State funds on the ground of religion, race, caste or language²². Although the fundamental rights do not specifically mentions the disabled person in its provision but it refer to the socially, economically and educationally backward class of people which includes the category of the disabled persons.

The fundamental rights focus on providing the right to their people. It is the directive principles which are more useful for the welfare of the disabled person as it concerns with the State and society. They put pressure on the state to form the mechanism in order to ensure the welfare and rehabilitation of the disabled persons. They are the guidelines which needs to be followed by the government in order to deliver justice and prevent the discrimination to be faced by the weaker section of the society. Some of the provisions of the directive principles are given here: like article 37 of the constitution provides that these principles will be the fundamental for the governance of the country and it shall be the duty of the state to formulate law to apply these principle in the country. The Article 38 (1) states that state shall strive the welfare of the people by securing and protecting as effectively as it may a social order in which justice, Social, economic and Political, shall inform all the institutions of the national life,²³ article 38(2) the state shall, in particular, strive to minimize the inequalities in income, and Endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations.²⁴

The most important principle that is article 39 clauses (b) (c) and (e) are also applicable to disabled persons. However, clauses (b) deal that the ownership and control of the material resources of the community are so distributed as best to sub serve the common good²⁵, (c) that the operation the economic system does not result in the concentration of wealth, and means of production to the common detriment²⁶ and (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength²⁷. Article 41 provides that the State shall, within the limits of its economic capacity and development, make effective provisions for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want²⁸.

Article 47 puts an obligation on the government as a “primary duty of the state to raise the level of nutrition and standard of living of its people and make improvement in public health, basically it talks about the prohibition of the consumption of intoxicating drinks and drugs which results into injury to individual health. Entry 9 of the 2nd list of 7th schedule the Indian constitution on one hand specifically relates to providing relief to the disabled persons and the unemployment. On the other hand it the state and central government responsibility to fulfil the obligation given in constitutional mandates.

Legal provisions for legally disabled person in other Indian laws

1. Marriage laws : The Indian Parliament has made many laws relating to marriage for various communities in the country and all these laws are equally applies on the legally disabled persons in India. Under the various acts , if either of the party of marriage is an idiot or lunatic which him or her unable to give the valid free consent or he or she is physically unfit for procreation of children, they will be considered unfit for marriage and such marriage will be void in nature. The Indian marriage laws gives certain rights and duties to the parties in marriage which are equally applicable on disabled and non-disabled persons. The marriage in India are governed by the various act such as the Hindu Marriage Act 1955, the Christian Marriage Act 1872, the Parsi Marriage and Divorce Act 1935, the Special Marriage Act 1954 and the Foreign Marriage Act 1959. The Child Marriage Restraint Act 1929 are also applies to the disabled person. This Act was amended by the parliament in 1978 to prevent the solemnization of child marriages in India.

2. Property laws : In India the legally disabled person has the same rights to hold the property in a same way as non-disabled person. Like Hindu succession Act 1956, provided that no Hindu disabled person who is having physical disability would be barred from inheriting ancestral property of the Hindu family. The Indian Succession Act 1925 is applicable on the case of intestate and testamentary succession. It says that under no circumstances the disabled person will be barred from inheriting an ancestral property. Even the Muslim, Christian and Parsis follows the same concept. The disabled person has the right to dispose off his property through the method of will in which he declares that he understand the consequences of disposing the property by a will at the time of writing the will.

3. Taxation laws : The Indian Taxation Law proved many beneficial provision for the disabled person in it. Like under section 80DD²⁹, it provide for the deduction in respect of the expenditure incurred by an individual or Hindu Undivided Family resident in India on the medical treatment (including nursing), training and rehabilitation etc. of handicapped dependents. For officiating the increased cost of such maintenance, the limit of the deduction has been raised from ` 75,000 to 1, 25,000. In case the tax benefits get only Individual Suffering from disability³⁰ as well as any dependent family member of the individual is suffering from a disability³¹. In the same way a new section 80V³² was inducted in the act in order to ensure that the parent in whose hands income of a permanently disabled minor has been clubbed under Section 64, is allowed to claim a deduction up to 20,000 in terms of Section 80 V. It also says that for an additional rebate from the net tax payable by a resident individual who has attained the age of 65 years which was specified under Section 88B of income tax. An amendment has been made to increase the rebate from 10% to 20% in the cases where the gross total income does not exceed ` 75,000 (as against a limit of ` 50,000 specified earlier).

4. Other legislative Enactment : Other than above mentions laws Indian Parliament has passed various laws to protect the rights and interests of the Disabled person in order to fulfill the Constitutional Provisions pertaining them. These include: Indian Lunacy Act, 1912, Mental health act 1987, Rehabilitation council of India act1992 4. The Persons with disability act 1995, National Trust act 1999.

Approach of Indian Judiciary : The Judiciary of India puts significant importance in protecting and developing the rights of the disabled persons. In the various cases the High Courts and the

Supreme Court had define the disability laws in such a ways so that there motives and objectives are majorly fulfilled. The extraordinary powers which are given to the Supreme Court and High Court under Article 32, 142 and 226 of the Indian Constitution has made it ensured that the rights of the citizens, and more specifically, that of the disabled citizens, are not trampled upon.³³

In an important case of *D.N. Chanchala v. State of Mysore*³⁴, the Supreme Court advocated in the favour of disabled person in which it said that the right based approach to disability promotes the equitable principle of preferential treatment under Art 15 (4) to persons with disabilities to bring them to the mainstream of the society by giving them equal opportunity in the field of education.

In the case of *Chandan Kumar Banik v. State of West Bengal*³⁵ the Supreme Court gave the order which saved the mentally ill inmates of a hospital in Hooghly District who were been chained by the hospital administration in order to control their violent behaviour. In another case of *Sheela Bharse v. Union of India*³⁶, the Supreme Court held that mentally challenged non-criminal person cannot be kept in the jail along with the convicts as it goes against the constitution of India. In a similar way in many more cases the Judiciary of India has shown its concern and played a vital role to protect and promoting the basic human rights of the disabled persons in India.

Conclusion : It is very important in present time to formulate a clear and comprehensive procedural mechanism for the protection ,development and advancement of rights of disabled persons. As it is already mentioned that the issues related to the rights of the disabled person related with many social, economic and political conditions like chronic poverty, gender inequality, mal-administration and political victimization. These issues should be removed in order to make the 'disability right' a reality. There is a need for an active involvement of disabled people in the process of planning and policy making process which are related with their lives and enforcement of their rights. In addition to protect and given access to human rights, they must be provided with the environment in the society to ensure that they feel safe, secure and convenient in which they can enjoy their right respectfully. The society has to change its attitude, thinking and mindset as a whole. It should contribute in implementing all the laws and policies for upliftment of their lives and status and to make them participate in the mainstream of the society.

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Implementation of Basel II Norms: Issues and Challenges

*Dr. Vikash**

Full scale implementation of Basel II will surely go a long way in overhauling banking industry in any country. But full scale, implementation of Basel II is not going to be easy for Indian Banks. The technology infrastructure in terms of computerisation is still in a nascent stage in many of the Indian Banks computerisation of all branches particularly, rural and semi-urban branches will be a difficult task. Data management will be another tough job. Owing to late start in computerisation most Indian banks lack robust data-capture, cleansing and management practices.

Introduction: The for international settlements was for a long time grappling with the issue of how much capital a bank should have in order to ensure its continued stability having regard to the environment in which it operates and on the basis of assessment of risks involved. The significant and far reaching initiative of the Basel Committee on Bankng Supervision [BOBS] was laying down the minimum capital standards in 1988 known as Basel-I The BIS (Bank for International Settlements) arrived at the minimum capital requirement at eight per cent of risk weighted assets. The major objective of Basel I was was strengthening the international banking system by promoting convergence of national capital standards in order to iron out competitive inequalities among banks across countries. The Basel I recommendations on minimum capital requirement were accepted by most countries for adoption by banks in their respective countries. India too adopted Basel-I for implementation.

The Basel I accord being quite simple adopted a straight "one size fits all" approach which does not distinguish between differisng risk profiles and risk management standards across banks. Basel I norms were mainly meant for ensuring adequacy of capital as a definite proportion of risk weighted assets. These norms however do not take into account risk in respect of individual assets. They consider and take into account risks in totality alone. Also Basel I gave no weight-age to availability of security for a credit facility

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which has been given due weight-age in Basel II. Also Basel I prescription of keeping same risk capital regardless of maturity profile of loans has been corrected by Basel II making a distinction between short term and long term loans. The Basel committee came out with modified approach. The final version of the Accord titled "International Convergence Of Capital Measurement And Capital Standards: A Revised Framework" was released by BIS in June 2004. This is popularly known as New Basel Accord or simply Basel II.

Objectives : Basel II seeks to rectify most of the defects of Basel I Accord. The objectives of Basel II are the following:

- (i) to promote adequate capitalisation of banks
- (ii) to ensure better risk management and
- (iii) to strengthen the stability of banking system

Pillars of the Basel II: Basel II rests on three mutually reinforcing pillars. The first pillar is concerned with closer alignment of bank capital with range of perceived risks. Basel I categorised risks in respect of credit in broad terms without taking into account individual credit worthiness or lack of it. In other words it does not consider risks involved in individual assets. Under Basel II the above defect is sought to be rectified by stipulating higher capital for higher risks and vice versa. This pillar of the Approach seeks to bring about alignment of capital requirement to each bank's actual risk of economic loss. It takes into account all types of risks including market risk operational risk and credit risk. It prescribes minimum capital requirement having due regard to risk profile of each bank.

Pillar II of the new capital framework recognises the necessity of undertaking effective supervisory review of bank's internal assessment of their overall risks. This is to ensure that bank managements exercise sound judgement and set aside adequate capital for these risks. Using this Pillar Bank Supervisors namely RBI may evaluate the activities and risk profiles of individual banks in order to determine whether the banks have provided sufficient capital in terms of Pillar I and spell-out ways to set right discrepancies if any.

Pillar III is meant for imposing market discipline among banks to ensure prudent management. This is sought to be done by enhancing the degree of transparency and public disclosures in bank's public reporting. Banks may follow the standardised approach where under they can make use of external credit ratings to assess and evaluate risks. More sophisticated banks can make use of internal rating based approaches. This may however be subject to strict

supervision by Regulatory authorities. Apart from credit risk and market risk covered by Basel I, Basel II also provides for operational risks such as losses caused by failure in systems, lapses on the part of staff and also losses arising out of external events such as natural disasters.

The RBI had earlier announced that banks should come out with a framework for migrating their standards of supervision accountability and best practice guidelines in line with the provisions of Basel II Accord. Moreover, the framework adopted by banks must be adaptable to changes in business size, market dynamics and introduction of new products in future. Basel II provides menu of options to measure the risk in respect of all the three types of risks as indicated below:

- a) Credit risk: - External rating based
 - Standardised approach
 - Internal rating based
 - Foundation IRB and advanced IRB
- b) Market risk - Standardised approach
 - Maturity based and duration based
 - Internal model based approach
- c) Operational risk - Basic indicator approach
 - Standardised approach
 - Advanced measurement approach

Basel II norms are very complex and extensive and presuppose a compact techno savvy environment and sound MIS.

The RBI had indicated that it would closely monitor the progress to be made by banks and banks will be allowed to migrate to IRB approach only after they develop required skills internally. The Basel II norms set out the details for adopting more risk sensitive minimum capital requirements for banks. The new framework reinforces these risk sensitive requirements by laying down principles for banks to assess the adequacy of their capital and for supervisors to review such assessments to ensure that banks have adequate capital to support their risks. It also seeks to strengthen market discipline by enhancing transparency in banks' financial reporting. In overall terms we can broadly classify the essentials of Accord of Basel II as follows:

1. Capital Adequacy: Basel II intends to replace the existing approach by a system that would use external credit assessments for determining risk weights. It is intended that such an approach will also apply either directly or indirectly and in varying degrees to the

risk weighting of exposure of banks to corporates and securities firms. The result will be reduced risk weights for high quality corporate credits and introduction of risk weight of 150 per cent for low quality exposures. RBI has maintained higher base level of 9 per cent as against global capital adequacy level of 8 per cent.

2. Risk Based Supervision: This ensures that a bank's capital position is consistent with overall risk profile and strategy thus encouraging early supervisory intervention. The new framework lays accent on bank managements developing internal assessment processes and setting targets for capital that are commensurate with bank's particular risk profile and control environment. This internal assessment then would be subjected to supervisory review and intervention by RBI from time to time.

3. Market Disclosures: The strategy of market disclosure will encourage high disclosure standards and enhance the role of market participants in encouraging banks to hold and maintain adequate capital. Banks having high capital adequacy ratios can project better public image and attract larger volumes of business.

Issues Concerns & Challenges : As per RBI guidelines, Indian banks having foreign branches and foreign banks operating in India had to adopt Basel II norms by 31st March, 2008. Excepting LABs and RRBs all other commercial banks have to adopt Basel II norms by 31st March, 2009.

Banks can plan their growth only based on the plan for enhancement of capital consequent on the migration to Basel II norms. In the present stock market scenario, it is extremely difficult for banks to mobilise additional capital from the market through IPOs and follow on issues. Government cannot go on providing additional capital to public sector banks to meet the additional capital requirement from time to time. In the case of private sector banks also, it may not be possible for the promoters to bring extra capital as and when required. Therefore, mobilisation of additional capital for sustaining growth and expansion will be a perennial concern for banks.

Guidelines issued on Supervisory Review Process under Basel II direct banks to make provision for risks relating to credit, concentration, liquidity settlement risk, reputation, strategy and under estimation of credit risk that were not indicated under Basel I. Banks may assess these risks differently based on their understanding and assessment and in this process, they may even commit mistakes.

Therefore, the possibilities of shortfall in provisions may not be ruled out.

If rating agencies commit mistakes in this manner in rating credit portfolios of banks by assigning ratings indiscriminately Indian banks may land themselves in trouble later on. This is a matter of concern and banks must exercise caution in this matter. Also there must be stricter rules and guidelines governing surveillance exercises and the assignment of rating by rating agencies. There must be an authority to supervise the work and activities of rating agencies and such authority must be empowered to take strict action against erring rating agencies.

Also, at times rating cannot be a reliable basis as rating agencies want to make money by attracting more and more rating work. They can be lavish and generous in giving rating in order to expand client base and to amass substantial rating fees. The possibilities of foul play in rating or rating black mail through unsolicited rating etc cannot be ruled out. Moreover, rating exercises in India are restricted to issues and they do not cover issuers. It is not possible to get ratings of issuers and motivating the rating agencies to rate issuers will be a difficult task.

Another concern is anomaly in risk weight. In the case of unrated sovereigns risk weight prescribed is 100 per cent. But, in the case of entities with lowest rating risk weight is 150 per cent. Hence, entities which have fear that they will get poorest rating will avoid rating to take advantage of lesser risk weight of 100 per cent. Thus, there is an inbuilt incentive for various entities to remain unrated.

Basel II provides for alternative approaches for calculation of capital requirement for different types of risks. Bigger banks can develop internal ratings based (IRB) approaches and smaller banks cannot do so. This will bring about domination of the IRB approach among big banks and smaller banks may lag behind in this regard.

Banks which adopt IRB approach will be more sensitive than those adopting standardised approach as a small change in the degree of risk weight gets translated into considerable impact on additional capital requirement for IRB banks. As a matter of strategy, Banks with IRB approach may avoid extension of high risk loans. Banks with standardised approach on the other hand will be less risk sensitive and they may therefore take more such exposures. It is possible that banks with standardised approach may sanction loan proposals earlier rejected by IRB banks. As a result in aggregate terms there is a risk of all banks together maintaining lesser capital

than what is required. This will make the banking system vulnerable. This is a concern which has to be addressed by the RBI.

Pillar II of the Basel II framework requires lot of disclosures by way of market discipline. No doubt, such disclosures may be of use and relevance to regulators and rating agencies. But, the customers and general public may not be able to understand appreciate and interpret the details correctly. Unnecessary disclosure may bring about a situation of information or data over load and this may even affect public image of the bank concerned. This issue must be examined by the regulators.

As a result of application of more and more risk sensitive methods thereby ensuring high quality of credit, capital charge for credit exposure may decline. But, this may be counter-balanced by extra capital charge for operational risks. With the result, there will be no saving in capital at all. Banks may have to devise effective ways of managing operational risks as well.

The process of saving capital by focussed lending to those entities with highest credit ratings may lead to acute competition in lending to blue-chip companies and corporates with high credit ratings. These entities will bargain top much for lowest sub-PLR rates of interest on the loans and as a result there will be further pressure on the thinning margins. This will affect profitability of banks which extend large amounts of loans to such entities.

It will be a challenging job for banks to put in place advanced risk management systems. This will entail huge implementation cost. Smaller banks cannot afford to spend heavily by way of implementation costs. How small banks are going to face this challenge remains to be seen. Another challenge will be storage of requisite data and development of historical data base. This may take lot of time and involve additional expenditure for banks.

On account of implementation of Basel II, there will be need for additional capital of about Rs.12,000 Crores for meeting the capital charge in respect of operational risks. Also, another Rs.20,000 Crores may be required in the next 5 years by way of additional capital. Mobilisation of capital of such magnitude will be a formidable challenge for banks in the present capital market scenario. Banks cannot think of accessing capital through public issues or follow on issues for a couple of years. Ploughing back of profits and creation of extra reserves also may not be possible as it will be difficult to resist the demand of shareholders for dividend at reasonable rate. Therefore, banks will have to encounter the

formidable challenge of mobilising required capital in the years ahead.

Basel II will act as a spur for profitable lending of good quality. As a result lending to weaker sections and loaning to priority sectors may not get required attention at the hands of banks. Also, lending to SMEs tiny sectors rural and cottage industries etc may not get required attention. Financial inclusion efforts may take a back seat. These are matters of concern and RBI may have to devise ways of addressing these concerns.

Implementation of Basel II will require huge investment, financial outlay human skill set and knowledge management. All banks are not equally capable to make such huge investment and arrange for required human skill set and knowledge management. Smaller banks may require lot of guidance and support from RBI in this regard.

Advantages : The advantages that may accrue to India on account of implementation of Basel II will be in the form of both banking opportunities and non-banking opportunities.

Banking Opportunities : India is presently one of the fastest growing economies in the world. A sound vibrant efficient and evolved banking system will act as a spur to the growth efforts of the economy. Indian banking system is no doubt stronger than its counterparts in Asia in terms of performance indices financial strength resilience and range of products. When compared to many peer group countries still some better and improved risk practices are required to be adopted by Indian banks.

Many of the Indian banks have low levels of competence in credit to market and operational risk measurement and management system. They are yet develop expertise in the use of modern risk methodologies and tools when compared to their western counterparts. Second stage economic reforms, higher market dynamics and increased globalisation demand robust risk management system in Indian banks. Failures of banks like global Trust Bank and United Western Bank have shown that the existing level of risk based supervision and market disclosures are not adequate in Indian banking system. Basel II will give a new framework for improvement in these areas.

Banks which are Basel II compliant can project a better image and amass more business from the market. The public can choose banks on the basis of market disclosures for keeping their deposits and for their credit requirements. Banks will also have

incentive to select assets of better quality. As a result, there will be accent on toning up of credit appraisal and professionalism in credit decisions. There will be shift of emphasis from adequacy of capital to capital efficiency. There will be lot of emphasis on saving capital and economising capital by restricting lending to blue chip companies and entities having highest credit rating.

Credit port-folios of banks may attain better quality in the days ahead. Basel II compliant banking system will further enhance the image of India in the world and India's country rating will go up. This will facilitate larger capital inflows into the country. With improved image Indian banks will be able to raise resources at competitive and cheaper rates in other countries as well. With higher net worthiness and improved capital efficiency Indian banks can aggressively pursue the task of financial inclusion and try to exploit the financial intermediation opportunities available at the bottom of the pyramid with greater measure of success. Risk based capital maintenance by banks will enhance financial stability. This will also promote risk based pricing which will ultimately contribute to enhancement of shareholder value.

Non-Banking Opportunities: The major advantage of Basel II to India is going to be in the area of services in general and IT and manpower in particular. Banks all over the world will have to make huge investments in order to be Basel II compliant. These investments will be mainly in the areas of information technology systems; training, etc. These will cover software tools database management business intelligence hardware etc. These are necessary to create risk infrastructure to address the three compliance pillars of Basel II. Here is the opportunity for consultancy for IT companies in India and abroad. Employment opportunities in IT companies will increase and grow. Need for experts in the field of risk management credit management planning and strategic planning, management of MIS etc will increase.

Conclusion : Basel-II norms afford an opportunity for banks to put their houses in order and adopt top class risk management practices. Banks that adopt and migrate to the advanced approaches spelt out in Basel II will immensely benefit their share holders in the long run by creating long term sustainable share holder value. Banks are highly leveraged public institutions in as much as they are in control of enormous amounts of public money. Having regard to their high leverage and guided by their role in the nation's economy and requirement of financial stability the governments and regulators

world over are concerned about adequacy of capital of banks as a cushion against unexpected losses. Minimum regulatory capital requirements are part and parcel of the mechanism for ensuring that banks have adequate cushion. From this perspective it is extremely important for all banks to ensure full scale implementation of Basel II norms.

Full scale implementation of Basel II will surely go a long way in overhauling banking industry in any country. But full scale, implementation of Basel II is not going to be easy for Indian Banks. The technology infrastructure in terms of computerisation is still in a nascent stage in many of the Indian Banks computerisation of all branches particularly, rural and semi-urban branches will be a difficult task. Data management will be another tough job. Owing to late start in computerisation most Indian banks lack robust data-capture, cleansing and management practices.

However, it is necessary to address the concerns and face the challenges that are likely to crop up in the process of implementation. The challenges that are to be encountered include low level of rating penetration, existence of different kinds of banks with different sizes and financial strength with varying complexities cross border issues in respect of banks operating in countries other than host countries, inadequate computerisation in rural and semi-urban branches lack of robust data capture cleansing and management practices huge implementation cost and requirement of huge financial outlay human skill set and knowledge management.

All the staff of banks must be made to understand that risk management cannot be handled by the Risk Management Department at the corporate office single handed. All branches and all staff should join hands in this complex task. Each bank and each branch of a bank should view Basel II principles from the angle of fine tuning and improving its risk management capabilities by means of constant efforts and mind-searching rather than as a regulatory requirement to be complied with.

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Sexual Harassment at Work Place among Women: A Case Study of Private and Public Sector in Patna

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The structured inequality of the sexes, which refers to non-biological differences of gender is the notion of masculinity and femininity so long taken for granted, is now being vigorously challenged. Women related crimes now-a-days are steadily increasing. Working women has to put up an incessant fight to assert and defend themselves at workplace. Discrimination against women in any society refers to their lower as well as under privileged position vis-à-vis men. Among the different kinds of atrocities that women have to face, sexual harassment is a prominent one. The problem of sexual harassment among women refers to male mindset that women are basically object of sexual pleasure. Though in most modern societies there are rules and regulations that are meant to protect women, but in most societies women have become victims of sexual harassment and other related issues. It is identified as a behaviour of sexual nature and often happens more with women at their working place.

KEY WORDS : Sexual Harassment, Workplace, Sexual Pleasure

Introduction : In context of Indian society, the social discrimination between male and female is deeply rooted in its culture. Due to the existence of patriarchal society, various social power and privileges lies around the male members of the society and there by female occupy the second position in the society. This evaluates women as sub-ordinate to men. Thus in Indian society the incidents of women related crime or harassment is the out-come or product of patriarchy.

FIGES(1970) "Patriarchal Attitude"-draw attention not to the more families, legal and social disadvantages suffered by women but to the fact that Patriarchal values and belief pervade the culture, philosophy, morality and religion of society.

GREER suggested that women are conditioned to a passive sexual role, which repressed their true sexuality. HERBERT MARCUSE-had proclaimed the need for sexual liberation and

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criticized the repressive nature of conventional society. Sexual harassment constitutes a significant barrier to work place communication, productivity, job satisfaction, organizational commitment, career, success and psychological well-being for women (Fitzgerald, Swan and Magley, 1997; Merit Systems protection board 1995; O'leary Kelly, Bowes-Sperry, Bates & Lean 2009; Willness, Steel & Lee, 2007).

In Indian jurisprudence recognizes sexual harassment as unwelcome attention and behavior towards a person because of the person's sex alone. Sexual harassment includes acts or behaviour direct or by implication such as physical contact and advances, demand or request for sexual favours, sexual coloured remarks, showing pornography or any other unwelcome physical verbal or non-verbal conduct of sexual nature.

The present article, thus concentrates on finding the actual level of harassment that women have to face in day to day life as employees at various working place. The paper attempts to bring fresh perception filled with equality and dignity.

The article discusses the perception of working women in private and public sectors through semi-structured interview and case method. The women of Patna as universe. The size of sample is around 50 respondents. Sample unit is female working employee.

Objectives

- To evaluate the incidences of sexual harassment in public and private sectors and its occurrence.
- To examine the type of sexual harassment among female employees.
- To make them aware regarding sexual harassment in the light of constitutional laws.

Hypotheses

- Sexual harassment is experienced more among young age female employee in comparison to older one.
- Females working as sub-ordinates become more victims of harassment due to fear of getting fired from the jobs especially in private sectors.
- Unawareness and ignorance leads to sexual harassment among female employees at their work places.

Factors responsible for sexual harassment

Individual factor-It constitute one's gender in general female experience a greater frequency and risk of sexual harassment than that of males (Magley, Waldo, Drasgon & Fitzgerald 1999).

Age factor- Lafontaine and Tredeau (1986) had noted that the older worker (employee) report fewer incidents of harassment than their younger colleagues. Lee, Gibson and Near(2004)remarked that younger women are more vulnerable and likely to face sexual harassment than older one. The fact that came out in course of studies that women younger than 35 years have more chances to face sexual harassment (Merit system protection board 1981,1995).

Job Position-It is one of the foremost factors of sexual harassment, evidences shows that an individual's job-position and its associated power gives rise to incidences of sexual harassment at work places. (Bardahl, 2007; Paludi & Bricknum 1991)

Sexual permissive attitude-This attitude reflects an individual belief regarding open, free and un restricted expressions of sexuality ie-on one's comfort with casual sex(Feldman & Cauffman,1999;Hendrick & Hendrick 1986). DuBois, Faley& Knapp (2008) explain that males hold sexual permissive attitude which are more permissive than those of females.

Indian jurisprudence recognizes sexual harassment as "unwelcome attention and behaviour towards a person because of the person's sex alone". The Govt. of India enacted "the sexual harassment of women at work place (prevention, prohibition and redressal act 2013 to provide protection against sexual harassment of women at their work place. This Act mandates all work places having more than 10 workers to constitute internal committees for receiving complaints of sexual harassment of women.

The incidents of sexual harassment violate the fundamental rights of women's equality under Article 14 & 15 of constitution and this because fundamental rights of women under Act.21.

Work participation of women in India

2011-12	33.1%
2017-18	25.3%
2019	20.5%

The maximum number of cases pertaining to sexual harassment of women at work places across the country had been reported in Bihar2014-16, All 73 cases were recorded in the year 2016(Outlook,18th july-2019).

Sexual harassment includes acts or behaviour (direct or by implication) such as physical contact and advances, demand or request for sexual favour, sexually coloured remarks, showing pornography or any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

The legal view point clarifies the employee role as not only preventive but also proactive. The prevalence of sexual harassment is lot more than what it actually appears in Indian society (Bhattacharyaa et al, 2013).

The guide lines contained in the “vishakha judgement” under line this, approach by granting remedial power to the employee. Vishakha guide lines stipulates that the complaint committee must be headed by women and must have half of its representative drawn from NGOs and this half is constitute of women.

- In the case of Apparel export promotion council v/s Chopra (1999), the supreme court clarified that sexual harassment can take place priven without physical contact.
- Recently in 2013 the incident commonly known as Nirbhaya Act. Indian govt. amended the Indian panel code and passed the criminal law.
- Section 354-A of Criminal Amendment Act,2013 sexual harassment has been defined which may lead punishment for up-to three years in imprisonment or fine both.Both SHW Act and criminal Act,2013 are gender specific in nature were only men could be blamed for sexual harassment of women.

New Delhi: 526 cases of sexual harassment of women at work place reported during 2014,the govt. said today. In a written reply in Loksabha, women and child development minister Menaka Gandhi said that 57 cases were reported at office premises and 469 cases were registered at other places related to work during 2014.She said that the sexual harassment of women at work place (prevention, prohibition and redressal) Act 2015.Castes the responsibility on the appropriate govt. to monitor its implementation and maintain a data on the number of cases filed and disposed of and there is no centralized mechanism to collect such data.

However the National Crime Record Bureau (NCRB) has started collecting data under insult to the modesty of women(sec-509 of IPC) at office premises and other place related to work since 2014.

Surakshit Nari, Sashakt Nari-Panic Button and Global Positioning system in mobile phone phone handset rules 2016 notified(Yojna-september-2016).

In the year 2018 aftermath of the #Me Too movement the govt. constituted a group of minister headed by Mr. Amit Shah along with his ministers Nirmala Sitharaman, Ramesh Pokhriyal and Smriti Irani constituted to strengthen the legal framework to prevent sexual harassment at work place which was applicable to govt. offices,

private sector, NGOs and the unorganized sector (The hindu-20th January 2020 08:17 IST).

According to NCRB (National Crime Records Bureau) the number of incidents of sexual harassment at work or office premises will be registered under section 509 IPC the number of cases were 479 and 401 in the year 2017 & 2018 respectively. The total number of incidents in the year 2018 was 20,962 which include public sector, shelter-homes and others.

The Study and Major Findings : The study aims to understand the prevalence of sexual harassment in the universe selected as Patna where data is collected from 25 public sector working women and 25 private sector working women through purposive sampling method. The purpose of this Article is how sexual harassment affects women's life and work. The analysis highlights and explains the views of respondents regarding their troubles and situations experienced by female at their work place.

Awareness regarding sexual harassment			
Working Place	Yes	No	Can't Say
Public Sector	55 %	38 %	7 %
Private Sector	51 %	49 %	---

It is found that majority of respondents were aware of sexual harassment and its forms but women who work at public sector are more aware than unorganized private sector. One of the major reason behind this they were engaged in minimal jobs and lack in education. However, women who are engaged in high official jobs in private sector are more aware.

Facing Sexual Harassment At Work Place			
Working Place	Yes	No	Can't Say
Public Sector	45 %	42 %	13 %
Private Sector	42 %	40 %	18 %

Regarding experiences of sexual harassment, most of the respondents were reluctant to respond however in public sector women face more harassment in their day to day life.

Steps Taken Against The Harasser				
Working Place	Warned	Dismissed	Police Complaint	No Action Taken
Public Sector	75 %	--	2 %	23 %
Private Sector	55 %	--	3 %	42 %

The data clearly shows that the respondent don't take any legal action against the harasser due to damage of their reputation and fear of getting sacked from the job. It is also observed that the cases of harassment were mostly experience by those women who works as subordinates. There is also less trust in the police and judicial system for its long and lengthy process.

Awareness Regarding Judgment About Vishakha Case			
Working Place	Yes	No	Can't Say
Public Sector	45 %	42 %	13 %
Private Sector	38 %	51 %	11 %

It was found that majority of respondents were not aware of Supreme Court's judgment on Vishakha Case. Majority of Private sector employees were ignorant about this issue. It was also found that mediums of communication specially electronic media plays a vital role in gaining information regarding this issue. It is nearly two decades since the Supreme Court gave its judgment in Vishakha Case but still common masses are unaware of it.

Conclusion : In the present study it may be concluded that incidents of sexual harassment cases still exist in hidden and open manner in both the sectors of workplaces. Patriarchy in context of ideology and behaviour simply controls and dominates over the freedom and rights of women, which starts since childhood, puberty and continues till her old age. It was also found that the majority of respondents have experienced harassment but unwilling to inform the higher officials in this regard and hardly register any complaint. It would be difficult to prevent sexual harassment because many of them were ignorant about the women rights and legal provisions. Gender difference, gender inequality and gender oppression is very much responsible for sexual harassment at work places. The culture of patriarchy is very much linked to overt physical cruelty which leads to sexual abuse with women.

Suggestion : The process of globalization and modernization has increased the number of women workforce in organized and unorganized sector. In course of these changes gender relation needs to be complemented well with progressive mentality of the society in order to attain gender justice. The informal institutions i-e family, peer group, religious institution of the society need to propagate the idea of gender equality. So far, the SHW Act.2013 is not able to insure safety of women at work place in Patna because the ideology of women safety is still not absorbed well in the work place environment equally at all levels. There is a need of sensitization

should be done in both public and private sectors. A lot of socio-cultural ground work for women equality needs to be done properly. Due to various social culture economic factors the man and women relationship is made into a power dynamics of superior-inferior type. A model may be created where the sensitized segment of workforce should organize awareness camps and public meetings should be hold by the Govt. and non Govt. organization for sensitization regarding sexual harassment at workplace and its preventive measures.

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Role of the Supreme Court in Enforcing the Human Rights in India

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For any social entity, rights are an essential requirement for his life. In its absence, all-round development of a person's personality cannot be expected and imagined. This is not only necessary at the individual level, but without it a society cannot achieve the possible height. Therefore, it becomes very important to have rights for the development of both society and individuals. But the structure and organization of every society is the same - it is not necessary. In such a situation, such an institution is made in every society which can handle the issues related to rights in a good way. It is called the judiciary. In this sequence, when rights become universal in nature, they are called human rights. No person in the world can be deprived of these rights. Such was the Universal Declaration of Human Rights, which was accepted by governments around the world, on 10 December 1948. But it is not at all that this begins the background of these rights. Formal roots are found in Magna Carta (1215). Their formal provisions have been made in the second part of the Indian Constitution and the responsibility of their protection has been given to the Supreme Court. But to give greater protection and protection to human rights, in 1992, the Protection of Human Rights Act was brought and in 1993 the National Human Rights Commission was created. In the paper presented, the role of the Supreme Court in protection and enforcement of human rights has been discussed.

Key words: Rights, Human Rights, Protection, Universal Declaration of Human Rights, Supreme Court

Rights in their most common form are social conditions which are essential for the all-round development of the personality of any person. Such as equality, freedom, protection from exploitation, expression of ideas, etc. If a person is not treated equally in a society or he does not get the freedom to speak his words, there is every possibility that the development of his personality will be blocked. Since the protection of life, equality, freedom, freedom from exploitation and freedom of expression are all such rights which are

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universal in their nature, that is, no person will get what they say they do not want. Every human being in the world needs this right and every government should try to grant this right to every citizen. The system of these rights is not only necessary for the individual, but a society also becomes very important for the protection of these rights for its development. In the words of the United Nations, the world's highest panchayat, "Human rights are inherent rights for all human beings, regardless of race, gender, nationality, ethnicity, language, religion or any other condition. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, right to work and education, and many more. Everyone is entitled to these rights without discrimination. "

Democracy and human rights are interlinked. Only a true democracy can protect human rights or in other words, a society in which human rights are not protected, it cannot be a democratic society at all. Hindustan is the largest democracy in the world and democracy has a connection with human rights. Therefore, the success of Indian democracy can be said to the level to which human rights are implemented here. In our country this entire system is governed by the constitution and the constitution has ensured the independent and impartial Supreme Court full responsibility for the protection and enforcement of human rights.

The history of human rights protection by the judiciary in India is centered on Article 21 of the Constitution and its interpretation by the Supreme Court and our court has recognized over the years economic and social rights such as the right to shelter, the right to privacy, health and medical care. The right to live in a pollution free environment, being a component of the right and right to life. The scope of these rights has also gradually expanded over the years, often relying on international treaties and instruments. In *KS Puttuswamy v. Union of India*, the Supreme Court declared the right to privacy as a constitutionally protected right, citing international agreements on civil and political rights, the UDHR and the European Convention on Human Rights. Similarly in *Common Cause v. Union of India*, the court recognized the right to die with dignity under Article 21. The chief architect of the Indian constitution, Babasaheb Ambedkar, considered human rights as the center of the democratic system and independent and impartial judiciary as its guarantor. That is why he had shown particular activeness on the provision of these two.

Defining human rights : Human rights are commonly understood as being those rights which are inherent in the mere fact of being human.

The concept of human rights is based on the belief that every human being is entitled to enjoy her/his rights without discrimination. Human rights differ from other rights in two respects. Firstly, they are characterized by being:

- Inherent in all human beings by virtue of their humanity alone (they do not have, e.g., to be purchased or to be granted);
- Inalienable (within qualified legal boundaries); and
- Equally applicable to all.

Secondly, the main duties deriving from human rights fall on states and their authorities or agents, not on individuals.

One important implication of these characteristics is that human rights must themselves be protected by law ('the rule of law'). Furthermore, any disputes about these rights should be submitted for adjudication through a competent, impartial and independent tribunal, applying procedures which ensure full equality and fairness to all the parties, and determining the question in accordance with clear, specific and pre-existing laws, known to the public and openly declared.

The idea of basic rights originated from the need to protect the individual against the (arbitrary) use of state power. Attention was therefore initially focused on those rights which oblige governments to refrain from certain actions. Human rights in this category are generally referred to as 'fundamental freedoms'. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touchstone for legislation.

Human Rights in the Indian Constitution : India is the biggest democracy in the world. Being a democratic country one of the main objectives is the protection of the basic rights of the people. Government of India has given due consideration to the recognition and protection of human rights. The Constitution of India recognizes these rights of the people and shows deep concern towards them. The Universal Declaration of Human Rights contains civil, political, economic, social and cultural rights. Constitution guarantees most of the human rights contained in Universal Declaration of Human Rights. Part III of the constitution contains civil and political rights, whereas economic, social and cultural rights have been included in Part-IV of the Constitution. All the statutes have to be in concurrence of the provisions of the Constitution. The philosophy and objective of the Constitution of India is enshrined in the preamble which include the protection of the dignity of an individual. For the fulfillment of this objective Part III of the constitution guarantees

fundamental rights to people which are essential for the development of an individual personality, these rights include right to equality, the right to freedom, the right against exploitation, the right to freedom of religion, cultural and educational rights and the right to constitutional remedies. It is the duty of the central as well as state Governments to provide adequate conditions to each individual to enjoy their human rights. The constitution through Directive Principles of State Policy enshrined in the Part IV of the Constitution, ascertains the duties on the government to work for the welfare of the people and protection of human rights of the people. These are guiding principles for the state to make policies regarding distributive justice, right to work, right to education, social security, just and humane conditions of work, for promotion of interest of weaker section, raise the standard of nutrition and standard of living and to improve public health, protection and improvement of environment and ecology etc. so that each individual can enjoy rights to the fullest.

Supreme Court in Enforcing the Human Rights : Only provision for the fundamental rights does not fulfill the objective of 'protection of dignity of an individual', but free enjoyment of the rights has to be ensured. Therefore, Article 32 guarantees right to constitutional remedies, i.e. right to move to Supreme Court to enforce fundamental rights. It is constitutional mandate of judiciary to protect human rights of the citizens. Supreme Court and High Courts are empowered to take action to enforce these rights. Machinery for redress is provided under Articles 32 and 226 of the constitution. An aggrieved person can directly approach the Supreme Court or High Court of the concerned state for the protection of his/her fundamental rights, redress of grievances and enjoyment of fundamental rights. In such cases Court are empowered to issue appropriate order, directions and writs in the nature of Habeas Corpus, Mandamus, Prohibition, Quo-Warranto and Certiorari. Judiciary is ultimate guardian of the human rights of the people. It not only protects the rights enumerated in Constitution but also has recognized certain un-enumerated rights by interpreting the fundamental rights and widened their scope. As a result people not only enjoy enumerated rights but also un-enumerated rights as well.

Supreme Court in *Maneka Gandhi vs Union of India*, interpreted the right to life and to widen its scope and deduced un-enumerated right such as "right to live with human dignity". Supreme Court propounded the theory of "emanation" to make the existence of the fundamental right meaningful and active. Thereafter, in many cases court such as *People's Union for Civil Liberties and*

another vs. State of Maharashtra and others, Francis Coralie Mullin vs. The Administrator, Union Territory of Delhi¹ held that right to life includes right to live with human dignity. Therefore, through the judicial interpretations various rights have been recognized though they are not specifically provided in Part III of the Constitution. The rule of locus standi, i.e. right to move to the court, whereby only aggrieved person can approach the court for redress of his grievances has been relaxed by the judiciary. Now court through public interest litigation permits public spirited persons to file a writ petition for the enforcement of rights of any other person or a class, if they are unable to invoke the jurisdiction of the Court due to poverty or any social and economic disability. In *S.P. Gupta vs. Union of India and others*, Supreme Court held that any member of the public can approach the court for enforcing the Constitutional or legal rights of those, who cannot go to the court because of poverty or any other disabilities. Person can even write letter to the court for making complaints of violation of rights. Public interest litigation is an opportunity to make basic human rights meaningful to the deprived and vulnerable sections of the community. To assure vulnerable section social, economic and political justice, any public spirited person through public interest litigation can approach the court to protect their rights on behalf of aggrieved persons who cannot approach the court themselves due to their vulnerable conditions.

Similar observations have been made by Supreme Court in various judgments such as in *Bandhua Mukti Morcha vs. Union of India*, *Ramsharan Autyanuprasiand another vs. Union of India and Others*, *Narmada Bachao Andolan vs. Union of India*. Therefore, public interest litigation has become the tool for the protection of human rights of the people in India. The oppressed sections of the society are more prone to the violation of human rights. Most vulnerable sections of society are children, women and socially and educationally weaker sections of society. Judiciary has taken many steps to ensure protection of human rights of these sections. Children are more prone to exploitation and abuse. The rights of the children are needed to be specially protected because of their vulnerability. For this reason United Nations Convention on the Rights of the Child was adopted in 1989. This convention brings together children's human rights, as children require safety and protection for their development. Judiciary is playing a commendable role in protecting the rights of children from time and again. There are various instances where judiciary intervened and the rights of children. In the case of *Labourers working on Salal project vs. State of Jammu and*

Kashmir, Supreme Court held that child below the age of 14 years cannot be employed and allowed to work in construction process. Court has issued various directions related to child labour. Supreme Court in Vishal Jeet vs. Union of India asked governments to setup advisory committee to make suggestions for eradication of child prostitution and to evolve schemes to ensure proper care and protection to the victim girls and children. The Supreme Court further in Gaurav Jain vs. Union of India¹⁹ showed its concern about rehabilitation of minors involved in prostitution and held that juvenile homes should be used for rehabilitation of them and other neglected children. Mumbai High Court in Public at large. State of Maharashtra rescued children from flesh trade and passed order for checking sexual slavery of children and for their rehabilitation. Children are not only prone to sexual abuse but they are also sometimes kept as bonded labourers as was in the case of People's Union for Civil Liberties (PUCL) vs. Union of India where the Supreme Court released child labourers and also ordered for grant of compensation to them. Concern of the Supreme Court about the protection of rights of children does not end here it reiterated the importance of compulsory primary education vis-a-vis eradication of child labour in the case of Bandhua Mukti Morcha vs. Union of India.

Supreme Court in Sakshi vs. Union of India highlighted the need to establish procedure that would help the child victim to testify at ease in the court and held that proceedings should be held in cameras. Delhi High Court in Sheba Abidi vs. State of Delhi observed that child victims are entitled to get support person during trial and also established that child victims can testify outside the court environment. Women are considered weak in our society which has resulted in the backwardness of women in every sphere. Women remain oppressed ones and are often denied basic human rights. They are subjected to violence in society whether it is within four walls of the house or at workplace. Despite the provision of right to equality enshrined under Article 14 of the Constitution, they are subjected to discrimination. Gender is considered to be the most important factor as far as Indian labour market is concerned. Discrimination against women laborer in terms of wage payments is a very common phenomenon in India. Wages earned by women are generally lesser than their male counterparts. However, Article 39 of the Constitution guarantees the principle of equal pay for equal work for both men and women. Despite the guarantees of equal rights to women still they are not equally treated with men. Supreme Court has played remarkable role in protection of their rights such as in case of Associate Banks

officers Association vs. State Bank of India, Supreme Court protected the rights of women workers and held that women workers are in no way inferior to their male counterparts and hence there should be no discrimination on the ground of sex against women. In *State of Madhya Pradesh vs. Pramod Bhartiya* Supreme Court held that under Article 39 the State shall direct its policy towards securing equal pay for equal work for both men and women. Article 21 i.e. protection of life and personal liberty was invoked for the dignified life for the prostitutes by Supreme Court in case of *State of Maharashtra vs. Madhukar Narayan Mandlikar* held that even a woman of easy virtue is entitled to privacy and no one can evade her privacy. In *Bodhi Satwa Gautam vs. Subra Chakarborty* Supreme Court has held that rape is a crime against basic human rights. Supreme Court laid down guidelines for protection of women against sexual harassment at work place in case of *Vishaka vs State of Rajasthan* and reiterated the same in *Medha Kotwal Lele vs. Union of India*. Guidelines for ensuring the safe work environment for women were given and made it mandatory for employer to take responsibility in cases of sexual harassment at work. Supreme Court also protected the rights of workman in *BALCO Employees Union (Regd.) vs. Union of India*, *Consumer Edu. & Research Centre vs. Union of India*. In *People's Union for Democratic Rights v. Union of India* the Supreme Court stated that releasing persons from bonded labour was connected to rehabilitation process in order to give full remedy. In *Workmen vs. Rohtas Industries* the Supreme Court observed that the right to equality became instrumental in protecting right of workers against unreasonable closures and discriminations in payment of pensions. Judicial system protects the rights of its citizens including prisoners. The Supreme Court by interpreting Article 21 of the Constitution protected and preserved the rights of the prisoners. In case *Prem Shankar vs. Delhi Administration* Supreme Court held that practice of using handcuff and fetters on prisoners violates the guarantee of human dignity. A landmark judgment in *D.K. Basu vs. State of West Bengal*, protected the rights of the prisoners and laid down various guidelines for arrest and detention to prevent the custodial violence and observed that right to life include right to live with human dignity. Similarly Court in *Sheela Barse vs. State of Maharashtra* dealt with an issue of mistreatment of women in police station and court laid down various guidelines for the protection of rights of women in custodial/correctional institutions. Further in *Citizens for Democracy vs. State of Assam and others*, Supreme Court held that handcuffing and tying with ropes is inhuman and in

utter violation of human rights guaranteed under the international laws and the laws of the land. Court directed that handcuffs or other fetters shall not be forced on prisoners- convicted or under trial while lodged in jail or even while transporting, police and jail authorities shall have no authority to direct handcuffing of any inmate of jail or during transportation without permission from the magistrate. While executing of arrest warrant person arrested cannot be handcuffed without obtaining orders from magistrate. Therefore, Judiciary is playing a crucial role in the protection of the human rights of the people from time and again by expanding the scope of the rights and recognizing new rights with the need of time. Judiciary has expanded the scope of right to life to include entitlements which are vital for the enjoyment of right to life with dignity. Courts have protected right of the people in numerous cases whether it is a right against violence in custody, to live in a pollution free environment, right to health, right to adequate wages of the workers, safety of the women at workplace, compensation to rape victim and rights of the child labourers and so on.

In the latest move, whole country is locked in the grip of pandemic CORONA or COVID-19, the Supreme Court actively interfered into the government mechanism dealing in the problem related to labours of unorganized sector. On the other side, the PM announced to pay full payment to its employee while most of them have been stationed in their homes. He further requested the Private Sector not to cut the basic salaries of their employee. In such conditions, jobless labourers could not be left without government aid. PIL filed in the Supreme Court by renowned lawyer Prashant Bhushan enforced government to initiate direct benefit transfer schemes as war level to assist the hopeless & jobless labourers.

Conclusion: Human rights are basic fundamental rights which are integral part for the development of human being in the absence of which person cannot live life with dignity. Constitution of India protects the fundamental rights or human rights of the people, provisions for the same have been made not only in the Articles of the Constitution but in fact Preamble also talks about the fundamental freedoms and protection of the dignity of the individual. The Indian Judiciary had even relaxed the rule of *locus standi* for the protection of human rights which pave the way for the development of the concept of Public Interest Litigation. Through public interest litigation various incidents of violation of human rights had been put before the Courts. Courts protected the rights of women, workers, children, prisoners and

so on. Thus judiciary is playing a role of savior of the human rights of the people so that each individual can live with dignity.

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Educational Development of Dalit and Political Recognition : An Analytical Study

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The ancient caste system of India, which has resulted in the social and economic oppression of the Dalits, continues to play a dominant role in India. The Dalits, also known as the scheduled caste or untouchables, have experienced consistent denial to access to education since the 1850s. This decade coincided with Britain's established control over India, which meant many of the improvements to Dalit education were coming from outside influences, rather than from the national government. Because of unchanging social norms and behavior, incentives to pursue education were minimal for the Dalits who were still physically and emotionally harassed. Increasing efforts to eliminate caste discrimination combined with additional attempts to increase the accessibility and appeal for education have contributed to the slow progression of Dalit education. The responsibility for social equalization fell fully upon the Indian government when it gained its independence from Britain in 1948. While some benefits of social programs and government policies designed to increase primary education rates can be noticed, the Dalit literate population still remains much lower than that of the rest of India.

Key-words: Education; Education Based Development Programme; Recognition vs Redistribution

Introduction: Deeply entrenched in Indian society is the complex social stratification of individuals known as the caste system. It is a division of society traditionally based on occupation and family lineage. In India, the caste system is divided into five separate classes. The highest class in Indian society is that of the priests and teacher, or Brahmins, followed by the warrior class, the Kshatriyas. Third ranked are those who fall in the farmer and merchant class, the Vaishyas, followed by the fourth ranked labourer class, the Shudras ("the Caste System in Hinduism"). The fifth group, which was seen as being so low as to not deserve being placed in a caste, were the Dalits. Often referred to in Indian culture as the untouchables, these were the people who have the harshest and most unjust restrictions imposed upon them.

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The organization of the caste system and its entrenchment within Indian history has resulted in centuries of hostile interaction between classes. In rural areas, Dalits were excluded from temples, village wells and tea shops, In some areas of the country, the Dalits were not permitted to walk in daylight for their shadows were considered pollution. In addition to the cruel and humiliating circumstances the Dalits have been put in, their efforts to improve their situation have often been squashed by assault, rape and murder by upper castes threatened by the Dalits' search for equality. The cruel and unjust treatment imposed upon the Dalits has decreased in frequency as history has progressed, although it still continues in today's society.

Alter the introduction of the Scheduled Caste and Scheduled tribe prevention of Atrocities Act of 1989, the practice of the caste system became illegal in India. Despite increased government intervention, the discrimination and mistreatments of individuals of lower castes still occur. Today, the Dalit population represents 16% of the country's population and still struggles to achieve social equality. There remains geographic division within Indian cities and villages which exemplify the role that the caste system plays in today's society. Many Dalits have attempted to avoid the caste system by converting from Hinduism to other religions, although this rarely allows these individuals to escape their social and economic hardships.

The Dalits have experienced a bit of progress in establishing an equal position in Indian society. Under the Poona Pact, a reserved number of seats in the national legislature were reserved for Dalit candidates only who would be elected based solely on the votes of their Dalit constituents. Their movement has also been encouraged by slow societal shifts towards a greater acceptance of Dalit equality and a greater role played by local and international nongovernmental organizations. The Dalit population continues to struggle for equality, though the progress of the past few decades shows hope for an improved level of equality within Indian society.

Education: Education can be a way to increase the incomes of impoverished people. Education helps to ensure that benefits of growth are experienced by all. Economic perspectives see education as a means to make individuals more productive in the workplace and at home. It can also be seen as a means of empowering socially and economically deprived groups into seeking political reform. By using any of these reasons as motivation to pursue educational development, governments are attempting to generate some form of social or economic equality for the population.

Some of those who study development see education as a means of improving social welfare through economic means. When compared to secondary and university level education, rates of return are highest for primary education, which means that the costs associated with providing basic education are much lower than the benefits received from learning to read and write. About 17.2% of economic growth in Africa and 11.1% in Asia between the 1950s&1960s have been credited to increases in education. In addition to an increase in economic growth, primary education is also said to lead to greater income distribution. Providing primary education to 10% more people would equate to a decrease in the inequality index of 5%. The economic advantages of increasing enrolment rates for primary education emphasize the importance of increasing education accessibility for the dalits of India.

An alternative reason to study education is for its ability to empower the individual to strive for an improved quality of life. A big factor impacted by education is that human beings often base their life goals and everyday actions on what they perceive to be feasible. Education expands the knowledge of possibility to poor individuals, and is often a necessary factor in providing incentive to escape poverty and social oppression.

Development projects focused on increasing access to basic education, rather than ones that increase capital to improve current levels of education, ensure governments are able to know that the benefits of these programs are experienced by all, rather than a select few. As mentioned previously, the rates of return for primary education exceed those of secondary and university leveled education. It is therefore of greater value for governments to focus first on increasing access to primary education before moving onto to increase levels of education. By focusing development on a human-capabilities approach, governments and aid organizations are able to increase the number of people with the fundamental skills of reading writing and arithmetic. These skills allow individuals to communicate, argue, count, and problem solve so that they are able to become more aware and in control of their own lives. This allows them to better deal with problems in their everyday lives including taking a loan out from the bank, defending them in a court of law, escaping unhealthy personal relationships or avoiding jobs which would expose them to unsafe working conditions. Even the value of holding a basic education is in itself a frequently overlooked asset. Education has had an independent effect of life expectancy, increasing the age for educated individuals.

One of the most important Dalit political activists who saw the value of social equity within India was Bhimrao Ramji Ambedkar, who became the chief architect of India's constitution after years of social activism. Throughout the first half of the twentieth century, Ambedkar dedicated a significant portion of his life to improving the quality of life and social status of Dalit Indians. He established the People's Education Society in 1945 which believed that increasing access to education to the Dalits would increase their empowerment. He thought that a higher level of education would cause the Dalits to realize their position so that they would aspire to the highest of Hindu positions, and that they would consequently use political power and influence as the means to an end to their oppression. Ambedkar believed that the value of education was in the empowerment of Dalits to pursue political action for social reform through informed lobbying.

Education Based Development Programme: When discussing methods which seek to improve enrolment rates, it is important analyze which circumstances prevent Dalit children from attending school. A family's financial situation plays a role in whether or not they are able to afford to send a child to school. This is a major contributor to low Dalit enrolment rates since Dalits have considerably lower incomes than those in upper castes, and therefore have a hard time paying for education. Distance also plays a key role in determining a child's ability to attend school. Because Dalit home are often located outside of a village, it is more dangerous for Dalit children to travel to and from schools are often members of upper castes who set low expectations for the Dalit children and rarely seek to provide them with a positive learning environment. There are many factors that act as obstacles for Dalits attempting to gain a primary education, and which many development methods have attempted to overcome.

India has attempted many different strategies to help increase the incentive to receive education for Dalit children. Earlier strategies focused on finding ways to give Dalit children an education without exposing them to the harshness of upper castes. As time progressed and the caste system began to weaken in India, there was a greater shift towards equalizing society so as to provide safer and more positive learning environments. Since gaining its independence, the Indian government has continued to make progress on improving the quality of life for India's lowest caste. Modern exposure to international thought has increased access to ideas and methods on how to increase education rates for the Dalits, providing for some of the best results in recent years. The remainder of this section will

examine some of the strategies used over the past on hundred and fifty years, attempting to look at how effective they really were.

Following the creation of the Caste Disabilities Removal Act, the British government attempted to increase Dalit school attendance through methods which took into consideration the sensitivity of the caste society. Because the Dalit children were often harassed when they attended schools, the British chose to propose alternative teaching methods, rather than directly addressing the case issue. One proposed alternative was the use of night schooling for Dalit children. In this manner, children would not need to worry about attending school with members of upper castes, but would still face dangers of travelling without daylight to and from school. Another proposed solution was the use of all-Dalit schools. This solution eliminated the dangers associated with night-time schooling, but also did not help to decrease hostility between the classes. These two methods combined resulted in a 4% primary enrolment rate for Dalit children by 1931, 81 years after education was first opened to all citizens in India. Of these Dalit children, 93% were attending all-Dalit schools. A problem occurred when there were insufficient all-Dalit schools at which children could pursue secondary education. Only 1% of all students at the time ever made it past primary education. It was because of this, that when the British handed over control of the country to India in 1948, the Indian government began thinking of new ways to increase access to education.

Often, governments try to bring in international assistance in dealing with a national crisis like severely low primary enrolment rates. Prescribed to the Indian government by the World Bank, the District Primary Education Program was designed to increase primary enrolment rates within India. The goal of the program is to reduce differences in enrolment between gender and social standing to 5% and to decrease the dropout rate to 10%. The DPEP receives the majority of its funding from the World Bank. It calls for the formation of local committees that oversee the hiring and management of Para-teachers. These Para-teachers are trained teachers hired by the DPEP program to fill growing vacancies in primary schools. They are hired on a short term basis but are offered extended terms as an incentive to perform well. They are a low-cost alternative to permanent teaching staff and their performance is often higher due to increased incentives. Since the introduction of the DPEP, India has actually managed to see decreasing primary enrolment rates. It is possible that national campaigns to increase enrolment in primary education fail to have a direct intended impact. Instead, the management of such programs are so focused on a top

down approach to education development that they are not able to discover and acknowledge specific issues.

A smaller scale, and more capital based approach to development and increasing primary enrolment rates is the allocation of additional textbooks to a community. In developing countries, textbooks are often the only basis for a curriculum in a subject. If a school is not able to purchase its own textbooks, then knowledge resources will be limited. By increasing the amount of textbooks, development projects are attempting to increase the ability of schools to take in more students and they hope that additional resources so that performance in school will increase. The biggest concern which arises out of providing textbooks is that it will not increase enrolment rates. New textbooks provide little incentive for Dalit children to attend classes as they do not alleviate any of the barriers currently blocking them from access education. Increasing access to textbooks has assisted in increasing the quality of education despite having little or no impact on enrolment rates.

Recognition vs Redistribution: Dalit political parties in Northern and Central India have emphasised a politics of recognition, even as they have marginalized a politics of redistribution, thereby precluding a fuller achievement of justice. Such organizations and parties are based on, and articulate, demands for respect from others (Basu 2012; weiner 2001).

They are concerned primarily with changes to the cultural order as means of securing equal treatment in social relations, or, in Fraser's words, they pursue "parity of participation in social life". But changes to the cultural order can at best address misrecognition, or the unfairly low social status accorded to a group; they are unable to address what Fraser terms maldistribution, or the unjust distribution of resources and goods. If caste constituted the sole principle of distribution, then it would correspond perfectly with class. If all members of a caste engaged in their traditional occupations, then we could expect few differences between property ownership, education, wealth or income between the members of any one caste or sub-caste. Misrecognition of a group's status in society would directly entail maldistribution and a politics of recognition would serve to address injustices of distribution as well as recognition. However, the reality of caste is more complex, for caste and class do not map seamlessly onto one another. With changes in economy and policy, caste Hindus as well as Dalits have become increasingly differentiated internally. With deregulation, liberalization of the economy and higher economic growth rates, individuals from various rungs of the caste hierarchy have gained

diverse economic benefits. As some members of lower castes acquire higher levels of education and have benefited from caste-based reservations in government employment, class divisions among them have increased. Weiner (2001) predicts an increasing trend of social mobility for educated, urban Dalits; the prospects for the more numerous rural sections of the Dalit population, with less education, are less optimistic. Thus, all the members of any one caste do not belong to the same class: caste and class are not interchangeable, and we cannot infer one directly from the other. Consequently, a politics of recognition does not, in and of itself, entail a politics of redistribution. In the remainder of this article, we demonstrate the ways in which the castebased politics of Dalit parties are unable to address the economic dimensions of oppression, in addition the cultural ones, for the overwhelming majority of Dalits.

Conclusion: There have been many attempts over the past one hundred and fifty years to help increase the quality of life for the Dalits of India through development focused on enrolment in primary education. Education provides individuals with the means to increase their income and to engage in economic activities. In addition, it can help empower individuals to lobby for social change through political activism. The lack of incentives to pursue education for the Dalits of India can be traced back to a long history of mistreatment and oppression. Still occurring today, caste harassment makes teaching environments unstable for caste children, it places caste homes on the outskirts of towns so that children have greater distances to walk to school, and it economically suppresses the Dalits so that they are unable to pay for their children's education. Many suggestions, both traditional and modern, have arisen on how to go about resolving issues surrounding Dalit primary enrolment. Night classes and all-Dalit schools provided a safer learning environment for the Dalits, but did not address any issues of caste conflict. Twentieth century policies helped officially decrease some of the animosity and inequality between groups so that the Indian government could have a greater focus on national primary enrolment rates. Larger operations, including the DPEP cooperative project with The World Bank failed to resolve some of the grass-root issues which deterred Dalits from attending school. Funding increasing supplies of textbooks to Indian schools do not address any of the core reasons as to why dalits are not attending school. Instead of increasing enrolment, additional textbooks only had an effect on increased performance levels. Providing free deworming medication at school has proven successful both in increasing the health of children which prevents absenteeism, and in increasing enrolment levels. Minor

increases in incentives for Dalits to pursue primary education have been beneficial, but not sufficient in equalizing the enrolment gap between the Dalits and members of upper castes. In order for significant progress to be made in increasing the primary enrolment rates of Dalit children, development organizations must continue to explore varying levels of incentives and pursue national social equality in India.

All of this is not to deny the value of a politics of recognition. Dalits have been denied dignity and respect, even their humanity has too often been denied. These harms are indeed injustices of recognition and demand remedies of recognition of equal worth. However, a Dalit politics of recognition that is unable to substantiate a redistributive agenda is doomed to be shallow, bringing tangible gains to those better off in class terms while permitting at best symbolic achievements for many. Furthermore, such a politics ignores the interrelated nature of economic and social relations: without significant redistribution, Dalits are fated to continued dependence on higher castes to make ends meet. This economic dependence in turn fosters relations of exploitation that preclude the parity of participation in social life to which a politics of recognition aspires. Indian democracy can only be (at most) a partial success without the full social and economic incorporation of the country's most oppressed and marginalized groups.

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Philosophical Importance of Wittgenstein's Tractatus Logico Philosophicus

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This is the first book of Wittgenstein which was published in 1922 and it is written in German language. In this book I get a new vision to see the world through the logic. This vision is completely dependent on view of logical form of the world. Before him, anyone philosopher could not try to show the world from this method. In this book, how can prove the world logically tried to show by the Wittgenstein. I will try to demonstrate the philosophy of Wittgenstein with the clarification of logical illustration. In his philosophy one thing is so much important that is logical form of the world in reality as well as logical form in language. It is assertion of the existential world not the observation of its activities. I find in my opinion there are two the most method to see the world, these are ontological method and teleological method. And I will try to clarify it, why did he accept to reform his misunderstanding after writing 'Tractatus logico philosophicus' in Philosophical Investigations. The way he had explained the reality of the world is a wonderful work of the 20th century, neither as this type of work happened in the past nor will be happened, because one unique thought comes in mind only for once moment. If as this type of thoughts come into the mind this means the first thoughts is unique and other thoughts represents its similarity. And if we find different types of thoughts there is no similarity among them, this means these all thoughts are different and unique. This Tractatus Logico Philosophicus really as it is. Wittgenstein is a lucky philosopher who is given his views in both methods first in ontological method and second in teleological method. I can say in logic, TLP is like premises and PI is a conclusion of TLP. It is so surprising for that Wittgenstein himself not understood that his TLP AND PI is/are logically explanation of the world like other philosophers who say that this world's absolute is GOD or ATOMS like NAMES, names also indefinable in TLP. The world is the totality of facts is the biggest compliment about the world and it is amazing and thinkable that why they have accepted a sequence in a fact meant nothing exists in the world without purpose and for the purpose sequence is necessary. If anything exists in the world this

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means it has some requirement which would be fulfilled, but if anything exists in the world its first requirement is completed otherwise not, it is not existed. And also it is clarified it, anything which is existed anywhere is their valuable place i.e. nails requirement is top of the fingers and fingers requirement is hand and hands requirement is shoulder. In the way, sequence certainly a priority of the fact, it's not This Tractatus Logico Philosophicus is based on the ontological method because in this book they have explained the existence of the facts and its new stuffs, constituted by initial facts. A fact becomes a simple and complex in itself, it has been proved. Russell's Theory of descriptions is the interpretation of proper nouns and its use as a quality or attributes. The notion of the analysis of propositions which is embodied in the theory is important for understanding the Tractatus in general, and in particular for understanding Wittgenstein's argument for the existence of elementary propositions and hence for the existence of atomic facts.

I shall consider this theory only as it applies to phrases which Russell called definite descriptions—such phrases as ‘the author of Waverley,’ ‘the present King of France,’ ‘the tallest building in New York,’ and so on—phrases which, as we might say, purport to name one definite object and no other. The main point of Russell's theory is to show that such phrases, although they appear to name one such object, in fact never do so. “I grant that ‘the round square’ and ‘the present king of France,’ since there are no objects corresponding to them, are not true proper names; but I can see no reason why ‘the president of the United States’ and ‘the author of Waverley’ should not be true proper names.” We are now in a better position to examine Wittgenstein's doctrine of elementary propositions. First, something must be said about the meaning of his German term ‘Elementarsatz.’ I have translated it as elementary propositions,’ and that is how pears and Mcguinness render it in their transtlation of the Tractatus.

IT IS RAININGIT IS RAINING.

There are two senses of the term ‘sentence.’ According to the first, there are two sentences written on the line. The inscription on the left is a sentences, and so is the one on the right, thus, there are two complete sentences. But there is another sense of ‘sentence’ in accordance with which we would say that there is only one sentence. The English sentence ‘it is raining’ written twice on the line. Borrowing terms from Peirce, let us label the first sense of ‘sentence’ sentence token and the second, sentence type.

An elementary proposition consists of names. It is a nexus a concatenation of names. But it must be realized that Wittgenstein is using the term 'name' in a technical sense, not in any ordinary sense. We can say such things as "square is the name of a plane figure with four equal sides," these terms, however, would not be counted as names in Wittgenstein's sense. By a name, he means a term that is essentially to be contrasted with one that can be verbally defined; it is one that cannot be analyzed or defined. A name means an object, objects are simple. It is obvious that the analysis of propositions must bring us to elementary propositions which consist of names in immediate combination. The requirement that simple signs be possible is the requirement that sense be determinate. A complex can be given only its description, which will be right or wrong. A name means an object. The object is its meaning. Hence, if there were no such objects, the elementary propositions would consist of terms that had no meaning and would thus be meaningless. If the world had no substance, then whether a proposition had sense would depend on whether the proposition was true. Since, 'objects make up the substance of the world,' the present section clearly deals with the existence of objects. Wittgenstein thought it plainly false to say that the question of whether or not some other propositions is true.

Every statement about complexes can be resolved into a statement about their constituents and into the propositions that describe the complexes completely. To understand a proposition means to know what is the case if it is true. (One can understand it, therefore, without knowing whether it is true.) This indicates an important difference between the meaning of a name and the meaning of a proposition. Although, a proposition may have a meaning even though there is no fact corresponding to it. (i.e. it is false), a name cannot have a meaning if there is no object corresponding to it, because the meaning of a name is the object it names. Only propositions have sense; only in the nexus of a proposition does a name have meaning. Instead of, 'this proposition has such and such a sense' we can simply say, this proposition represents such and such a situation. A proposition, as we shall see, is a "logical picture" and what a picture represents is its sense. The existence and non-existence of states of affairs is a positive reality. The totality of existing states of affairs also determines which states of affairs do not exist.

A proposition does not actually contain its sense, but does contain the possibility of expressing it. Names are like points;

propositions like arrows—they have sense. A name such as ‘a’ or ‘b’ is static; it does not move. It picks out an object and that is all. But a proposition moves; the proposition “aRb” moves from a to b—it moves in that direction. Wittgenstein places great importance on this feature of our language. In fact, he sometimes actually goes too far in this, as in the following passage: It belongs to the essence of a proposition that it should be able to communicate a new sense to us. A proposition is a picture of reality: for, if I understand a proposition, I know the situation that it represents. And I understand the proposition without having had its sense explained to me. A proposition is a model of reality as we imagine it. In a proposition a situation is, as it were, constructed by way of experiment. We use the perceptible sign of a proposition (spoken or written, etc.) as a proposition of a possible situation.

One name stands for thing, another for another thing, and they are combined with one another. In this way the whole group-like a tableau vivant—presents a state of affairs. What constitutes a picture is that its elements are related to one another in a determinate way. A picture is a fact. The configuration of objects in a situation corresponds to the configuration of simple signs in the propositional sign. A proposition cannot be a picture, because it includes a reference to a perfectly definite situation (the situation it describes), where a picture does not. This can be shown by considering this picture. That is how a picture is attached to reality; it reaches right out to it. The pictorial relationship consists of the correlation of the picture's elements with things. These correlations are, as it were, the feelers of the picture's elements, with which the picture touches reality. By my correlating the components of the picture with objects, it comes to represent a situation and to be right or wrong. So a picture, conceived in this way, also includes the pictorial relationship, which makes it into a picture. A proposition states something only in so far as it is a picture. A proposition shows how things stand if it is true. And it says that they do so stand. (a) a proposition is a picture of situation, and (b) a proposition states or says, something. A proposition states something only in so far as it is a picture. A proposition communicates a situation to us, and so it must be essentially connected with the situation. And the connexion is precisely that it is its logical picture. A proposition is a truth function of elementary proposition. The main topic of this chapter will be the nature of Wittgenstein's object. I wish to approach this topic by a consideration of his notion of a tautology, which I shall introduce by a brief discussion of some points of logic. There is any number of

different ways of classifying proposition one of these ways results in the following classes: (1) Those propositions which cannot under any describable circumstances be false; i.e., those of which it is inconceivable that they should be false. (2) Those are which, although they may happen to be true (or false), it is conceivable that they should not be so; i.e., that they should be false (or true). Circumstances can be specified under which they would have to be called false (or true). (3) Those which can never under any describable circumstances be true; i.e. those of which it is inconceivable that they should be true. The proposition of logic is tautologies, therefore the proposition of logic say nothing.....

Tautologies and contradiction are not pictures of reality. They do not represent any possible situations. For the former admit all possible situations, and the latter none. The configuration of objects produces states of affairs. In a state of affairs objects fit into one another like the links of a chain. The determinate way in which objects are connected in a state of affairs is the structure of the state of affairs. Names are the simple symbols; I indicate them single letters ('x,' 'y,' 'z'). Space, time and colour (being coloured) are forms of objects. In a manner of speaking, objects are colourless. A speak in the visual field, though it need not be red, must have some colour: it is, so to speak, surrounded by colour-space. Tones must have some pitches, objects of the sense of touch some degree of hardness, and so on. The possibility of its occurring in states of affairs is the form of an object.

The substance of the world can only determine a form, and not any material properties. For it is only by means of properties that material properties are represented- only by the configuration of objects that they are produced. Just as we are quite unable to imagine spatial objects outside space or temporal objects outside time, so too there is no object that we can imagine excluded from the possibility of combining with others. If I know an object I also know all its possible occurrences in states of affairs. If I am to know an object, though I need not know its external properties, I must know all its internal properties. A spatial object must be situated in infinite space...

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Attitude towards Science and its Relationship with Achievement in Science of High School Students of Thailand

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Introduction : The kind of attitude High School students in Thailand holds towards Science subjects and the impact this attitude has on their scores in science subjects is of considerable importance in Thailand. Thailand is a developing country with rich natural resources and a growing population of young generation. Several thousand of young Thais graduate every year looking for jobs. What kind of Job market awaits them and how qualified are they to be employed is something that matters to Thai education policy makers, Thai parents and the students themselves. High School represents an important stage in school life of boys and girls. The scores they get in their High School Exams will decide which stream they will take up for further studies. Those doing well in science opt for the science stream and prepare themselves for careers in science fields. Owing to the changing job environment in Thailand there is increasing demand for science qualified individuals in the labour market. So Parents would like to see their children take up science subjects. Even students would prefer science subjects. The Thai government would also prefer for more and more students to take up science courses. The Massive developments in science and technology have resulted in a revolution in our daily lives as well as every aspect of human endeavor. This has made science education, science learning and Science teaching all the more important not just for Thailand and India but for every developing nation in the world.

Importance of Science Education : Earlier science subjects were regarded as concerning only those students interested in pursuing careers in profession such as Engineering, Medicine, Technicians or Scientific research as Scientists. The word science itself was perceived to indicate something meant for the very intelligent and for

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an exclusive group of students. Those who were unable to join this exclusive group took up subjects of the Arts Stream as the only option left and ended up in careers outside the above mentioned science based professions. Students in the science stream were widely considered to be the intelligent ones. However since the 1990s there has been a dramatic change in the above perception. This change was heralded by the introduction and the spread of computers and the gradual transformation they brought about in our world. With the introduction and use of several electronic gadgets in every aspect of daily life and business, science no longer belonged to the exclusive few. In fact a basic knowledge of science and technology is a necessity as a qualification in every employment. This consequently has brought about a change in the way science should be taught and learnt. Thai educators have for long given much thought to the teaching and learning of science. This is because as a developing country Thailand needed many professional of the Science Stream such as Engineers, Technicians, Doctors, and Researchers etc. These professions also provide higher incomes, greater prosperity and thus better standard of livings. So Thai Parents and Thai students themselves preferred the science courses and science stream. However recently to this traditional pattern has been added urgency. In the past ten years or so, the issue of science teaching and learning has gained the urgent attention of Policy Makers in the Thai Government and also educationalist within Thailand due to rapid transformation in every aspect of business and industries and the rise of the so called Blue Chip companies. Most companies nowadays are fully computerized and digitized as Computers have become an important part of every aspect of business operations from manufacturing, packaging, transportation, delivery, tracking of orders and delivery of goods, financial transaction, advertisements etc. In the field of overall management computers are used for calculation, analysis, record keeping, planning and projections etc. In fact jobs and careers in both science and art streams require basic knowledge of computers and science. Advancement in these professions is better when the student is from the science background. This transformation is happening in Thai companies and institutions resulting in the demand for a Thai labour force qualified in science subjects. Besides due to globalization many foreign companies are establishing their branches in Thailand. The Thai government provides a lot of incentive for these companies in order to make the setting of their branches in Thailand financially profitable. These companies provide

job opportunities for Thai students and qualified graduating Thai students will find employment in these companies. These companies provide higher salary package to their employees. Thailand will benefit in that its workforce will get training and gain experience. Some of the Thai employees may gain enough experience and expertise for them to be promoted to higher levels and also be shifted to work in other countries of the world. The Thai labour force will be able to compete in the international labour market as well. All of these will add to the prosperity of Thailand and its people. Therefore Thai government is giving priority to the teaching and learning of Science. There is now a greater requirement in Thailand than ever before for highly educated people to meet the economic, environmental and technological challenges faced by society. The main aim of the Thai government is firstly to encourage more and more students to opt for the science stream and secondly to make science fundamental to the education system so that all students have science background as a base. Earlier the desire for the science stream or Arts stream was considered to be the result of ones natural inclinations and abilities in the subject. However with greater understanding of the process of attitude formation and functioning, educators are increasingly considering ways to enhance positive attitude towards science, converting negative attitude towards science and nurturing positive attitude towards science. The attitude of Thai High School students towards science subjects is of great concern to The Thai Government and educators in Thailand.

The Thai concept of Science Education : The Office of the National Education Commission of Thailand is responsible for formulating the overall policy for the education system in Thailand. In 2003 it put forward its vision statement in which it outlined the need for developing scientific literacy. It aimed to do this through a School Science Curricula in which the teaching and learning of science is conducted within a Thai context. Science in the Thai context is not viewed separately and independently but is considered holistically in its relationship with Technology and Society. This viewpoint is known as the STS system or Science, Technology and Society. Thus science is studied along with its relationship and contribution to technology and society. So while science explains the orbit of the earth and its relationship with rising and setting sun, we also come to know how this impacts the life of and living in the society in the form of seasons. The Thai STS concept is closely linked to the philosophy propounded by The King of Thailand, H.H.

King Bhumibol Adulyadej. The king's philosophy emphasizes sufficiency economy, moral infusion and life based on Buddhism. The Buddhist philosophy as explained by the Buddha is based on the active participation of the individual through direct observation of the activities of the Mind, Body and the surrounding. In other words The Buddha emphasizes paying close attention to and understanding the process by which thoughts and images arise in the mind and how this rising of thoughts and images lead to the rising of particular feelings within the body and particular actions by the body. This of course is based on the well known concept that thoughts causes feelings and behavior pattern but rather than merely accepting the statement The Buddha called for every individual to observe the actual process in ones mind and body and thus understand the relationship that exists between the mind , feelings and body. Similarly the Thai concept of Science , The STS concept, calls for the teaching and understanding of science with regard to its working in our daily life i.e. how science shapes technology and its positive and negative impact on and to society. Rather than a mere memorization of theories and performing laboratory experiments on the working of the theory, the Thai students in addition to these, according the STS system, is shown and made to understand the working of the theory in actual practical life and surroundings. Such a teaching makes the study of science a practical and a meaningful one which the student can relate it to his or her own life and surrounding. This is what is meant by "science is studied along with its relationship and contribution to technology and society "in the STS system. Based on this concept several renowned Thai educationist like Portjanatanit (2003) and Yuenyong (2006) developed Teachers Training Courses for Science Teachers based on the STS system. The Kasetsart University in Bangkok adopted the STS system as the key aspect of the University's Teachers Training courses. Authorities at the Kasetsart University conducted careful observation and research spread over several years regarding the efficacy of the STS system. They have reported positive feedback in the form of enhancement of positive attitude towards science subjects of the Thai students to whom the STS system was applied. Besides independent scholars like Sakdyakorn (1998), Thewphaingam (1998), Jirasatit (1999) and Attachoo (2001) have confirmed that the STS system had enhanced the positive attitude of students towards science at various grade levels in Kasetsart University with direct impact in the form of higher scores in examination in science subject. The teaching and learning of science according to the STS system

based curricula used in Kasetsart University is now being replicated in different parts of Thailand. So in Thailand the education system is being geared up to make students science savvy.

Attitude : It was in the early twentieth Century that the term attitude came to be coined. It became the main focus of study in the field of Social Psychology (Bogardus, 1931; Thomas & Znaniecki, 1918 ;). By 2009 the study had become a legitimate science when medical science declared that attitude is formulated in the “prefrontal Cortex” (Mitchell, 2009). As usual Researchers did not arrive at a common definition for attitude. Nevertheless the fundamentals identity of attitude is very clear. Basically we may describe attitude as the fundamental orientation to evaluate people, other living beings, things, events and ideas along a good-bad dimension. Attitude of an individual is closely related to the behavior pattern of that individual. As Crawley and Koballa explained an individual has certain beliefs regarding the consequence of engaging in a particular behavior and this in turn results in the formation of his or her attitude towards engaging in a particular behavior. It is explained as a package of thoughts, opinions and feelings we have towards something or some event which compels an individual to behave in a particular way. In our everyday life, our attitude shapes our interaction with the outside world. In fact most self-improvement courses emphasize on changing our attitude to feel happy and succeed in our goals. As pointed out by Reid in 2006, attitude has three components-i.the Cognitive or idea component i.e. knowledge about the Object or event; ii.The Affective or Feeling Component i.e. the emotion of liking or disliking or attraction or repulsion for the object or event; iii.-The Behavioral or action component i.e. the Cognitive and Affective propels the individual to act in a particular way. While the Cognitive results in the Affective which in turn results in the behavioral, the behavioral pattern further strengthens the Cognitive and Affective. Thus all three components work on each other. This is attitude. Attitude once formed will influence the behavior of the individual and each time the individual repeats the behavior it further entrenches the attitude behind the behavior. However attitudes can also change with fresh information and experience. Attitudes can also be nurtured. Educators are thus interested to harness attitude to improve the experience and interaction of the student with science so that he or she develops good thoughts and feelings about science.

Attitude & Learning : It is evident from the above discussion that attitude towards learning will greatly influence the student’s

approach towards his or her studies. Having thus understood the working of Attitude, educators begun to explore how attitude may be utilized in education. In Thailand, educators were interested to change the general attitude of students towards science that it is a difficult subject. The idea was to bring about changes in the attitude of the student towards those subjects which he or she considered boring or difficult. As mentioned earlier, at The Kasetsart University in Bangkok, the use of the STS system has resulted in enhancement of students' attitude towards sciences and the corresponding improvement in scores in examinations on these science subjects. So much so that the practical curricula developed and tried out at the Kasetsart University is being taken by other educational institutions all over Thailand. This author in his research on attitude towards science and the consequent impact on science scores has found that almost all the students achieved good scores in science subjects and held high attitude towards science. These are examples of the impact of attitude on learning. As a result Educators in Thailand are considering way and means to develop positive attitude among Thai students in general towards science subjects and increase the number of students opting for the Science stream. In fact they are devising study curriculums that will help nurture a positive attitude among young children towards science subject from the early school years. These curriculums are designed to create interest within the child for science and to make science learning an enjoyable experience. It is widely accepted by educationalist that the attitude of the student towards a subject, determines, how much interest he or she will develop for the subject and how well versed, he or she, will be in that subject. This in turn will determine how much marks he or she will score in examinations in the subject and the subject group the student will choose or be advised to choose, for higher levels of his or her studies. This in turn will decide the eventual career field he or she will be qualified to be employed. Learning obviously has an affective component and developing positive attitude is important for students' achievement. The Attitude a student has towards the subject impacts his scores and consequently determines the job he or she will be qualified for and how well qualified the student will be for various Job choices available in his or her chosen career field. Many research studies by renowned researchers both within Thailand and the world have shown the role that attitude plays in the performance of students in examinations.

Attitude towards Science : The student's attitude towards a subject will influence and determine his or her approach to its study. The same is true with regard to science subjects. If students have negative attitude towards Science subjects than they unlikely to do well in science subjects, or take up courses in the science stream or choose careers in professions that are related to science. A student may think that science subjects are beyond his understanding or very difficult to master or that it is only for the intelligent students and that he or she is not. These are all negative attitude about science. The student may find the science classes very boring, not interesting and may wait eagerly for it to finish as soon as possible. All these may be due to some bad experience he or she may have had earlier. With this background he or she is not likely to do well in examinations on science subjects. In contrast the student who enjoys attending science classes , listens and understands what is being taught, participates with enthusiasm in the experiments is most likely to perform well in examinations on science subjects and get high scores. Such a student is likely to have good feelings and thoughts towards science subjects. So one student has a negative attitude towards science and avoids it while the other has positive attitude towards science subjects and excels in it. A few group of researchers like Gardner,1975; Brown, 1976; Talton & Simpson, 1985; Oliver & Simpson, 1986; Crawley & Black, 1992; Woolnough,1994; Koballa, 1995; Haladyna, Olsen & Shanghnessy, 1982; have attempted to provide a common parameter for identifying attitude towards science. According to them attitude towards science can be said to comprise the following traits, namely, (i). Perception of science teacher; (ii).anxiety towards science ;(iii). The value of science ;(iv). Self-esteem of science ;(v).motivation towards science vi.enjoyment towards science. So if the Thai students are to be prepared to take advantage of the current science based labour market they need to be nurtured from the early years of their school life to consider and experience science as something enjoyable. Hence the question before educators in Thailand as well as governments all over the world is how to make science subjects easy to understand and science classes an enjoyable experience. This will make students well grounded in science and employable by the labour market. Basically it means making the learning of science enjoyable, interesting, motivating and related to the daily life and environment of the student. Teaching of science has to be in such a way as to enable the student to relate the theories to his or her daily life. The language of teaching and the language of the book must be

simple enough for the student to digest the theories and understand its working. With such an approach the Thai students may be nurtured from the early age itself when they first enter schooling to view science subjects favorably. The teaching of Mathematics and Physics may be made interesting.

Attitude towards & Achievement Scores in Science : A lot of research and studies been done to find out if there is any connection between the student's attitude towards science and his or her achievement scores in science. These researches had been conducted not only all over the world but in Thailand itself. As mentioned earlier, The Kasetsart University in Bangkok had been at the forefront in this effort. The University had experimented with the Thai concept "the STS" concept in its teaching model. The feedback obtained in this effort is that there has been a dramatic improvement in the science scores of the Thai Students. In these workshops of the Kasetsart University, the students were not necessarily from the Science Stream rather it was on general students since the STS concept was for raising science awareness among the general student population. This is important because science today is an aspect of every part of our lives and relationship and is basis of all available career options. In fact it was already there before and was being used but we did not recognize it. For example the ordinary uneducated Mason constructing a building is using science in his measurement and applying of cement to glue two bricks. The difference now is that almost every ordinary task is using scientific gadgets and hence the need for basic knowledge of science. The STS system meets this purpose very well. It is very necessary to change the attitude of students towards science or rather it urgent we nurture the attitude of Thai students from their very school going years to have a positive attitude towards science. This will have a positive impact on their science scores.

Author's PhD Thesis : The PhD Thesis of this author is from The Banaras Hindu University in the ancient city of Varanasi in India. The topic of the Thesis is "Attitude towards Science and its relationship with achievement in Science of High School Students of Thailand". This writer had found that a lot of research had been done on the attitude towards science of students in various countries of the world. However no such studies had been conducted on Thai Students in Thailand. Hence in his thesis the author studies the attitude of selected Thai High School students of both genders and from rural and urban areas along with their achievement scores. For

the purpose of this Thesis, this author had conducted his research in the North Eastern Part of Thailand. Five provinces in North East Thailand were selected namely Bung Kan, Loie, Nong Bua Lamphu, Nong Kai and Udon Thani. The Author chose thirty six schools of which eighteen were from rural areas and eighteen were from urban areas. The number of urban and rural schools from each of the provinces was not the same. The Province Udon Thani contributed the largest number of schools-seven from rural areas and seven from urban areas. The least number of schools were from the province of Nong Bua Lamphu which had two schools from rural areas and two from urban areas. Each of the remaining three provinces contributed two schools from urban areas and two from rural areas. By selecting schools from urban and rural areas it is possible to investigate the impact of locale on the attitude of students and on their achievement scores. We need to keep in mind that urban schools generally are better equipped with facilities while rural schools in most developing countries lack similar advance teaching facilities. Besides the rural environment does not provide the same source of information as the urban environment. These factors may have an impact on the attitude formation of the student.

Target of Study : The students for this research study were selected using the multiple sampling techniques. In total One Thousand Three Hundred and Fifty two (1352) students were selected. They were all from the Science stream. At the time of this research survey all the students were studying in High school in the 10th grade. The selected students belong to both genders but the number of Girl students from rural and urban areas outnumbered the Boys from rural and urban areas. In terms of locale urban students outnumbered the rural students. In this way the study will reveal if gender and locale background has any impact on the attitude of the students towards science along with the extent of the impact. Working closely with the school administration, the author met and addressed the selected students. He explained to them the purpose of the study and its importance and assured them that in no way would the survey or its findings have any bearing on their study. The students showed enthusiasm for the study and participated wholeheartedly.

TORSA-The Research Instrument : The research instrument used to identify the attitude of the students towards science were the “The quantitative research method “and the TORSA. The students were given questionnaire comprising of selected questions designed to evict answers that will give an indication of their attitude. The

questionnaire is a tested instrument used by many researchers before known as the "TORSAs" which stands for "Test of science related attitude" developed by Fraser in 1981. It is a research instrument specially designed to determine the attitude a student holds towards a science subject. It has a reliability coefficient value in the range of 0.83 to 0.96. TORSAs is made up of seventy items. Each item is further divided into seven categories each pertaining to particular aspect of science. The seven categories are -i. Enjoyment of Science Lessons, ii. Career interest in Science, iii. Attitude to science enquiry, iv. Leisure interest in Science, v. Social implication of Science, vi. Adoption of scientific attitude vii. Normality of Scientist. Each of these seven categories has ten statements meant to draw out the answers from the students. By studying and analyzing them the researcher is able to arrive at an idea of the student's attitude is. The student's response to each of the statement is provided a descriptive adjective with a specific weightage namely strongly Agree=5, Agree=4, Not sure=3, Disagree=2 and strongly disagree=1. Each data and each student was given a code and all the negative statements were reverse coded. By totaling all the scores against each statement we get the total score of the student's attitude towards science. The maximum attitude is determined by multiplying seventy items by five, giving three hundred fifty. The minimum score is calculated seventy by 1, giving seventy. Thus the higher the score represents a more positive attitude and the lower the score it represents a negative attitude.

To determine the scores : As for the achievement scores of the students, the students results from the O-NET exams in their 9th grade was taken. The data obtained was organized into four categories namely Male, Female, Urban and Rural. With the help of the software package SPSS-26, the mean score, standard deviation or SD, t-test, significance level (P) and Pearson-r-correlation, all the data was examined, analyzed and interpreted.

Findings of the Study : The most important finding of this thesis is that all the High School Thai students participating in this research study have positive feeling towards science subjects. Hence High School Thai students belonging to schools located in urban and rural areas have been found to hold high and positive feelings towards science subjects. Similarly, Thai students of both genders i.e. Boys and girls, have positive attitude towards science subjects. It means that gender differences appear to have had negligible influence on the attitude of the participants towards science. From this it is clear that

the background of the students has not impacted negatively their attitude and feelings towards science subjects. In other words Boys, Girls, Urban students and rural students all have high positive attitude towards science. The author's research has also revealed some interesting data about Thai High School Girl Students. Generally speaking while both genders among the targeted Thai High school enjoy high attitude towards science, Thai High School Girl Students appear to have higher attitude than the Thai High School Boy Students. This is an important feedback for Thai government policy makers on education interested in increasing female participation in the Thai labour market and as a means of overall empowerment of Thai Women. The third revelation of this research study of this author is that although both Urban and Rural Thai High School Students enjoy high attitude towards Science, Thai High School Students belonging to schools located in urban areas have a higher attitude than Thai High School Students from schools located in rural areas. This is not surprising since urban schools and urban environment provide better facilities than rural schools and environment. These are important feedbacks of this research study useful for the policy makers in the Thai government responsible for reforms in the Thai education system. Now if we look at the achievement scores of the Thai students the results are similarly interesting. First revelation is that all the Thai High School students participating in this research have together and overall attained a high achievement score in science subjects. That is Thai students of both Genders i.e. boys and Girls have achieved high achievement scores. Similarly Thai students from urban schools and from rural schools have achieved high achievement scores. Once again we see that the background of the students in terms of locale and gender did have any negative impact on the performance of the students in examination on science subjects. It must be noted that difference in rural schooling experience and urban schooling experience has had no impact on the students' attitude towards science. The second revelation with regard to achievement score of the Thai High School Girl Students is also interesting. The mean achievement score of the Thai High School Girls students is higher than the mean achievement score of the Thai High School Boy students. So Thai Girl Students not only have higher attitude towards science than the Thai boy students but the Girls have secured higher achievement score than the Boys. The third revelation is that the mean achievement score secured by rural Thai High School students is higher than the mean

achievement score of the Thai High School students from urban schools. Finally from the above findings it can be concluded that a relationship exist between high attitude towards science subjects and securing high achievement scores. All these findings described above are valuable feedback to Thai educators. They give weight to the argument that greater emphasis should be given to nurturing high attitude among students from elementary level of their education. It should be a carefully choreographed effort to achieve the Thai Government's goal of getting more students to enroll in science subjects.

Conclusion : Of course it must however be kept in mind that all these Thai students participating in this research for the Thesis are currently in the 10th Grade and studying in the science stream. They qualified for the science stream in the 10th grade because they got high achievement score in O-NET examination in their 9th Grade. So they were already having a positive attitude towards science subjects which was why they had performed well in the 9th Grade O-NET examination and had scored high marks in science subjects. So it was only logical and natural that these students should show high attitude towards science subjects. Thus one may say that the findings are not surprising since they were already favorably inclined towards science. What would be more relevant is the attitude of students who did not qualify for the science stream and opted for the Art stream. We should find out what is their attitude is towards science subjects and what was their achievement score in science subjects in the 9th grade O-NET examination. It is this batch of students who will have difficulty competing in the current labour market. They need to be provided scientific and technical skills. It also means that efforts should be concentrated on students before they enter the 9th Grade. It is essential to know the attitude towards science of those Thai students studying in the classes between Grade 1 to Grade 8. We should gradually nurture their attitude by well planned curriculum and class experience. The teachers need to be given special training in teaching that will make the science class experience of the students interesting and enjoyable. The children should see science as an easy subject. Science should be made fundamental to other subjects as well. In this way through the combined efforts of all stakeholders, Thailand can prepare its current young generation for the modern Thai labor market.

Trauma Informed Library Services : A New Movement Towards Developing Healthy Society

*Kumar Rohit **

Purpose- Libraries are moving beyond its expectation towards their services at present. The purpose to write this paper is to provide the awareness of potential impact of trauma in society and to propose the framework for trauma informed library services and principals of trauma informed care and its specific services to traumatized people who are member or non members of the library.

Methodology/Approach- This paper presents a conceptual approach but likely to implemented or initiated in many countries and provides brief overview over the literature and suggest for trauma informed library services in libraries. The approach was connected from common trauma problems in society. Lots of people are involved in trauma in which some are library patrons who willingly to share about their trauma events but couldn't able to find a platform to discuss.

Finding- There is strong connection between traumatized and re-traumatization affecting on trauma survivors and mental affected people. Trauma Informed Library approach which would be an emerging approach through which it can beneficial to trauma suffering or survivors to discuss and share. It could be one of the most renowned contributions to our society via provided trauma informed library services. With this we can think for better society with good mental health and move ahead for future development.

Originality/Value- The value of this paper is very important and there is reason for concentrating on this topic is to aware about concept of trauma and its phases with overall background and suggest several approaches for trauma informed library and trauma specific services in library.

Keywords- TIC, TIA, Childhood Trauma, Trauma Specific Service, VT, TIL, PTSD

View type- View Point

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Introduction: Trauma

Now a day libraries are well developed and furnished worldwide and being working beyond its expectation in the fields of library patron services. Libraries are leading worlds towards reaching its goals with informational, cultural and historical development. Now a day`s trauma has become most common in society. Somewhere we know about trauma is having individuals suffers from serious injury or sexual violence, homelessness and child abuse etc. Experiencing serious life problem, domestic assault, faced tormentors in life. Apart from this, bear bullying in school, from society and individualism racism convert into stress.

Trauma which could be anything rather we imagine bad things or bear painful circumstances through our whole life. Bad things not necessary return good things sometimes it may be grief and losses, witnessed the act of domestic violence in home. In this era, where people work in technological environment and living the machinery life and somewhere else some of them suffers with their traumatic events experiences or always been a part of witnessing the sexual assault or mental abuse. It can be (physical, emotional or sexual), neglect (emotional or physical) and household dysfunction (mental illness, incarcerated relative, mother treated violently, substance abuse and divorce). Trauma doesn't have any boundaries or criteria to define to in age, gender, sex, geography or sexual orientation. Another concept is Post Traumatic Stress Order (PTSD) is something like Trauma which is explained in two terms- When something happen very bad in your life then it`s takes time to get recover and called as Trauma whereas when same things happen again and again in different ways and bearing the pain equally to it`s called re-traumatization. Re-traumatization refers to the situation where an individual re-experiencing the traumatic events by recalling it. It could be in anyone whoever comes or taken down to this level either intentionally or unintentionally. Signal of re-traumatization could be identified frequently by its abnormal activities or mental illness. Thinking about others by observing pains of there we often found them lost in trauma case or lead to in process of change. This could be also some like kind of trauma when it`s happen again and again with us while watching other that we calls "Vicarious Trauma". VT is also some kind of trauma which leads to the process of having change while occurs when we care or started thinking about those people who have been in pain, hearing their trauma stories or witness their bearing pain and felt committed to help or understand them.

Now to deal this trauma cases library could be helpful with the help of library staffs and providing opportunity for social workers to provide trauma informed library services. Library is the place where each and every problem solutions would be got as because it's a place of information gathering and sharing. If we see in depth, we found our self between books surrounded. With the help of social worker who works in society for people welfare and can deals with these cases of trauma and by joining hands with library staff they could create opportunity for trauma survivors to rebuild a sense of control and empowerment.

What is Trauma? : Trauma is some like kind of natural emotional or manmade problem which sometimes convert`s into trauma. We should definitely assume that and it is reasonable that the people who are homeless whether any individual or family are suffering from trauma. At individual level homelessness can be also considered as trauma experience. Emotional or Psychological trauma counts in both natural and manmade as because we don't have control over emotions as being human nature but psychologically it is the creation of manmade situations on a particular period of time. Trauma can be very dangerous when it occurs in children since its childhood and many of the children are either traumatized or suffering from trauma for certain period of time and it continues further longer ahead if it's not control, identified, recognized and provided treatment on right time. Trauma is not only affected in child but also found in young, adults and senior citizens of which have no bar to sex, age, religion, community, place etc. There is no universally accepted definition of trauma but there are different views on it.

Trauma is defined as "an exceptional experience in which powerful and dangerous events overwhelm a person's capacity to cope" (Rice and Groves 2005).

Trauma is defined as singular or cumulative experiences that result in adverse effects on functioning and mental, physical, emotional, or spiritual well-being (SAMHSA, 2018)

According to SAMHSA concept of Trauma "An Individual trauma which results from an event, series of events, or set of circumstances that is experienced by an individual as physically or emotionally harmful or life threatening and that has lasting adverse effects on the individual's functioning and mental, physical, social, emotional, or spiritual well-being".

SAMHSA is Substance Abuse and Mental Health Service Administration world leading organization comes under U.S

Department of Health and Human Services, Office of Policy, Planning and Innovation which aims to deal with trauma and trauma informed approach also which display under public domain “SAMHSA’s concept of Trauma and Guidance for Trauma-Informed Approaches.” SAMHSA sponsors funds for National Centre for Trauma-Informed Care (NCTIC) and the National Child Traumatic Stress Initiative (NCTSI) which brings their concern for developing shared language and trauma evidence leading forward to informed care services. There are different types of trauma that occurs in different ways of different people that they deal in lifelong experiencing. Childhood trauma is often underlying factors in homelessness and other life challenges and in fact many other people are continued to experience trauma (mental abuse, depression, poverty, discrimination, natural disaster) and also experiencing mental health and substance uses issues. Emotional and Psychological trauma can be differentiated in three ways which are as follows:-

1. **Temporal Events:** - Accidents, unexpected incident and trauma in childhood etc.
2. **Longitudinal Events:** - domestic violence, battlefield, mental illness, traumatic activities.
3. **Sudden Events:** - Certainly death, humiliation, breakup of relationship, neglect of person.

In many of the people of these countries like USA, Australia, London, South Africa, Japan etc are traumatized or suffering trauma problem cases and dealing in every hour of day, many of the organization of different countries are taking actively participation to overcome the people from the trauma problem and even library can be good option for initiating involvement to overcome the trauma cases as we already exploring that library is not between the reading rooms, cyber library, seminar room and expanding their knowledge between the books. IFLA already had taken stand as “IFLA guidelines for Library Services to People Experiencing Homelessness” which briefly addressed about the Homelessness, Human Rights with Homelessness and the role of library for people in society who are suffering from homelessness.

Trauma Informed Care : Trauma Informed Care could be described as a framework for human service delivery that is based on knowledge and understanding of how trauma affects people’s lives and their service needs (Harris & Fallot, 2001). According to SAMHSA’s definitions- “Trauma-Informed Care is a strengths-based

service delivery approach “that is grounded in an understanding of and responsiveness to the impact of trauma, that emphasizes physical, psychological, and emotional safety for both providers and survivors, and that creates opportunities for survivors to rebuild a sense of control and empowerment” (Hopper, Bassuk, & Olivet, 2010, p. 82).

Basically Trauma Informed Care is evolved in healthcare fields; TIC provides a framework which involves culture, policies, and practices to be followed by trauma informed people. There is another term that is Trauma Specific Services (TSS) which involves with clinical intervention to explore symptoms of trauma. Some of the actions of TIC will define the do’s and don’ts with associated principals of TIC, which could be followed by everyone in trauma-community. Some of them are “Ask what happen to you” instead of “asking what’s wrong with you” in this associated principal is safety. “Ask permission for everything” instead of “self assuming of a person will ask you or do things according to you” in this associated principal are safety, collaboration and mutuality, empowerment, voice and choices. “Recognize historical trauma” instead of “neglecting the historical trauma of individuals” in this associated principal is cultural, historical and gender issue. Rest of things is defined in principals at whole.

Trauma Specific Service : According to Oregon Health System Division Trauma Policy which define-“treatment or treatment programs specifically designed to treat individuals who have experienced trauma” and highlights “the need for respect, connection and hope for individuals, recognition of the adaptive function of any symptoms that are present and working collaboratively and in a person -directed empowering manner with individuals who have experience trauma.” TIC and TSS are used interchangeably, they both worked under people for those who are exposed to traumatic events. TSS is a program for clinical intervention with observed symptoms addressed like survivors of domestic violence or sexual assault, gender discrimination and physical disorder whereas TIC is a practice and culture which develops a framework for entire organization so that all staff should have the knowledge, awareness and skills to support trauma survivors. However TIC and TSS are complementary to each other and now grooming in every part of organizational structure. According to SAMHSA (2014)-The term “informed specific services” refers to evidence- based and promising prevention, intervention, or treatment services that address traumatic

stress as well as any co-occurring disorder (including substance use and mental disorders) that developed during or after trauma.

Trauma Informed Library Approach : Since we know that the term “Trauma” and its approaches are originated by the mental health facilitator and criminal justice etc. Now it’s being adopted by the library organization as we can assume that we don’t know everyone’s story of past or present and can’t pretend to be known as because we predefined that an individual is affected by traumatic events or experienced trauma. Many of the patrons who visit often or regularly library for reading books or spend some leisure time and to interact. But there are some more different kinds of patrons who visit the library beyond its regular activities. Some of them are traumatized or suffering from trauma in their lives. To deal with trauma cases the team of library of library organization in abroad, they have introduced the term trauma informed library approach with TIC and TSS in library, a place where with the help of social workers together we welcome, respect and provide the resources which they needed and to understand the patrons problems supported by library staffs and to reply in positive and unbiased way and also by this library could able to express itself as safe and caring for traumatized people. In trauma informed library the library staffs and social worker together are self prepared to identify and response people who are traumatized by an events or trauma survivors. In simple words we can understand that identification of traumatized people who visit in library and to support and provide effective prevention from future harm or being traumatized. Having information about trauma to library staffs, they will able to support in library and with the help of social worker staffs or students who would help to connect with people. Being as trauma informed care we provide library patrons and others a new light to life. This builds trust in trained library staffs and in libraries and also even now, if any patrons identified as affected with traumatic events or trauma survivors, immediately the trained library social worker are located to catch them. Library social workers or volunteer use trauma informed care as the basis for interaction with customers. The best practices for trauma informed services is to include person first language, strength-based perspective, compassion, a focus on behavior and creating welcoming spaces in library. For example in USA Athens-Clarke County Library and University of Georgia of Social Science has been working together against trauma and transformed ACC Library into the first trauma-informed library in their state. As same it continues

approach in Denver Public Library and Los Angeles Public Library. Including them, there are other more libraries in different countries who are working on TIL with TIC and TSS.

SAMHSA'S provides four R's assumptions for Trauma-Informed Approaches

1. **Realizes**- Realization of people of all the organizations or programs towards information about trauma and how its effect on families, office staffs or individuals and learning communities excluding gender issue.
2. **Recognize**- Recognizing the sign of trauma affected individual or groups and any organization staffs. These sign and symptoms may be found in gender, age or older age individuals.
3. **Responds**- After all this having the information about trauma informed practices, policies and measures for trauma affected staffs, individuals or groups of any programs or organizations. Act according to followed practices because sometimes there could be any organizational practices which lead to recall the older traumatic events directly or indirectly in which they involved.
4. **Resist Re-traumatization**- Sometimes the working environment of any organization or in project/programs it creates such a stressful environment that a well being living person would feel choked themselves and also it becomes quite difficult for those individuals or organizational staffs who are recovery from traumatized experience. But if the staffs are well informed about trauma informed approach which leads them to understand to recognize how any organizational practices could lead to re-flashing the older memories which provides pain and stress to people and also somewhere re-traumatized with past bad memories.

Implementing TIC in Public Library and Schools : We already know the basic services of library from welcoming to disseminating of information according to user needs and demands. The most basic library service is acquire, organize and disseminate. Libraries can initiate to welcome social works to their libraries as an intern or as a staff on the basis of trauma informed library services providing to library members , patrons which includes interaction, identifying the patron affected with trauma, motivational speech, arranging special session for library patrons who have experience traumatic events or suffering from trauma. It is identified that not even library staffs are traumatic but also other community in society who are suffering like

in ACE Adverse Childhood Experience. Traumatized people would act worse, if the matters like self destruction, separation, loss of loved ones, tormentors, addition to trauma present in their lives. As the public libraries and schools is not mental health facilitator for unprocessed trauma memories and also not teachers as therapist to deal with it. In schools, the traumatic students are seen with particular identification by teachers or school personnel through they able to identify the students when they start to lose control, change in breathing pattern body response and voice tone. Like in USA mostly child are affected from adverse childhood trauma. Mostly children's suffers from poverty, depression, anxiety and exposure to violence can bring over which thing cause negative impact. If the children have the experience of adversity they will have uneven development of these foundational skills suffering relations, disturbing relationship skills further. Schools are ideal place to produce many different kinds of relationship with capable of buffering stress. Schools themselves can be a healing place for trauma recovery. It could be solved by outing emphasis on carrier counselors, school psychologists and mental health experts to serve the school in solving these problems. If this things initiated and applied in schools then it would provides the benefits of being trauma informed school such as improvement of academic achievement and school climate, decrease of stress among teachers and staffs, decrease of stress among teachers and staffs, decrease of mental harassment and abusive assault cases and also most important gut feeling of safety among teachers. There are five ways which can be integrate TIC into practices in schools and libraries which are as follows:-

1. Bring awareness and generate.
2. Invest in TIC workforce which means involves teaching and non-teaching staffs to adopt trauma informed approach and provide training to them and also includes security staffs and front desk staffs who often face these trauma cases.
3. Create a safe physical and emotional environment.
4. Engage patrons in meaningful ways.
5. Identify and treat trauma.

Imagine How Trauma spread in Society : Simply trauma means re-experiencing of bad things happen in life of past. Encompass of trauma of an individual means disconnection of ourselves from society. Trauma is not major thins that keeps you aside always or those who are traumatic. They can also live in society with normal functioning of day time. Trauma is the thing when it occurs in

someone's life it separates your emotions from body. It happens because the body was not in the state to feel the emotions. We must need to connect with the world because everything is connected. How could you think about development of species on the ground? Nature already predefined to conclude that everything is connected with each other with equal and opposite reactions. It's obvious that situations make things worse but it's not outcome of living disconnected. As we have already said that situation makes things bitter and certain bad parenting or bad childhood experience becomes painful in life and they decide to be disconnected as a defense against themselves.

General Tips for Trauma Recovery

1. Daily morning exercise.
2. Feel the rhythm when you take breath, walk and feet hitting on the ground etc.
3. Don't isolate yourself at any cost and think about traumatic events.
4. Always gets involve in social activities, reconnect with your old friends and approach to connect with other trauma survivors.
5. Sleep well, think positive and eat healthy foods.
6. If all this doesn't work at a time ask your support and seeks to professional therapy.

Conclusion : Now in this era, where technological development and various practices were conducting in each and every sector as due of information explosion at large scale. New people don't want to wait for information they need in frequently. In this fast forward life, people have left behind the morals of life and forgotten to live a peaceful life in machinery life. Due to heavy work load we couldn't able to handle and gets into frustrations, depressions and sadness. It not only happens in professional's life but also in personals. It has been found that most of the society is affected traumatic events happened in their individuals life. The potential of trauma occurrence in someone's life is powerful and somewhere we know that we can't ignore the impact of trauma in our life whatever scenario is with it. Our past has shown the tendency and capability to handle the trauma in future situation. And it is proved that and only we are responsible for today's situation. So there is need to put stability in our life. Many such organization are working in recovery of trauma or trauma survivors for example SAMHSA, Trauma- Informed Oregon and Trauma –Informed Library Transformation project and many others

they research and gather information to put up in skills to safeguard us from repetition or frequency or occurrence of trauma from past and prevent from re-traumatization and reveals the message to the society that trauma recovery is possible and they are here for us. There is need of awareness of Trauma Informed Library approach, Trauma Informed Care and Trauma Specific Service in our society and for implementation of these. These approaches are being implemented everywhere in USA and other countries. However, there is lack of knowledge of these approaches and their policies and practices or guidance with evidence based practice systematically in India. As compare to other countries India is also dealing with trauma cases and yet need to know more about it. So concluding all this, Library would be the best place to practice in society. We know that the most common service of library is to acquire, organize and disseminate the information or its collections and also providing other services to its community people. Through TIL approach TIC services can be provided by helping people who are homeless with connecting them with social services. Library staffs act as a mediator between traumatized people and the services available in the library for those people. We provide training on trauma informed services and approaches to library staff to deal with library patrons. There are some treatment and solutions for healing with trauma which have been discussed; by this an individual would find solution for their trauma treatment.

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Effect of Anuloma-Viloma Pranayama on Suicidal Tendency of Elderly Widow Women on Shelter Home

*Dilip Kumar Sonker**

At present day, the problems of the elderly are increasing steadily. In Indian society, attention and emotional support to elderly peoples are decreasing. The situation becomes more critical when it comes to elderly widows. Consequently, growing mental illnesses are visible in them such as anxiety and depression, which may be causes of suicide. Especially the older widows, residing in widow's shelter home, are experiencing social isolation and many types of emotional problem. But, ironically available remedies for the same are either very expensive or inappropriate. Therefore, in this study, effect of a most convenient breathe-regulation practice Anuloma-Viloma Pranayama was investigated on mental health of 22 widows living in a shelter home at a city-Varanasi. After one week- long intervention practice, those widows who were allocated to experimental group reported statistically higher energy level, happiness and social participation and reduction in loneliness, anxiety and depression in comparison to their companion in control group.

Key word: Elderly widows, Suicidal tendency, Anuloma-Viloma Pranayama, Mental Health.

Introduction : Widows are one of the most deprived categories of the Indian female population. The total number of widows in the world has been estimated at 258 million, increasing by 9 percent since 2010 (city of widow-2016). Widow women consist of more than 8 per cent of the female population, which is the most neglected and marginalized category in the Indian population section. After the death of husband, they are considered as socially dead. Socially, they have been placed in the most inauspicious category of Indian women's life. Their physical and mental status has become complex on the basis of restricted customs and personal rules of various areas, ethnic and relatives (Banerji, 1998). Some of them take shelter in government homes. Although society expects from their behaviour

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but there are certain restrictions on their ideal welfare, unsafe property rights, employment opportunities, as well as various accusations on their food, dress and religious affiliation and constant punishment for being responsible for the husband's death. This motivates various weaknesses in their psychological actions.

Health related problems in the elderly have become common in the present time and suicidal behaviour is a major health issue among the elderly adult in almost all countries of the world. Age and suicide affect each other somewhere. 'Forman' has divided the elderly people into three parts according to age, in which the young elderly (60 to 69 years), middle elderly (70 to 79 years) and older elderly (more than 80 years) are included. Some studies make it clear that suicide attempts tend to decrease with age. Suicide attempts have been found to be higher in the young elderly (60–69 years) than in the middle aged (70 to 79 years) (Koo 2017). Worldwide, the rate of suicide is found to be higher among people aged 15 to 19 years (Ajdaic, 2008). It is clear from this point that suicide attempts start decreasing with age and there is a direct relation between age and suicide. Around 1 million people commit suicide in the world, 10 to 20 million people attempt suicide and 50 to 120 million people are affected by the symptoms of suicide. Asia accounts for 60% of all suicides in the world where 6 million people annually commit suicide (Beautrais 2006). In terms of total number of morbidity and mortality, the behaviour of suicide is higher in women than men. Men and women differ in their roles, responsibilities, status and power. It is a socially constructed difference that plays a role in generating suicidal behaviour in them. Other reasons, including widowhood, mental distortion, physical illness and bereavement are the main causes (Bonnewyn, 2009). While it cannot be denied that biological differences are the main reason for suicidal behaviour.

Old age is generally known as a period of physical and mental disability. Also, in contemporary Indian society, the lives of the elderly are becoming pathetic. Loneliness is increasing among them due to reduced number of joint families. Older people experience social stress and adverse social conditions (e.g. retirement, widowhood, and lack of new relationships) (Baumeister, 1995). Loneliness and adverse social conditions can create health problems for any person but it becomes more fatal when it comes to elderly widowed women. Some research studies have found that decreasing social relationships in the elderly is associated with

suicidal behavior, non-fatal suicidal behavior, and self-murder (Fassberg, 2016).

Suicide is a result of repeated negative and traumatic events. Strong social support provides protection against stress and critical thinking at the end of life (Krause, 1999). Social support is associated with global health (White, 2009). The lowest level of social support has been found in suicide patients. Social support predicts suicide among individuals of 65 years of age and older in a community (Vanderhorst, 2005).

According to a survey conducted using the psychiatric autopsy method, 70–90% of those who committed suicide had evidence of some mental disorder while alive, with 60–70% of those were depressed. One in six patients who fall into the category of major depression die as a result of suicide as listed in the fourth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM IV) of the American Psychiatry Association. Patients with severe depression who meet the diagnostic criteria of melancholia have a particularly high risk of suicide. Most depressive patients are seen waking up early in the morning and often attempt suicide at the same time. Treatment should be the highest priority in patients suffering from insomnia. Depression acts as an indicator in predicting suicide (Anguiano, 2002).

Due to technological changes, the level of stress of the common people is being increased, when it comes to the elderly people, this situation becomes more frightening in them, facing different types of physical and social problems every day, increasing their stress levels. The relationship of stress is positively associated with suicide.

Due to consumerism and other social changes, young children are also becoming less concerned about the health of their elderly parents. Especially elderly widowed women, who are socially neglected most in the male-dominated Indian society and who are also victims of mental torture, are considered to be a major contributor to the stress behind suicide. A stressful life with the death of a spouse can be the leading cause of suicide (Moscick, 1997). Separation of women from life partner is much more painful than men, because the male classes become somewhat successful in reducing their misery through social participation. Chronic tension is found more in widow women, which is related to suicide meaningfully. Stress is found to be lower in older women living at home (feskanich, et al 2002) than those who live in widowed

ashrams. But this reduced stress, coupled with social isolation and depression, play a significant role in generating risk behaviours such as suicide.

Anxiety is commonly found in widowed women. The association of anxiety with suicide is particularly related with Panic Disorder and PTSD. Signs of anxiety along with signs of suicidal behaviour also need to be evaluated in patients with suicide by clinicians. This implies that suicide behaviour is clearly related to anxiety as well. The level of anger in elderly people is lower than that of normal people, but those who do not live with their family have higher levels of anger. Anger is associated with suicides while it is less related to suicidal thoughts (Swagger, 2014).

Even in yoga, the practice of doing hard asanas and pranayam is difficult for women, whereas, anulom vilom pranayama, which is most accessible for the promotion of mental health, is more convenient for them. Many Indian scholars have termed the development of culturally appropriate and easy-to-use treatment practices mandatory for widow women. Yoga is being given great importance in the present era. The positive effects of yoga are seen on various diseases, psychological problems and physical problems. Yoga involves a lot of complex actions (asanas, mudras and pranayama) so that many people are not interested in doing it. In the present era, there is a need to identify specific yoga for a specific disease. Anulom-viloma is a type of pranayama yoga which can be seen to have positive effects on mental health. Anulom-viloma Pranayama can be a good tool for elderly widow women. Elderly widowed women are physically very weak, they cannot perform complex asanas and postures, so for these elderly women, the Anulom-viloma Pranayama can be a proper tool because Anulom-viloma pranayama is an easy procedure which can be done by any person of any age.

Gupta and Kumar (2010) studied the effect of Anulom-viloma Pranayama on elderly (above 60) people with anxiety and depression. He used in his research 30 retired pension recipient old age people (60-70) as a sample. Gupta and Kumar (2010) in their results have found that Anulom-viloma Pranayam has a positive effect on anxiety and depression and reduces anxiety and depression. Nandal, D.S. (1987) in his study has found that the practice of Anulom-Viloma Pranayama improves the energy level and self-image in a person and reduces mental problems like loneliness and depression.

Objective-

- To explore the relative significant of Anuloma-Viloma Pranayama increased energy, happiness and social participant in elderly widow.
- To examines the relationship of loneliness, stress, depression and suicidal tendency in elderly widow.
- To examine the effect of Anuloma-Viloma Pranayama significantly differ in Experimental and Control group participant.

Hypothesis

- Practice of Anuloma- Viloma Pranayama may increase energy level among elderly widows
- Practice of Anuloma- Viloma Pranayama may increase happiness level among elderly widows and
- Practice of Anuloma- Viloma Pranayama may increase social participant level among elderly widows
- Practice of Anuloma Viloma Pranayama may decrease loneliness among elderly widows
- Practice of Anuloma Viloma Pranayama may decrease stress among elderly widows
- Practice of Anuloma Viloma Pranayama may decrease depression among elderly widows and
- Practice of Anuloma Viloma Pranayama may decrease anger among elderly widows

Method

Participants: The present research has been done in the widow's ashram of Varanasi city. Hence, samples have been taken from the widow's ashram of Varanasi. In the form of samples, 22 widows of 60 to 70 years of age have been selected. There are 11 working groups and 11 controlled groups. These widowed women are those who are suffering from mental health related problems in some form or the other. Only those widowed woman has been selected for the sample whose mental health is affected in comparison to normal woman.

Research Design: 2×2 design has been used in present research, in which 11 participants have been placed in the experimental group and 11 in the control group. The first group was promoted with Anuloma-viloma pranayama and the second group was treated only psychologically in which no direct intervention of any kind was done. The pre and post-test was used in which self-construct mental

health-related interview schedule has been used as a sample before and after the beginning of Anuloma-Viloma Pranayama.

Measurement: In this research, mental health problems of widowed women have been measured was done with the help of self-construct mental health survey. The interview survey has been designed to study various types of mental health related questionnaires.

Process: First of all the list of the widow-ashram of Varanasi city was received from Varanasi Social Welfare Board. Internet media was also used as per requirement. Then, we met with director and related officers of shelter homes. After meeting with director and related officers, permission has been granted for the research work by explaining importance of the research. At the same time, information about those widowed women has also been collected who were suffering from mental health problem. Thus a list of widow-women suffering from mental health problems was prepared. This process was done in all the shelter homes of Varanasi. After that as per the information received from all the places, the research work was started. After the information that was collected from different shelter homes, data were compared. Thereafter, it was decided to start research work in the shelter home where the mental health problem of widows was more complex and proper places and resources were already available to do the work.

An attempt was made to explain their problems under the repo session. For this, the first researcher and his assistant spoke about their role. In particular, the researcher introduced himself as a psychologist and after clarifying the importance of psychological wellbeing in their life, they were requested to render his services for that. Then, the researcher sought permission from the participants for his research work. After granting permission, the work of data collection was started, in which first of all work of filling the interview schedule with the participants was started before the field experiment. For this work, help of friends and director of institute etc. have been taken. Field experiment work started after the schedule filling. Before starting the field experiment, participants were asked to sit properly and comfortably. After that the trainer who is expert in anuloma-viloma pranayama was asked to start the anuloma-viloma pranayama to the widowed women. Anulom-viloma pranayam was done daily for a week from 7am to 8 am. On the last day of the week, again the same questionnaire was used on the participants that had been done on the first day. After completing the questionnaire the participants were thanked for their cooperation in the research work.

Result: The responses obtained to study the effect of anuloma-viloma pranayam on the mental health of widow women have been analysed through SPSS-21-

Mean and standard deviation (N = 22) before and after responses on mental health dimensions of experimental group and controlled group

Measurer	Experimental group (n=11)		Control group (n=11)	
	Pre-test mean (S. D.)	Post-test mean (S. D.)	Pre-test mean (S. D.)	Post-test mean (S. D.)
Energy	2.63(4.80)	10.81(4.64)	10.63(2.46)	12.72(2.49)
Happiness	10.00(3.06)	14.63(4.17)	20.36(3.82)	15.09(3.75)
Social participant	10.72(3.06)	16.18(4.40)	17.18(2.04)	15.27(1.95)
Loneliness	9.72(3.03)	10.45(4.22)	3.63(3.26)	5.18(3.45)
Stress	7.09(2.94)	-.72(5.10)	-5.09(2.62)	-3.72(2.64)
Depression	9.54(2.25)	06.45(2.80)	6.36(2.54)	6.09(1.51)
Anger	4.63(.50)	2.81(1.72)	3.36(1.68)	3.45(1.50)

Note: All standard deviations are given in curved.

Table 1 presents the mean and standard deviations before and after the responses received on the mental health of the experimental group and the controlled group. Through this table, it is clear that after practicing Anulom-Viloma Pranayam for 7 days in the experimental group, the expected energy level, happiness level, social participation level increases and loneliness level, stress, depression and anger decreases. However, the standard deviation of scores of happiness, social participation, loneliness, stress, depression, anger increased from pre-test scores, and the standard deviation of scores related to the expected energy level decreased. This means that there was individual variation in the effect of the practice of Anuloma-viloma Pranayama. Expected energy levels, loneliness, stress, and anger scores increased among participants in the controlled group. And scores of social participation and happiness decreased. But the standard deviation on the scores of the measure of the participants in the controlled group is relatively low at both pre- and post-time points.

Discussion: The objective of the presented research was to study the effect of practice of Anulom-Viloma Pranayama on the variables related to suicide in elderly women of the widow's ashram. For this experimental study, the 22 participants selected from widow's ashram over 65 years of age. After that all two groups divided in (experimental group and controlled group) by randomized method.

The participants in the experimental group followed the practice of anulom-viloma pranayama for 7 days under the

supervision of a yoga instructor. After the practice of anulom-vilom pranayama, the level of energy levels, happiness levels, social support levels were increased and the levels of depression, stress levels, anger levels and loneliness were decrease. In control group the levels of depression are increased, this makes it clear that the Anulom-viloma Pranayama is more effective against depression. The obtaining result showing that the effect of Anulom-Viloma Pranayama on the expected energy levels, stress levels, anger levels, depression levels and happiness levels related to consistent with the findings of several earlier studies (Crowley, 1939; Gupta, 2010; Joshi et al, 2008; Sivananda, 1997; Stanescu, 1990 & Chavhan, 2013). Anulom-Vilom Pranayam not only reduces anxiety and stress due to its positive effects on body responses to salivary cortisol, blood sugar, plasma renin, epinephrine and nar-epinephrine, heart rate, systolic blood pressure, stress Rather, its practice also enhances the feeling of emotional, social and spiritual health.

Conclusion : In short, this research has led to the conclusion that by increasing training and encouragement related practice of anulom-vilom pranayama, the levels of energy, happiness, and social participation levels of elderly widowed women has been increase and the level of loneliness, stress Levels, levels of depression and levels of anger can be reduced in feeling circumstances. There have been some limitations of this research work such as the size of the sample being reduced, the validity of responses received from participants not being tested by their peers and other staff of the Director of Widows' ashram and not being able to prepare comprehensive protocols well. Nevertheless this research gives a definite indication towards the suitability of the Anulom-viloma Pranayama practice to improve mental health of elderly widowed women. The need is that such a study should be done on a large sample and for this many other aspects related to mental health should be included.

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Agriculture Mechanization: A Technique of Agricultural Productivity

*Dr. Laxmi Kumar **

Agriculture Mechanization is the process of using agricultural machinery to mechanize the work of agriculture, greatly increasing agricultural productivity. The requirement of power for certain operations like seedbed preparation, cultivation and harvesting becomes so great that the existing human and animal power in the country appears to be inadequate. As a result, the operations are either partially done or sometimes completely neglected, resulting in low yield due to poor growth or untimely harvesting or both. Mechanized agriculture is a one of the means input to modern agriculture to increase the productivity by making judicious use of other inputs and natural resources etc., besides reducing the human drudgery and cost of cultivation. The overall farm mechanization in India has been lower at 40-45 per cent compared to other countries such as USA (95 per cent), Brazil (75 per cent), and China (57 per cent). With the shrinking land and water resources and labour force, the onus rests on mechanization of production and post harvesting operations. There is a linear relationship between availability of farm power and farm yield and Government has decided to enhance farm power availability from 2.02 kW per ha (2016-17) to 4.0 kW per ha by the end of 2030 to cope up with increasing demand for food grains.

Keywords: Farm Mechanization, Productivity, FaaS, CHC.

Introduction : The Indian government has laid out an ambitious goal of doubling farmers' incomes by 2022. To achieve this ambitious goal, the Indian government is aggressively promoting rural development with an impetus on agricultural mechanization and irrigation penetration.

Over the past decade, agriculture outputs have seen record growth year after year. Yet, crop yields are still generally lower compared to the world average. This low productivity is due to many factors such as erratic monsoons (over 50 per cent of cultivated land is monsoon dependent), shrinking groundwater resources, decline in soil fertility, inefficiency in the food distribution system, lack of

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storage, transportation, lack of awareness in the use of modern agricultural practices and technologies among the farming community, unpredictable weather, small average farm sizes of 1.08 hectares, and agricultural subsidies that distort market signals and hamper productivity-enhancing investment. It is quite true that the Indian farmers have the lowest earnings per capita because of the low yield per hectare they get from their holdings.

Farmers' income has not been able to keep pace, such as to cater to increasing costs of production including that of rising labour wages. Hence, there is a strong case for labour-substituting farm/agriculture machinery. Parallely, it is also important to note, that several activities are highly time-bound and unless executed as per schedule, the farmer is likely to suffer loss. Agriculture mechanization is an appropriate answer to such challenges.

Agriculture Mechanization : Agriculture Mechanization is the process of using agricultural machinery to mechanize the work of agriculture, greatly increasing agricultural productivity. More power is essential carrying out operations effectively at the right time and for changing the attitudes and uplifting the social status and dignity of those who work in agriculture. The machines will be helpful in providing power efficiently for good seedbed preparation, which is quite essential for maximizing the germination of the seed and seedling growth. In addition to this, the mechanization of the following fields of agriculture- is equally essential.

- I. Shaping and leveling of farm fields for getting even distribution and depth of irrigation water;
- II. Development of planting and fertilizing machines to place the seed more precisely in rows and to place the fertilizer correctly with respect to seed or plan;
- III. Spraying and dusting machinery to apply chemicals for weed and pest control;
- IV. After production operations such as harvesting, threshing, winnowing and drying.

Farm mechanization will also let off the wage labour as also the farmer of the drudgery involved in manual operations, besides enhancing manpower productivity since skills are integral to machine based operation.

Farm mechanization and crop productivity has a direct correlation as farm mechanization saves time and labor, reduces drudgery, cut down production cost in the long run, reduces post-harvest losses and boosts crop output and farm income. Use of

improved implements has potential to increase productivity up to 30 per cent and reduce the cost of cultivation up to 20 per cent. At present, Indian farmers are adopting farm mechanization at a faster rate in comparison to recent past. Although, the sale of tractors in India cannot be taken as the only measure of farm mechanization but to a great extent it reflects the level of mechanization. Indian tractor industries have emerged as the largest in the world and account for about one-third of total global tractor production.

State of Mechanization : Agricultural system all over the worlds has undergone changes in terms of cropping system, type of power sources used and application of inputs to achieve high level of productivities. Even in India, mechanization of agriculture has advanced considerably. In certain region, the level of mechanization has gone far ahead of the average level in the country. Human and animal power sources are no longer the predominant sources on Indian farms. The annual addition of tractor population is more than one hundred thousand tractors. Similarly about the hundred thousand pump sets are being installed on Indian farms annually. On the basis of annually critical review of the mechanization position, one observes that the shortages of labour and high wages are the factors which strongly propel mechanization. Consequently, the more labour intensive operations, such as pumping of irrigation water, land preparation and threshing are the first operations, which are mechanized. Large amount labour or draft power, which can be replaced through machines, provides a strong incentive to mechanize. The farm operations, which can be categorized as:

- I. Highly power intensive operations.
- II. Intermediate power and control intensive operations.
- III. Highly control intensive operations.

Operation	Highly power intensive	Intermediate level	Highly control intensive
Water pumping	✓	-	-
Tillage	✓	-	-
Direct seeding	-	✓	-
Transplanting	-	-	✓
Weeding	-	-	✓
Plant protection	-	✓	-
Harvesting	-	✓	-
Threshing	✓	-	-
Milling	✓	-	-
Transport	✓	-	-

The level of farm mechanization in India stands at about 40-45% (i.e. tillage about 40 per cent, seeding and planting about 30 per cent, plant protection 35-45 per cent and harvesting and threshing about 60-70 per cent for rice and wheat and less than 15 per cent for other crops). States such as UP, Haryana and Punjab having very high mechanization levels (70-80 per cent over all, 80-90 per cent for rice and sheat) due to high productive land as well as declining number of agriculture workers and also full support by state government. The eastern and southern states have lower level of mechanization (35-45 per cent) due to smaller and scattered and holdings. In the north-eastern states, the levels of farm mechanization is extremely low mainly due to hilly topography, high transportation cost and socio-economic conditions of the farmers. The level of farm mechanization in India is still low as compared to the countries such as the U. S. (95 %), Brazil (75%) and China (57%). While the level of mechanization lags behind other developed countries, it has seen an average agriculture growth rate of 3.56 % through the last decade. The level of farm mechanization varies greatly region to region.

Effective use of agriculture machinery helps to increase productivity & production of output, undertake timely farm operations and enable the farmers to quickly rotate crops on the same land. By raising a second crop or multi-crops from the same land, there is improvement in the cropping intensity and making agricultural land commercially more viable. Mechanization also helps in animal husbandry, dairying and fisheries.

Farm mechanization not only provides optimal utilization of resources e.g., land, labour, water but helps farmers to save valuable time and also reduces drudgery. This judicious use of time, labour and resources facilitates sustainable intensification (multicropping) and timely planting of crops, leading to an increase in productivity.

Sub Mission on Agricultural Mechanization (SMAM) : The Government has introduced several schemes and policies that support greater mechanization of Indian Agriculture, in the light of its commitment to transform the agriculture sector and double farmers' income by 2022-23. The Sub Mission on Agricultural Mechanization (SMAM) is an important initiative of the Government, in this direction. The focus on farm mechanization is driven by the need for enhancing agriculture productivity and availability of food grains; increasing agriculture exports; mitigating labour shortage; and facilitating judicious use of scarce natural resources and farm inputs. Keeping this in view, an ambitious target of increasing the

availability of farm power from 2.02 kW per ha (2016-17) to 4.0 kW per ha by the end of 2030 has been set.

Recognizing the need for inclusive growth of farm mechanization sector in the country, a Sub Mission on Agricultural Mechanization was launched in 2014- 15. The Sub Mission on Agricultural Mechanization (SMAM) is providing a suitable platform for converging all activities related to agricultural mechanization by providing a 'single window' approach for implementation with accelerated and inclusive growth of agricultural mechanization in India. The scheme is implementing in all the states, to promote the usage of farm mechanization and increase the ratio of farm power to cultivable unit area up to 2 kW/ha by the end of 12th plan.

The main objectives of SMAM are:

- a. To increase the reach of farm mechanization to small and marginal farmers and to the regions where availability of farm power is low;
- b. Promoting custom hiring centres to offset the adverse economies of scale arising due to small landholding and high cost of individual ownership;
- c. Creating hubs for hi-tech & high value farm equipment's;
- d. Creating awareness among stakeholders through demonstration and capacity building activities; and,
- e. Ensuring performance testing and certification at designated testing centres located all over the country.

Farming-as-a-Service (FaaS), or Custom Hiring Centre (CHC): One of the main limitations to deploying farming machines is the capacity to a farm to efficiently own such equipment. Small farmers will continue to be the mainstay of Indian agriculture and the concept FaaS or CHC is therefore most appropriate.

Farming-as-a-a Service is a concept which was spawned a few years ago in India by offering farming services, machinery, and implement rentals on a pay-per-use basis. The concept is still in its nascent stage but is becoming popular, and a handful of local startups have begun operations in the market. Farming services such as land preparation, soil-health data, sowing, harvesting, crop management, post-harvest management, and machinery rental will be relevant to most of the farmers as they own small farmlands (average size 1.15 hectares) which are affordable and reduce the need for capital expenditure.

Under the SMAM scheme, assistance is provided to State governments to impart training and demonstration of agricultural

machinery, provides assistance to farmers for procurement of various agricultural machineries and equipment and for setting up of Custom Hiring Centre. Under the scheme, total funds allocated during 2014-15 to 2018-19 was 3377.07 crore and during 2018-19 it was 1027.46 crore. During the last four years, Government has given massive thrust to promoting latest agricultural machineries, like laser leveller, happy seeder technology, combine harvesters and small equipment like power weeders.

The concept of FaaS goes beyond providing machinery on hire. It encompasses a number of services including offering labour, managing actual field operations in respect of not only agricultural machinery, but also other agricultural operations. For example, harvesting of coconut, arecanut and the like is a specialized function, and the traditional tree climber may not always be available these days. A 'FaaS' entrepreneur can meet such a service demand.

Under new Central Sector Scheme on 'Promotion of Agricultural Mechanization for In-Situ Management of Crop Residue in the States of Punjab, Haryana, Uttar Pradesh and NCT of Delhi' (2018-19 to 2019-20), the agricultural machines and equipment for in-situ crop residue management are provided with 50 per cent subsidy to the individual farmers and 80 per cent subsidy for establishment of Custom Hiring Centres.

Irrigation: The India government has laid out an ambitious goal of doubling farmers' incomes by 2020. To achieve this ambitious goal, the Indian government is aggressively promoting rural development with an impetus on agricultural mechanization and irrigation penetration. The government is allocating funds to these initiatives, which are critical components in improving the state of agriculture in the country. Agriculture in India is unirrigated and still dependent on rainfall. India receives sporadic rainfall across the region, and farmers are flooding their fields, which results in wastage of precious water. Efficient usage of water is critical to Indian agriculture as the demand for water for irrigation will steadily rise due to the enormous population. The key drivers of growth for irrigation machines will primarily be population growth, food scarcity and shortage of water. American companies providing energy efficient affordable irrigation products may have business opportunities to explore in the India market.

Focus on water use efficiency at farm level through precision or micro Irrigation (drip and sprinkler irrigation) has become farm imperative to ensure a sustainable agricultural practice. Considering

this, the Pradhan Mantri Krishi Sinchayee Yojana (PMKSY) was launched on 1st July, 2015 with the motto of 'Har Khet Ko Paani' for providing end-to-end solutions in irrigation supply chain, viz. water sources, distribution network and farm level applications. Per Drop More Crop component of PMKSY (PMKSY-PDMC) is operational from 2015-16 in the country focussing on water use efficiency at farm level.

Micro Irrigation, which includes drip and sprinkler irrigation, is a proven technology which has gained immense popularity amongst the farmers. Strengths of this technology include - efficient deployment of inputs such as water, electricity, fertilizers labour, increase in crop productivity, better quality of produce leading to higher realization of sale price resulting in increased income of farmer. With this technology, additional area can be irrigated with the same amount of water compared to conventional method of irrigation. In addition, water deficient, cultivable waste land and undulating land areas can be brought under cultivation due to ease of irrigation. There is also good scope for using this technology in closely spaced crops like rice, wheat, onion, potato etc. In a nutshell, following benefits have accrued to the farmers:

- Saving of irrigation water from 20 to 48 per cent;
- Energy saving from 10 to 17 per cent;
- Saving of labour cost from 30 to 40 per cent;
- Saving of fertilizers from 11 to 19 per cent;
- Increase in crop production from 20 to 38 per cent;
- Increase in net annual income of the farmer beneficiaries

A dedicated Micro Irrigation Fund (MIF) created with NABARD has been approved with an initial corpus of ` 5000 crore facilitating the States in mobilizing the resources for expanding coverage of Micro Irrigation envisaged under PMKSY-PDMC and also in bringing additional coverage through special and innovative initiatives by State Governments.

Conclusion : The farm mechanization has been well-received through the world as one of the most important elements of modernizing agriculture. The level and appropriate selection of agricultural machinery has direct impact on land and labour productivity, farm output and income, environmental safety and the quality of life of farmers in India. Agricultural machines also ensure timelessness of farm operations and increase work output per unit time. Suitability to small medium farms, simple design and technology, versatility for use in several farm operations, affordability in terms of

cost and profitability and most importantly, repair and maintenance services are the basis requirement for the expansion of farm mechanization.

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The Effect of COVID-19 Spread on the E-commerce

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The Corona virus intensely transformed the global trends. These variations causative to the high inadvertent and secondary funds that reflected for this virus. In this article determined the ecommerce trends in corona virus predicament as well as how imminent progress in e-commerce that might affect consumer behaviour in future. The current outbreak has had severe economic consequences across the globe, and it does not look like any country will be unaffected. This not only has consequences for the economy; all of society is affected, which has led to dramatic changes in how businesses act and consumers behave. I don't think it's too soon to say that the COVID-19 global pandemic will likely be one of the defining events of 2020, and that it will have implications that last well into the decade. The situation is rapidly changing. The amount of people deemed safe to gather in a single place has dwindled from thousands, to hundreds, to ten.

Introduction : Corona virus are group of viruses that basis minor illness and certain type of virus can infect the lower airway, and commencing severe illness such as, pneumonia, bronchitis. People infected with this virus can contagions are serious and innocuous. World Health Organization (WHO, 2019) there are several pandemics in the history that has cause the change human life. COVID-19 has initiated on 12 December in Wuhan city of China, and it was noticed that people are infected by pneumonia by illusory link to a shop that retails fresh sea food to people. As we are in the middle of a pandemic outbreak, it is very difficult to estimate its long-term effects. Although society has been hit by several pandemics in the past, it is difficult to estimate the long-term economic, behavioural, or societal consequences as these aspects have not been studied to a great extent in the past. The COVID-19 pandemic outbreak has forced many businesses to close, leading to an unprecedented disruption of commerce in most industry sectors. Retailers and brands face many short-term challenges, such as those related to health and safety, the supply chain, the workforce, cash flow, consumer demand, sales, and marketing.

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However, successfully navigating these challenges will not guarantee a promising future or any future at all. Shares of traditional trade have become volatile and in marked decline due to the spread of COVID-19, and this will be a strong reason for the willingness of each of these traders of these traditional markets to move towards trade via the Internet in order to preserve the rest of its shares and maintain its commercial field and its success in the market.

The global e-commerce industry report indicated that the impact of COVID-19 on these sectors has been pervasive due to uncertainty in the supply chain and consumer demand worldwide. E-commerce supply chains are mainly stressful. The most affected part of the industry due to the outbreak of COVID-19 is electronics products as China accounts for most of the cases of COVID-19 and according to the International Federation; the country is the largest producer of electronics and its parts globally.

Is it Safe to Order Online During COVID-19? : As it becomes even more clear just how infectious COVID-19 is, some shoppers have raised questions about the safety of receiving their online orders. Experts are finding that the virus can live on surfaces from three hours to up to three days, depending on the material.

That said, it's unlikely that COVID-19 would survive on your purchased items from the time they were packed to the time you received your package (especially with the slowdown in the delivery system). And shipping conditions make a tough environment for COVID-19 as well, so it's not likely you'll be exposed via the package itself, either.

According to the CDC, "There is likely very low risk of spread from products or packaging that are shipped over a period of days or weeks at ambient temperatures." The CDC's statement refers to packages that have been in shipment for at least several days and did not come into contact with any sources of contamination after packaging.

The World Health Organization addresses the concern as well, by saying that it is safe to receive packages from locations with reported COVID-19 cases. From their website: "The likelihood of an infected person contaminating commercial goods is low and the risk of catching the virus that causes COVID-19 from a package that has been moved, travelled, and exposed to different conditions and temperature is also low."

E-commerce and COVID-19 : Coronavirus impact the whole e-commerce of the world; it has changed the nature of business.

According to research 52% of consumers avoiding to go brick and mortar shopping and crowded areas. Furthermore, 36% avoiding brick and mortar shopping until they get coronavirus vaccine. Coronavirus effects different on different nature of products, means the impact of COVID-19 on several product is very high and on some product less impact (Andrienko, 2020). Overall sale of e-commerce increases because of this virus, people avoiding to go out, keeping social distance and buying from home, working from home such as Walmart grocery e-commerce increases 74%. Moreover, the media usage also increased in this time and Facebook, google update their features to connect more people in single time such as Facebook introduce messenger for 44 people that is competing to Zoom. Similarly, Google also launched updated version (Sarah Davis, 2020). Top ten retail of e-commerce in pandemic is below Mostly buying products during pandemic are toilet paper, disposable gloves, freezer, bidet, kettlebells, bread machine, paint by numbers, puzzle, peloton, coloring book, air purifier, treadmill, stationary bike, yoga mat, refrigerator, exercise ball and exercise equipment (Andrienko, 2020). E-commerce has increased the buyers in developed countries even in developing countries, such as Malaysia, Singapore, Thailand, and Pakistan. In Pakistan e-commerce was started in 2000's but very poor, just 3% of whole population was buying online (Bhatti, 2018; Bhatti, Saad, & Gbadebo, 2018; Bhatti, Saad, & Salimon, 2019; Rehman, 2018). But now in pandemic it is reported that e-commerce in Pakistan increasing by 10% in daily record, and 15% raise in internet users. 30-40% surge the demands of products. For quick service food panda is launched to provide easiness to people. It is good hope for Pakistan in term of e-commerce that e-commerce trend is move upward (Abdullah Niazi, 2020). Retail sales of e-commerce shows that COVID-19 has significant impact on e-commerce and its sales are expected to reach \$6.5 trillion by 2023 (Jones, 2020). Furthermore, there are many products that significantly impacted by virus such as disposable gloves, cough and cold, bread machine, soups, dried grains and rice, packaged food, fruits cups, weight training, milk and cream, dishwashing supplies, paper towel, hand soaps and sanitizer, pasta, vegetables, flour, facial tissues and allergy medicine and many more.

On the other hand, the products that declines by coronavirus are luggage and suitcase, briefcase, cameras, men's swimwear, women swimwear, bridle dress, men formal dress, gym bags, rash

guards, boys, athletic shoes, toys, lunch boxes, wallets, watches, girl's jackets and coats, boy's top's and caps etc.

Top retail e-commerce websites in pandemic

Sr.no	Retail website	Millions
1	Amazon.com	4059M
2	Ebay.com	1227M
3	Rakuten.co.jp	804M
4	Samsung.com	648M
5	Walmart.com	614M
6	Appel.com	562M
7	Aliexpress.com	532M
8	Etsy.com	395M
9	Homedepot.com	292M
10	Allegro.pl	272M

The data is in: Online shopping habits since pre-COVID-19: 36% of consumers shop online weekly since the rise of COVID-19, up from 28% pre pandemic, according to new data from [Digital Commerce 360](#). 29% say they currently shop more online than in person, while 35% have an even mix of online and in-store shopping. What about after corona virus subsides, though? 28% say they will continue to shop mostly online after the pandemic, with 39% saying they will shop both online and in-store, 24% saying they “can’t wait” to shop in-store and 10% not sure. 64% of shoppers surveyed want mobile and contactless pickup options, with 79% saying contactless store pickup is very important. 60% want curb side pickup options. 85% of shoppers have significantly increased their use of the curb side pickup option over the course of the pandemic. 90% of consumers prefer home delivery over a store visit, 80% are likely to use digital communications with store associates, and only 28% plan to increase in-store shopping between August 2020 and February 2021.

Walmart, Amazon, & Coronavirus : Prior to COVID-19, Amazon was estimated to net \$81.2 billion in revenue in Q2 2020. Because of the pandemic, Amazon allocated \$4 billion in additional spend to keep customers and employees safe and increase deliveries after prioritizing only essential items.

The ecommerce giant's Q2 2020 numbers actually ended up totalling \$88.9 billion, marking 40% year-over-year growth. YOY growth was especially impressive for grocery sales, which tripled YOY after Amazon increased its grocery capacity by 160% amid the pandemic.

In the UK, 35% of all online purchases during the lockdown period were made via Amazon, with one-fifth of survey respondents saying they now have a higher intent to purchase from Amazon post-pandemic. Free delivery, availability, and price were the top three key online purchase drivers for this group of consumers.

As part of its continued steps to compete with Amazon during the pandemic, Walmart has plans to launch Walmart+, a Prime-like service priced at \$98/year. Perks will include same-day delivery and grocery delivery, something that sets Walmart apart from Amazon. With the arrival of coronavirus in 2020, ecommerce has been expanding rapidly. U.S. online sales grew 76% in June, reaching \$73.2 billion last month. As an essential business selling high-demand products like toilet paper, surface cleaners, and groceries during the pandemic, Walmart has continuously seen increases in spend both online and offline. Walmart also just surpassed eBay in U.S. ecommerce sales to rank #2, second to Amazon. Amazon remains in the top spot by a wide margin – 38.7% compared to Walmart’s 5.3%. eBay sits at 4.7%.

As far as retail ecommerce sales growth, however, Walmart sits at #1 with 27.0% compared to Amazon’s #6 ranking at 17.2%.

COVID-19 ecommerce industry impacts : In a recent analysis of retail and online brands, Digital Commerce 360 found that brands that pulled back on marketing spend during COVID-19 are now seeing their online sales struggle. Brands that stayed on course with their spending have seen online sales steady out after an initial dip. Brands that aggressively pushed their spending are seeing unprecedented growth.

While looking at industry trends can be helpful in informing your strategy, it’s also important to look at how channels are performing within different categories. Wholesale and retail channels in general are underperforming during this time in any industry. During this time, retailers who were able to double down on their direct-to-consumer initiatives instead of leaning more on brick-and-mortar stores and wholesale have seen online sales growth. Focusing on ecommerce and D2C in a way that allows for a mix of both retail and online sales is how most brands are finding success during the time of COVID-19.

These growths and declines have been happening while consumer discretionary spending has dropped over 50%. With consumers spending less on transportation, travel, restaurants, and childcare in light of coronavirus, and strong discounts and ad

placements being placed near essential items being sold online, non-essential ecommerce has continued to fare well despite this dip.

In light of coronavirus, nearly one-quarter of shoppers are looking for contactless payments or delivery options, with 36% of shoppers saying they won't return to brick-and-mortar stores until a vaccine is available, according to a recent survey of 3,558 consumers from [Sales force Research](#).

The amount of consumers who are shopping online has been steadily increasing throughout the pandemic, with 44% of respondents conducting more of their shopping online in mid-May – an increase from 42% two weeks earlier. Even after COVID-19 effects subside, 68% of U.S. shoppers expect to continue buying essential goods online. This is especially true for Gen Z and Millennial, 73% of whom fall into this category compared to 69% of Gen X and 57% of Baby Boomers.

Online shopping is slightly more prevalent among high income households during the COVID-19 pandemic, with 71% saying they see more online shopping in their future and 65% of lower income households saying the same. Corona virus is also expected to impact back-to-school and holiday shopping, with consumers across all income brackets saying they expect to spend less during these seasonal times than in 2019.

Impact on Indian E-commerce : Indian E-commerce companies struggled to do their Online sales due to the lockdown that started from 24th march until May 3rd completely halted their operations as warehouses were closed and forced delivery fleets to stay at home to prevent the spread of the contagious virus. E-grocers including Big Basket and Grofers, and e-commerce firms Amazon and Flipkart, along with B2B platforms Jumbotail and Udaan stopped deliveries as they are facing operational issues resulted due to manufacturing stoppage, and movement of goods and labour issues.

According to E-commerce firms there was complete stoppage of goods transport to warehouses authorities forced warehouses to shutdown since the third phase of lockdowns E-commerce Indian companies has started gaining some movement in their online sales. And since the third phase of lockdown started orders from orange and green zones are coming. E-commerce companies can see once again rush of orders online even for other product which are from non essential commodity. This comes after these companies started accepting orders for non-essential products in amid the nationwide lockdown Flipkart, snapdeal and other e-

commerce giant Snapdeal is reportedly prioritizing delivery of household goods and essentials. According to a report E-commerce company snapdeal has received 75% of its orders green and orange zone. In third phase of lockdown.flipcart Senior Vice-President Anil Goteti also said that there is certain surge in demand for product like laptops, mobiles, air conditioners and coolers. Bigbasket – according to vipul parikh co founder of bigbasket they have seen uptick in orders up to 20-30% compared to last month. And it's picking up the pace.

Conclusion – The Impacts of COVID-19 (corona virus) pandemic is going to affect human beings for long time. The COVID-19 pandemic has made it clear that e-commerce can be an important tool/solution for consumers in times of crisis. Sales of E-commerce firm are not consistent across the board. Industry was expected to do business worth \$6trillion in 2020. But it seems too far now. Due to lockdowns and restrictions with factories close down and supply chain issues transactions are not happening. Supply of essentials is on, where as roadmap ahead is not clear at all. Impact can known with the answers of following questions which only time can answer. Awareness almost this topic can countersign better information in people and deliberation to how ecommerce, business, and economies of countries effected by coronavirus. how e-commerce provides alternative way to people to meet their demands. E-commerce enhanced by COVID-19. How it impacted e-commerce will be encouraging other researchers to investigate more deeply in this area such as ecommerce trends how changed by corona and future trends.

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Life and Works Pulakesin-II in Chalukya Dynasty

*Md Kamal Hossain**

The Western Chalukyas ruled over an extensive area in the Deccan for about two centuries after which the Rashtrakutas became powerful. Pulakesin I was the real founder of the Chalukya dynasty. He established a small kingdom with Vatapi or Badami as its capital. The most important ruler of this dynasty was Pulakesin II. The Aihole inscription issued by him gives the details of his reign. He fought with the Kadambas of Banavasi and the Gangas of Mysore and established his suzerainty. Durvinita, the Ganga ruler accepted his overlordship and even gave his daughter in marriage to Pulakesin II. Another notable achievement of Pulakesin II was the defeat of Harshavardhana on the banks of the river Narmada. In his first expedition against the Pallavas, Pulakesin II emerged victorious. But he suffered a humiliating defeat at the hands of Narasimhavarman I near Kanchi. Subsequently, the Chalukya capital Vatapi was captured and destroyed by the Pallavas. The most important event in the reign of Pulakesin II was the visit of Hiuen Tsang to his kingdom. The Chalukya administration was highly centralized unlike that of the Pallavas and the Cholas. Village autonomy was absent under the Chalukyas. The Chalukyas had a great maritime power. Pulakesin II had 100 ships in his navy. They also had a small standing army. These contributions of Pulakesin-II put Chalukya Dynasty at a strong hold.

Keywords: Pulakesin-II, Chalukya Dynasty, Pallavas, Harshvardhana.

The Chalukya dynasty was an Indian royal dynasty that ruled large parts of southern and central India between the 6th and the 12th centuries. During this period, they ruled as three related yet individual dynasties. The earliest dynasty, known as the "Badami Chalukyas", ruled from Vatapi (modern Badami) from the middle of the 6th century. The Badami Chalukyas began to assert their independence at the decline of the Kadamba kingdom of Banavasi and rapidly rose to prominence during the reign of Pulakeshin II.

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After the death of Pulakeshin II, the Eastern Chalukyas became an independent kingdom in the eastern Deccan. They ruled from Vengi until about the 11th century. In the western Deccan, the rise of the Rashtrakutas in the middle of the 8th century eclipsed the Chalukyas of Badami before being revived by their descendants, the Western Chalukyas. In the late 10th century these Western Chalukyas ruled from Kalyani (modern Basavakalyan) until the end of the 12th century.

The rule of the Chalukyas marks an important milestone in the history of South India and a golden age in the history of Karnataka. The political atmosphere in South India shifted from smaller kingdoms to large empires with the ascendancy of Badami Chalukyas. A Southern India-based kingdom took control and consolidated the entire region between the Kaveri and the Narmada rivers. The rise of this empire saw the birth of efficient administration, overseas trade and commerce. Immadi Pulakeshi (Pulakeshi II), belongs to the Badami Chalukyas, of Sudra clan. Pulakeshi I was an important Chalukya king. His son was Kirtivarma I, who was the father of Immadi Pulakeshi (Pulakeshi II).

Pulakeshi II grew up facing several challenges and obstacles. A few people hazard a guess that he was educated at the gurupitha in Aihole (Ayyahole). Ravikirti was his classmate and good friend. What we know about Pulakeshi today is primarily from an inscription on the wall of a temple situated on a hill in Aihole.¹

This dynasty was a branch of the Chalukyas of Badami. Pulakesin II, the renowned ruler of Chalukyas conquered Vengi (near Eluru) in A.D.624 and installed his brother Kubja Vishnuvardhana (A.D.624-641) as its ruler. His dynasty, known as the Eastern Chalukyas, ruled for nearly four centuries.

Inscriptions in Sanskrit and Kannada are the main source of information about Badami Chalukya history. Among them, the Badami cave inscriptions of Mangalesha, Kappe Arabhatta record of c. 700, Peddavaduguru inscription of Pulakeshin II. the Kanchi Kailasanatha Temple inscription and Pattadakal Virupaksha Temple inscription of Vikramaditva II (all in Kannada language) provide more evidence of the Chalukya language.² The Badami cliff inscription of Pulakeshin the Mahakuta Pillar inscription of Mangalesha and the Aihole inscription of Pulakeshin II are examples of important Sanskrit inscriptions written in old Kannada script.³ The reign of the Chalukyas saw the arrival of Kannada as the predominant language of inscriptions along with Sanskrit, in areas of

the Indian peninsula outside what is known as Tamilaham (Tamil country).⁴ Several coins of the Badami Chalukyas with Kannada legends have been found. All this indicates that Kannada language flourished during this period.

Travelogues of contemporary foreign travellers have provided useful information about the Chalukyan empire. The Chinese traveller Xuanzang had visited the court of Pulakeshin II. At the time of this visit, as mentioned in the Aihole record, Pulakeshin II had divided his empire into three Maharashtrakas or great provinces comprising 99,000 villages each. This empire possibly covered present day Karnataka, Maharashtra and coastal Konkam.⁵ Xuanzang, impressed with the governance of the empire observed that the benefit of the king's efficient administration was felt far and wide. Later, Persian emperor Khosrau II exchanged ambassadors with Pulakeshin II.⁶

In the days of his son and successor Kirti Varma I (Kattiyarasa). The cave no III at Badami was caused to be cut by his brother and crown prince Mangalesha in 578 AD. Kirti Varma completely defeated the Kadambas. The Mudhol copper plates call him Pugavarma and it must be 'Pugal' (Meaning 'fame' or 'Keerti') referring to the same prince according to Dr. K.V. Ramesh.⁷ Kirtivarma defeated the Nalas who ruled over Bellary - Kurnool region and the Mauryas of Konkan, He had married a Sendraka Princess. On the death of Kirtivarma, as his son Pulikeshi II was very young, Mangalesha assumed power in 592 A.D. In his Mahakuta Pillar inscription, he claims to have defeated the Gangas, Dramila (Pallava?) and the Alupa rulers. Buddharaja Indravarma of the Konkan Kalachuri family was also defeated by him and he conquered Revati Dwipa, identified as modern Iridige or Redi. The Rawalphadi rock-cut shrine at Aihole is ascribed to him by Dr. K.V. Ramesh.⁸

Mangalesa's reign culminated in a fratricidal war with his nephew Pulakesin II. The consequence of Mangalesa ignoring Pulakesin's claim to the throne was that he lost the three things that was dearest to his heart-he lost his throne, his life, and failed in his attempt to perpetuate his own line of descent. There is no information available regarding his sons, even their names having been obliterated in the endless march of history.

By the time Pulakesin II successfully claimed his patrimony, the Chalukyas were undisputedly the most prominent dynasty ruling an empire that straddled the waistline of the subcontinent from coast to coast. They were Brahminical Hindus, although tolerant of other

sects and religions, like most of the medieval Indian rulers. However, their attitude to other religions was one of indifference and not support. This resulted in a lack of concerted patronage to other religions that subsequently led to their decline. Buddhism was particularly affected during this period and declined rapidly to oblivion in the Deccan. This period of the Chalukya ascent also saw the creation of a number of religious treatise that made the sacrificial form of Hinduism become predominant. Pulakesin I, Kirtivarman I and Mangalesa laid down a solid foundation for the coming generations to build on and create a magnificent edifice-the Chalukya Empire. The process of further construction was initiated by Pulakesin II, who proclaimed the greatness of his dynasty in an indisputable fashion and also captivated later-day historians as the epitome of Indian princely qualities.

Mangalesa, the regent turned king, refused to hand over power to Pulakesin II on his reaching the age to be crowned king. Therefore it was inevitable that he would leave the court of Badami. With the help of loyal friends he gathered power and an army outside the capital and then at an opportune moment revolted against his uncle. In the Civil War that ensued, Mangalesa was defeated and killed. It is certain that Pulakesin was formally crowned as the king almost immediately, although there is some debate regarding the date of Mangalesa's defeat and Pulakesin's ascension to the throne. Later evidence permits fixing the actual date of the coronation as having taken place between January and July in 610.

The Civil War shook the foundations of the young kingdom and brought out the disgruntled elements and Mangalesa's supporters within the kingdom against the young king. Further, the kingdom was surrounded by hostile adversaries, which was a normal state of diplomatic relations in medieval times when ambitious and opportunistic rulers abounded. Pulakesin devoted the next 20 years of his reign to a career of aggressive military annexation, initially to save his fledgling kingdom and later to enhance its stature. There is no better proof that an aggressive policy is the best form of defence than the demonstrated rise of Pulakesin II and the consolidation and subsequent growth of his once fractured kingdom.

As Mangalesha denied the crown to Pulikeshi II, even after the latter came of age, Pulikeshi killed his uncle and assumed power in 609 A.D. Soon after, he also defeated Appayika and Govinda, two recalcitrant Chieftains. The revolt (that was naturally witnessed on the death of Mangalesha) by the Gangas, Kadambas, Alupas and the

Mauryas of Konkan was suppressed by Pulakeshi II. Then he marched northwards and defeated the Latas, Malwas and the Gurjaras and made them pay tribute to him. The Kosalas (Panduvamshis) ruling from Sirpur were also humbled, and the ruler of Kalinga at Pishthapura (Pithapuram) were defeated and the Ikshawkus at Vengi were exterminated. If the Pallava ruler withdrew into Kanchi fort, the Cholas, Cheras, and the Pandyas were made to pay tribute when he had crossed the Cauvery. The emperor from the North, Harshavardhana of Kanauj faced him on the banks of Narmada and withdrew without succeeding in facing the Chalukyan army. Thus Pulakeshi II assumed the title "Dakshina Patha Prithviswamy."

His minister Ravikirti, who was a Jaina and had raised a Jinalaya at Aihole, has mentioned all these details in the inscription which he himself wrote and got it engraved on the outer wall of the Jinalaya. Pulakeshi II appointed his younger brother Kubja Vishnuvardhana as governor at Vengi. and the Vengi Chalukyas carved out an independent kingdom, and continued to rule from there till 1070 A.D. Pulakeshi II had married an Alupa princess named Kadamba. Sendraka Durga Shakti who was administering in the region around Hubli taluk, donated 500 nivartanas of land to the Shankha Jinalaya at Lakshmeshwar. Hiuen-Tsiang, the Chinese pilgrim had visited Pulakeshi's Court. Pulakeshi had diplomatic connection with the Persian Emperor. Though a hero without a match and an Emperor who spread the fame of Karnataka all round. Pulakeshi II in his old age was defeated by the Pallavas and Badami was captured by them (642 A.D.) and are said to have indulged in looting Badami, the capital of the Chalukyas.

When Pulakeshi obtained the love and respect of his people by his valour and goodness of character, his uncle had to let him rule the kingdom. At that point, Mangalesha opposed it with great force and several strategies. Anyone who has ascended a seat of power will find it difficult to relinquish that power. Soon the brothers fought against each other. For a short while, Pulakeshi seems to have left the kingdom, perhaps to strengthen himself. Since the kingdom lacked a great warrior of the calibre of Pulakeshi, enemies began causing trouble. Therefore he had to return to the throne, uncontested.⁹

Pulakeshi defeated several of his enemies in the coastal region. He was victorious against quite a few of the Rashtrakutas, vanquished the Shatavahanas, and even subdued the southern king Mahendravarma Pallava. Not only did he march all the way down to Kanchipuram, his suzerainty included Kanyakumari. After bringing

the whole of South India under his control, Pulakeshi faced in battle Harshavardhana, who had marched all the way to the banks of the Narmada. Harshavardhana, the *uttarapatha-paramesvara* (the great lord of the Northern realm), desired to become the emperor of the whole of India and had to encounter Pulakeshi, the *daksindpatha-paramesvara* on the bank of Narmada.

In that war, Pulakeshi easily defeated Harshavardhana. But both of them being cultured kings, they worked out a sensible truce. The later cultural ramifications of this truce are noteworthy. The *gadya-cakravarti* (emperor of prose) and mahakavi Banabhatta was in the court of Harsha and composed the *Harsacarita*. The *mangala-sloka* (benedictory verse) of the *Harsacarita* later became the *mangala-sloka* for several Chalukya inscriptions. In fact, in the inscriptions of other dynasties of Karnataka too we find the use of this benedictory verse. Politically Harshavardhana lost but culturally he won. This Chalukyas might not have accepted Harshavardhana's sovereignty but they readily accepted the benedictory verse from a poem that was written about him, in praise of his achievements. The reason for this is not merely the excellent quality of Bana's verse but also the refined taste and connoisseurship of Pulakeshi in the areas of literature, music, and other sastras. Pulakeshi was truly a king who brought joy to his people.

Pulakeshin II, whose pre-coronation name was Ereya, commanded control over the entire Deccan and is perhaps the most well-known emperor of the Badami dynasty.¹⁰ He is considered one of the notable kings in Indian history.¹¹ His queens were princess from the Alupa Dynasty of South Canara and the Western Ganga Dynasty of Talakad. clans with whom the Chalukyas maintained close family and marital relationships.¹² Pulakeshin II extended the Chalukya Empire up to the northern extents of the Pallavakingdom and halted the southward march of Harsh a by defeating him on the banks of the river Narmada. He then defeated the Vishnukundins in the south-eastern Deccan.¹³

Pallava Narasimhavarman however reversed this victory in 642 by attacking and occupying Badami temporarily. It is presumed Pulakeshin II, "the great hero", died fighting.¹⁴

The Badami Chalukya dynasty went into a brief decline following the death of Pulakeshin II due to internal feuds when Badami was occupied by the Pallavas for a period of thirteen year.¹⁵ recovered during the reign of Vikramaditva I, who succeeded in pushing the Pallavas out of Badami and restoring order to the empire.

Vikramaditya I took the title "Rajamalla" (lit "Sovereign of the Mallas" or Pallavas).

The thirty-seven year rule of Vijavadtva (696-733) was a prosperous one and is known for prolific temple building activity.

The empire was its peak again during the rule of the illustrious Vikramaditva II (733- 744) who is known not only for his repeated invasions of the territory of Tondaimandalam and his subsequent victories over Pallava Nandivarman II. but also for his benevolence towards the people and the monuments of Kanchipuram, the Pallava capital.¹⁷ He thus avenged the earlier humiliation of the Chalukyas by the Pallavas and engraved a Kannada inscription on the victory pillar at the Kailasanatha Temple. During his reign Arab intruders of the Umayyad Caliphate invaded southern Gujarat which was under Chalukya rule but the Arabs were defeated and driven out by Pulakesi, a Chalukya governor of Navsari. He later overran the other traditional kingdoms of Tamil country, the Pandvas, the Cholas and the Cheras in addition to subduing a Kalabhra ruler.¹⁹ The last Chalukya king, Kirtivarman II, was overthrown by the Rashtrakuta King Dantidurga in 753.²⁰

At their peak, the Chalukyas ruled a vast empire stretching from the Kaveri in the south to the Narmada in the north.

The first rulers who rebelled at the discomfiture of the Chalukyas brought about by the Civil War were Appayika and Govinda, rulers of the country north of the River Bhima. At this early stage of his reign, the young Pulakesin displayed admirable statesmanship and adopted a combination of diplomacy and military skill to defeat the imminent threat. He created dissention between the two, who were presumably allies, and alienated them from each other by winning over Govinda by bestowing favours on him. Appayika was defeated in battle and subsequently Govinda was overthrown. Other than for the fact that they came from across River Bhima, the Aihole Prasasti neither provides any information regarding the identity of these rulers nor are there any details of their territories. However, their names indicate Rashtrakuta lineage. Considering the hereditary animosity and regular clashes between the two dynasties, it can be presumed that these two minor kings decided to take advantage of the chaos of the aftermath of the Civil War in order to reclaim lost territory and declare independence. This situation can be considered the most probable since the Aihole Prasasti provides proof that the Rashtrakutas were indeed in control of the area before

the Chalukyas rose to power in the south and subsequently overcame them.

Thus, we find the magnanimity of Pulakeshi II remarkable; the manner in which Harshavardhana accepted defeat is also praiseworthy. However, for such a thing to take place, both parties must be culturally refined and virtuous in character. When we see Harsha's subsequent decline, it seems like it was his good fortune that he faced an enemy like Pulakeshi. Such heart-wanning treaties are beyond imagination with the barbaric Islamic and Christian forces.

Pulakesi-II ascended the throne in 610 AD and ruled till 642 AD. The reign was not a bed of roses for him, various parts of Chalukyas assumed independence. The internal rebellion and the frequent invasion by Appayika and

Govinda were eventually subdued. He made Gangas of south Mysore to submit, Mauryas of Konkan were defeated too. These conquests brought him into contact with Harsha and in 637 AD Harsha was defeated when Harsha had invaded Kathiawad. He defeated Pallava king Mahendra Varman -I, and crossed the Cauvery river and made friends with the Cholas, Keralas and Pandyas. Because Pallavas were not totally crushed, they took revenge and attacked Pulakesi-II. Pulakesi-II appears to have been killed in the battle, and the Chalukya Empire began to decline.

The rule of the Chalukyas marks an important milestone in the history of South India and a golden age in the history of Karnataka. The political atmosphere in South India shifted from smaller kingdoms to large empires with the ascendancy of Badami Chalukyas. A Southern India based kingdom took control and consolidated the entire region between the Kaveri and the Narmada rivers. The rise of this empire saw the birth of efficient administration, overseas trade and commerce and the development of new style of architecture called "Chalukyan architecture".

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A Study of Water Utilization for Non-Irrigation Work

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Ground water is the primary source of domestic consumption of water. The drinking water has become the most serious item for humanity. More than 80% people of the rural part and 46% of the urban locality do not get pure water for drinking. This is becoming alarming with the progress of time because the pace of growth of population has greater demand for water. To grow more food to feed teeming millions is a burning issue for increasing production and productivity of crops various chemicals are used. Its wastages ultimately seep into ground and pollute the ground water. So, this aspect must be considered at the time of utilising ground water for domestic purposes.

The drinking water requirement for each of the river basins situated in the South Bihar Plain has been worked out on the basis of the block-wise data made available by the Public Health Engineering Department of Government of Bihar. According to the prescribed norms, the per capita consumption adopted by the agency is 70 litre/day for rural area 100 to 140 lit./ day for urban area depending upon the class of town. Total requirement of the state for a population of 10.35 crore (2011) worked out .000028 MCM in 1991 (including today's Jharkhand). If this figure is computed for the population of 2011, it will rise to .000002 MCM. But this figure does not carry value, because per capita requirement differs from person to person. Only 28% people of South Bihar plain receive required amount of drinking water as prescribed (PHED), Government of Bihar. It has been further noticed that in whole Bihar generally ground water is used for drinking purposes as it obviates costly water treatment. Basin-wise details of water utilisation for the purpose are given in table 1. From analysis of Table 1 it is clear that ground water consumed by on-irrigation agencies such as human, industries, railways and others.

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Table -1
Consumption of Ground Water by Other than Irrigation in
(MCM)

Sl.No.	Name of Basins	Human	Livestock	Industries & Railways	Total Ground Water
1.	Ganga Stem	191.3	-	32.8	224.1
2.	Karmnasa	142.8	-	4.6	147.4
3	Sone	144.6	-	8.2	152.8
4.	Punpun	98.2	-	24.6	122.8
5.	Harohar	130.3	-	10.7	140.0
6.	Kiul	28.0	-	10.1	38.1
7.	BaduaBelhama	40.6	-	3.0	43.6
8.	Bilasi-ChandanChir	91.8	-	3.1	94.9
9.	Total	877.6	-	97.1	963.7

Source : Computed on the Formula adopted by Bihar IInd Irrigation Commission,1994, Patna

It is seen that total ground water consumed in 2011 was 963.7 MCM, out of which 877.6 MCM water was used by human beings. It means that 91% of the ground water put for non-agricultural uses has been used by human beings. Industries and railways are other utilizes of ground water. As population is mushrooming unabatedly with high growth rate, requirement of ground water for drinking and industrial uses will certainly grow and its allocation for irrigation will decrease gradually. It is fact that large area of the Sone Command Area and Chandan-chir river valley project have canal irrigation facilities, but even in the Sone Command Area irrigation through tubewells is increasing.

Table No.-2
Pattern of Annual Rainfall Receipt in the Study Area (Rainfall in CM)

Sl. No.	District	1981-82	1982-83	1983-84	1984-85	1985-86	1986-87	1987-88	1988-89	1989-90
1	Gaya	980.0	990	132.0	1000.2	130.0	880.2	1050.0	995.0	132.0
2	Bhagalpur	135.3	142.2	124.3	131.8	139.4	132.4	172.4	125.8	136.4
3	Banka	110.4	105.0	116.0	100.8	11.02	130.6	112.80	103.0	115.2
4	Jamui	108.2	112.3	106.2	103.8	110.4	128.8	116.4	95.8	118.4
5	Lakhisarai	112.1	102.8	123.2	110.4	118.6	126.4	118.2	100.8	110.8
6	Nalanda	106.4	115.0	120.8	110.6	120.6	132.8	120.2	115.6	103.9
7	Patna	112.3	125.3	105.8	114.2	118.8	145.3	125.3	110.4	112.8
8	Sheikhpura	980.0	1000	108.2	118.2	880.5	142.4	100.2	100.8	910.5
9	Jahanabad	118.3	108.0	108.0	109.8	98.0	98.0	100.0	101.0	98.0
10	Bhojpur	122.6	120.3	118.8	128.3	115.8	156.3	129.4	115.6	118.6
11	Rohtass	145.0	132.3	150.0	130.2	148.2	165.3	139.2	138.2	118.6
12	Kaimur	164.3	149.8	156.0	146.6	156.8	190.3	160.2	139.6	159.4
13	Aurangabad	143.2	126.3	145.8	145.4	151.2	172.8	149.4	132.0	140.2
14	Munger	110.8	115.6	105.3	120.6	108.3	138.3	125.2	118.6	112.3
15	Arwal	138.6	130.6	145.8	149.2	150.2	172.8	136.2	130.2	122.0
16	Begusarai	108.3	112.3	126.3	112.3	120.6	150.2	128.3	115.4	110.4
17	Buxar	112.2	103.2	122.6	108.2	113.4	135.3	118.6	111.2	122.3

Sl. No.	District	1190.91	2000-01	2014-15	Mean Annual rain
1	Gaya	125.3	138.3	152.4	108.2
2	Bhagalpur	139.2	127.4	142.8	990.2
3	Banka	120.0	108.2	110.5	100.0
4	Jamui	112.8	110.3	100.2	980.5
5	Lakhisarai	130.2	118.4	105.8	108.2
6	Nalanda	120.4	104.4	112.3	100.2
7	Patna	128.2	105.3	128.6	99.3
8	Sheikhpura	132.6	118.3	120.2	100.4
9	Jahanabad	112.2	130.8	118.9	110.0
10	Bhojpur	124.3	132.0	126.8	980.8
11	Rohtass	128.0	118.6	140.6	98.0
12	Kaimur	128.8	136.2	135.6	100.8
13	Aurangabad	158.6	155.3	163.6	110.2
14	Munger	128.6	120.6	114.6	118.2
15	Arwal	140.6	138.0	144.4	90.8
16	Begusarai	122.4	118.3	105.6	99.2
17	Buxar	113.2	116.0	103.8	115.0

Source : State Bureau of Statistics, Patna Different Issues.

From the aforesaid table it is self-evident that the pattern of annual distribution of rainfall is also uneven. In general, except the

West Champaran the rainfall diminishes from east to the west and also from north to south. The anomalous situation has robbed the sufficiency concept of rainfall dictated for the region. The southern and the western part of the area under study are more prone to droughts while as the eastern segment is more prone to floods. However, flood is all pervading throughout the region. Conclusively, it can be said that what the region suffers most from is not as much the lack of adequate amount of annual rainfall as its fairly distribution both in space-time relation.

Seasonal Distribution of Rainfall

The mean annual rainfall, computed on the basis of therecorded rainfall during the past twelve years, is around 122 cms and this amount is apparently considered sufficient by agronomists for bumper harvest. This amount gives us generalized picture of the pattern of rainfall distribution. In actuality the "sufficiency theory of rainfall" for the region is misnomer.

Table No.-3
Season-wise Distribution of Normal Rainfall by Districts

Sl. No.	District	S.W. Monsoon (June-Sept.)	Post-Monsoon (Oct.-Dec.)	Winter monsoon (Jan.-Feb.)	Pre-monsoon (March-May)	Annual rainfall (mm)
1	Gaya	800.10	76.88	47.94	97.54	1022.46
2	Kaimur	680.0	68.30	34.90	90.82	883.02
3	Patna	969.5	60.60	32.61	53.80	1116.61
4	Aurangabad	671.4	62.60	32.40	54.80	1121.20
5	Jahanabad	989.26	71.20	40.24	50.0	1150.0
6	Sheikhpura	1040.0	70.30	37.02	53.30	1200.62
7	Nalanda	995.80	72.10	38.50	54.28	1160.68
8	Bhojpur	984.20	65.20	33.24	51.34	1134.0
9	Rohtass	1055.80	76.60	34.20	99.40	1266.0
10	Munger	1020.80	74.40	29.60	97.68	1222.48
11	Jamui	1005.83	70.80	28.24	93.03	1197.90
12	Lakhisarai	1130.40	85.60	21.30	141.50	1378.80
13	Bhagalpur	1286.40	100.30	35.90	165.10	1587.70
14	Banka	1199.42	74.23	40.00	102.95	1416.60

Source : State Bureau of Statistics, Patna.

The seasonal pattern of the distribution of rainfall and the intensity of rainfall were present truer picture of the ability of rainfall. Directorate of statistics and evaluation, Bihar has made rainfall studies for twenty one years (1965-66 to 1986-87) and its findings are given in table- 4

From the analysis of the table, it is clear that the region experiences four distinct sets of seasons such as south-west monsoon period, post monsoon season, winter season and pre-monsoon season. All fourteen districts of the area as studied by the centre experience the same rhythms of seasons. The rainy season, which remains in progress between June and September is the season of General rains. Almost all the districts like the other parts of India receive more than 85.1 to 90% of the total annual rains during this season. The entire study area comes in the grip of monsoon between 7th June and 15th June – Purnea and West Champaran, though having extreme location in the eastern and western part receive more than 1286 mm and 1205 mm of rainfall respectively.

Monthly Distribution Pattern : The seasonal pattern of distribution of rainfall is more significant than the annual pattern of distribution, but the monthly distribution pattern is the most vital of them. The study of long spell of dry period can only be possible through the monthly rainfall distribution chart. From the perusal of table 4 it is evident that almost all districts receive the maximum rainfall in the month of July followed by September, August and June. The mean average July intake of rainfall is approximately 320.6 mm out of sixteen sample districts five districts (West Champaran, East Champaran, Purnea, Katihar and Saharsa) mentioned in brackets, receive more than the average computed for the region as a whole. Rest districts receive less than the average computed for the study area. The maximum rainfall (436 mm) is received by Purnea and followed by Katihar, West Champaran, Saharsa and East Champaran. Saran district received the minimum (280.8 mm) rainfall.

Table No.-4
Mean Monthly Rainfall (mm) Computed for the Period (1975-76 to 1990-91)

Sl. No.	District	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar	Apr.	May
1	Banka	250.0	375.0	291.5	355.0	123.2	3.7	3.4	7.0	6.4	0.4	16.2	1.5
2	Jamui	250.0	365.0	287.0	313.0	114.2	3.2	2.9	7.2	6.1	0.3	15.8	1.3
3	Lakhisarai	214.2	285.1	239.9	290.0	114.0	1.2	1.4	9.7	6.0	0.1	8.0	0.5
4	Kaimur	300.5	280.8	233.3	283.4	98.8	0.9	1.2	8.8	5.6	0.1	7.2	0.4
5	Buxar	208.2	286.2	243.0	290.0	99.0	0.8	1.0	7.6	5.7	0.2	8.1	1.0
6	Nalanda	219.5	282.0	260.5	289.5	113.4	2.4	2.7	6.1	5.2	0.2	10.4	1.1
7	Aurangabad	215.0	285.0	253.0	286.0	114.0	2.3	2.6	5.8	5.0	0.3	12.0	2.0
8	Patna	223.0	294.0	251.4	290.0	116.0	2.5	2.5	6.0	7.1	0.5	11.1	1.9
9	Gaya	232.1	302.0	248.0	302.0	119.0	3.0	2.8	6.8	6.9	0.9	14.5	1.8
10	Arwal	225.0	298.0	250.0	300.0	120.0	2.5	3.1	7.1	5.9	1.0	16.1	1.3
11	Munger	216.2	285.0	260.0	289.0	116.0	2.3	2.8	6.2	5.6	1.1	15.1	1.0
12	Rohtass	214.0	288.0	250.0	291.5	116.5	2.1	2.3	5.9	6.2	1.0	14.6	1.5
13	Sheikhpura	250.0	370.0	285.0	317.0	120.0	3.2	3.0	6.5	5.7	0.5	15.1	1.2
14	Nawada	280.0	410.0	305.0	360.0	131.0	3.6	3.7	5.8	5.7	0.3	20.3	1.6
15	Purnea	280.0	436.0	305.0	400.0	131.0	3.6	3.7	5.8	5.3	0.3	20.3	1.6
16	Bhojpur	225.0	290.0	255.0	280.0	118.0	2.0	2.1	4.4		0.2	13.2	1.2

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Sports Sociology: A Social Phenomena

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Sociology of sport, alternately referred to as sports sociology, is a sub-discipline of sociology which focuses on sports as social phenomena. Many researchers working within the sociology of sport draw on sociological theory as a framework for understanding the complex nature of sports. It is an area of study concerned with the relationship between sociology and sports, and also various socio-cultural structures, patterns, and organizations or groups involved with sport. Sport is an ever- changing quantum that captures a wide range of activities, people, organization, practices and structures. Within such a dynamic environment change is constant and the ability to deliver objectives, from simple to complex is essential.

Keyword:- Sociology, Sports, objectives, activities.

Introduction : Many researchers working within the sociology of sport draw on sociological theory as a framework for understanding the complex nature of sports. Sociologists of sport use social theory to be critical of common sense perceptions of sports, as a pass time or a fun activity. On the contrary, sport is vital part of many people's life, for some it is a career, for others it is something they invest time and money. Those working within the sociology of sport have predominantly drawn on mainstream sociological theories to explain and explore the nature of sport. Within the sociology of sport there are many competing sociological theories which have been useful for critically analyzing sport. These competing theories have been drawn upon to explore range of issues in sport, for instance, violence within sport, relationship between sport and gender, commercialization within sport, social exclusion, sport and race. Sport is an ever-changing quantum that captures a wide range of activities, people, organization, practices and structures. Within such a dynamic environment change is constant and the ability to deliver objectives, from simple to complex is essential.

We are living a time when society, culture and science have become increasingly aware of the great importance of physical activity and sport not only as a part of mass culture, but broadly

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understood, for individual and social health and well-being. Physical activity of people plays increasingly more important role in scientific interest regarding way of life of contemporary society and it is very important factor in the process of officiating of the level of healthy and active life style, quality of life and health in general. Indispensable role of physical activity in the course of human life is permanently scientifically confirmed also in context of prevention of obesity. The development of a sedentary life style is the result of a socialization process towards physical inactivity developed in youth and continued into adulthood. At the present we face in our cultural settings apparent tendency: People are more and more individualized, loosing beneficial impacts of community activities, involved in passive way of life lacking proper level of physical activities and active sport. The Czech Republic is on the level of mass sport strongly influenced with the existence of new development of the city structure, including fitness centres, cyclo paths, roller skates stadiums, beach volleyball playing fields, golf courses. The national support of sport is, nowadays, divided into the support of top sports, performance sports and new waves in sports (e.g. sport s for everyone - for all), sports for school, which are then on the regional level (and by the various sport organizations) subsidized from other sources and, moreover, not co-ordinately. (1)

Sociology of sport, alternately referred to as sports sociology, is a sub-discipline of sociology which focuses on sports as social phenomena. It is an area of study concerned with the relationship between sociology and sports, and also various socio-cultural structures, patterns, and organizations or groups involved with sport. This area of study discusses the positive impact sports have on individual people and society as a whole economically, financially, and socially. Sociology of sport attempts to view the actions and behavior of sports teams and their players through the eyes of a sociologist.

The emergence of the sociology of sport (though not the name itself) dates from the end of the 19th century, when first social psychological experiments dealing with group effects of competition and pace-making took place. Besides cultural anthropology and its interest in games in the human culture, one of the first efforts to think about sports in a more general way was Johan Huizinga's *Homo Ludens* or Thorstein Veblen's *Theory of the Leisure Class*. *Homo Ludens* discusses the importance of the element of play in culture and society. Huizinga suggests that play, specifically sport, is primary to

and a necessary condition of the generation of culture. These written works contributed to the rise of the study of sociology of sport. In 1970, sports sociology gained significant attention as an organized, legitimate field of study. The North American Society for the Sociology of Sport was formed in 1978 with the objective of studying the field.[6] Its research outlet, the *Sociology of Sport Journal*, was formed in 1984. (2)

REVIEW OF LITRETURE

Martins, J., Torres, B., Cardoso, J., Costa, A.M., & Honório, S. (2015). Influence of sociological aspects on the level of physical activity in physical education students. *J. Hum. Sport Exerc.*, 10(3), pp.815-826. Adopting and maintaining an active lifestyle for adolescent students, seems to be impaired and influenced by several factors, among them stand out environmental, psychological and social factors. Thus, the general objectives of this study were submitted to study and understand the extent to which these environmental, social and personal factors help and influence the level of physical activity (PA) by the adolescents in school age. More specifically, we will study: (1) the possible association between level of physical activity, age and gender; (2) consider and determine whether there is an association between socioeconomic variables and physical activity level of the population sample; (3) assess on the possible association between environmental variables and perceived physical activity of the adolescents. The sample consisted of 286 high school students, male gender (n = 125) and female (n = 161) aged between 15 and 18 years of age. As an instrument of study, a questionnaire was used. The main results of this study demonstrate a possible relationship between gender and level of PA, while boys tend to be more active than girls and also an association between socioeconomic variables and level of physical activity.³

The present study focuses on physical education and sports helps to promote the social values among youth. Physical education and sports are considered as an essential part of education and culture. It build up the abilities, will-power, moral values and self-discipline of every human being as an entirely integrated member of society. The contribution of physical activity and the practice of sports must be certify that the throughout life by means of a global, lifelong and democratized education. It contributes to the preservation and enhancement of mental and physical health, gives a nourishing leisure-time activity and also helps to an individual to overcome the drawbacks of present stressful living. At the

community level, they build up social qualities, social relations and also fair play, which is vital not only to sport itself but also to life in society. Education system must allocate the required position and applicable to physical education and sport in order to create a balance and strengthen between physical activities and other components of education. Physical education and sport course must be intended to suit the requisites and personal attributes of those follow them, as well as the institutional, cultural, socio-economic and climatic conditions of each country. In the process of education in general, physical education and sport programmes must, by virtue of their content and their timetables, help to create habits and behaviour patterns beneficial to full development of the human personality. Further, voluntary people, given appropriate training and supervision, can make an invaluable contribution to the inclusive expansion of sport and promote the participation of the inhabitants in the training and association of physical and sport activities. In addition, it also focuses on adequate and sufficient facilities and equipment which meet the needs of exhaustive and safe participation in both in-school and out-of-school programmes regarding physical education and sport. Physical education as a generic term is linked with socio-cultural, educational and social values, psycho-social qualities, socialization, inclusion, moral codes of behaviour, cognitive and physical development, well-being, healthy diet and other benefits to be derived from engagement in regular physical activity (Bailey, 2005). To conclude, education in general, and physical education in particular, should respond to the needs of optimally developing individuals' capabilities and provide opportunities for personal fulfillment and social interactions, fundamental in human co-existence.⁴

Physical Education & Sports forms an important part of educational system even when it never received the importance it deserves. Even though it is included as part of the curriculum from the early stages of education, it has never been taken seriously by the educational administrators, the academicians and the students. Physical Education is the only profession where you talk as well as play / perform. The concept of Physical Education in the mind of the general public is big round, play & play and no work. Abraham Lincoln quoted in one of his addresses, "Sportsman is the best Ambassador of the Nation." Hence, the Physical Education Director/Teacher can also be the best Ambassador of our Institution / University. Physical education defined The problem of defining

Physical Education is not only that the term is broad based and complex, including so many kinds of phenomena, but also it means different things to different people. Physical education defined. J P Thomas sums up that Physical Education is education through physical activities for the development of the total personality of the child and its fulfillment and perfection in body, mind and spirit. Even though these definitions differ significantly with regards to emphasis on different aspects, they still have many common elements. All-round development of individual' – physical, mental, social, moral is the real aim of Physical Education. One of the main objectives of any Physical Education activity is to maintain and improve the health of the youngsters in our school and colleges. And the School has the responsibility to see that all students achieve and maintain optimum health, not only from a moral point of view, but from the standard point that educational experience will be much more meaningful if optimum health exists. A child learns easier and better when he is in a state of good health.⁵

Conclusion : As of now we all had developed concept of sociology being a subject of society. But the development and enrichment of the society largely depends on human behavior. Physical education and sports has a great impact on individuals behavior which nurtures the society. If an individual wants to lead a happy and healthy life as a member of society he must engage himself in some physical activities or recreational activities.

In today's scenario when the whole country is in lockdown, the only way to get connected with society in this quarantine is through social media. Many of the physical educationist are now interacting with the society through videos of physical fitness and other remedies to improve immunity and get rid of COVID-19 . This has become an opening for some physical educationist to be on social media platform as some of them were hesitant of that. So, we can conclude that society with sports or we can say sports sociology is very important in today's stressful life. This helps individuals to pick out some time from their busy schedule to interact with society through sports. This as result helps in lowering their stress and helping them to live healthy life. Participating in any kind of sports or physical activity makes an individual to think positively in adverse situation. This helps in development of society and reduction of criminal or negative activities.

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Role of Education in Solving the Problem of the National Integration

*Alka Preeti **

Diversity and variability in creed, caste, custom, religion etc adds beauty and charm to the country's reputation and unity in this diversity is a symbol of strength of the country. But now a days this M.Ed 2017-2019 strength is totally destroyed due to extreme chaos and crash is thoughts and ideas due to zero tolerance capacity and illiteracy. Present paper focuses on the problem towards national integration and the solution for it.

Introduction : India is a unique country having large population with a blended diversity. The vast population consist of the people with diverse creed, customs and colours, they also differ from each other in distinctive pattern of behaviour. Varieties of physical features and cultural patterns can be found here. India is the country where the people profess almost all the major religions of the world. In short, India is the epitome of the world.

Despite these variations and differences the people of the country hold a common identity of being an Indian, which unite them and this Unity is said as national integration. In other word national integration is an awareness of common identity shared by the citizen of a country. Thus, it can be treated as the Unity and integrity of a nation. It makes the people recognise the fact that though they belong to different castes, religions, regions and speak different languages but they all are one. National Integration can be sum up as the step toward the sense of wholeness among the people of a country despite their differences on various aspects. National Integration is a process by which divisive people and culture are synthesized into a unified whole, along with higher levels of cooperation, mutual understanding, shared values, and common identity and above all national consciousness. As a process, it holds tightly together the various relationships of ethnic groups and institutions in a dovetail manner through the bonds of contrived structures, norms and values. It has also been described as a "Psychological and educational process involving the development of a common feeling of unity,

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solidarity, and cohesion, in the hearts of people, a sense of common citizenships, and a feeling of loyalty to the nation.”

Defining national integration Benjamin went on to say that it is the “assimilation of the entire people of a country to a common identity.” The concept of national integration includes two processes that is, the process of nation building and state building.

Thus, national integration is the procedure to get the people together with peace and harmony which is the only way to remove inequality and various other social issues like caste, Creed, racial discrimination, exploitation of the disadvantaged group, etc. Bigger differences in cultural and thinking pattern creates lots of complications and raise serious issues for the proper progress of the nation. In such condition national integration becomes important to strengthen the solidarity and Unity among the people of the country. In this way a Nation's growth and development depends on its unity and integrity which can be conceded as a unifying force to make the nation strong. Without its development of the country remain unsustainable.

Importance of National Integration : The importance of National Integration is obvious because it unites all people including minorities in a country. The integrity implies that all people are equal regardless of their interests, religion, race, sex and class. It is a helpful way to protect the fundamental rights and freedoms of people. Promoting National Integration means the country gives its people an opportunity to live together in peace and prosperity. National integration gives the power of Unity by getting all the talents from different sectors united for the Welfare of not only for any particular group but also for the whole Nation. In this way confers strength to the nation and makes the country Invincible. It bestows peace and harmony to the nation which is undoubtedly crucial for the Nation's upliftment. It also helps in the empowerment of common people. It dispels prejudices and hatred and bring tolerance and love for all. National spirit is promoted among the people through national integration. If there is no national integration, there is no national spirit and patriotism. It engenders nationalism. National Integration provides as well as ensures the security of the nation by fostering unity in diversity. It helps the nation to fight against the divisive forces. Without National Integration a nation cannot have the strength and power to forge and make sustainable development. It acts as the foundation of a nation and its social and economic well-being. The nation can successfully

fight back any oppression with the weapon of national integration. Thus, it can be said that “national integration brings energy through synergy”

Problem of National Integration : As India is a country of immense diversities, an entity composed of many communities, races classes, languages, subcultures, language, religion and caste etc. constitute the major forms of diversity in India. Groups of people in India differ from each other not only in terms of physical or demographic characteristics but also in distinctive patterns of behaviour. These patterns of behaviour are determined by social and cultural factors like language, region, religion and caste. Castes are divided into sub-castes, language into dialects, region into sub regions, and religion into sects on ethnic lines. In any such nation, it is very difficult to achieve national integration due to various obstacles which hinder national integration. Major obstacles are discussed below:

1. Communalism : Religions antagonism has posed a serious challenge to national integration in India. India is a multi- religious land. Major religion of the word can be seen here easily. Political manipulation has projected one religion against the other which resulted in communal riot, bloodbath, mutual distrust and disintegration of the country. Whereas the core of teaching of every religion and the ideas are same which lead the concept of love and equality. Large scale illiteracy and superstition are responsible along with other causes for raising communalism in the country. It is very difficult to promote national integration under these situations.

The formation of the State of Pakistan in 1947 led to terrible communal riots. A very large number of people lost their lives and their homes and had to undergo a lot of suffering to resettle.

The British had encouraged communalism because a division between Hindus and Muslims made it easier for them to control our country. Unfortunately, even with the passage of time these communal feelings have not ended. It's more than seventy years after independence but communal feelings still exist and riots flare-up even now in different parts of the country. Occasional communal riots still take place in different parts of the country. These riots cause great loss to the progress and economy of the nation. It is the result of narrow-mindedness, prejudices, and lack of knowledge of other religions.

To overcome the challenge of communalism it's become important to inculcate the core values of any religion among the people. It is necessary for one to follow one's own religion and

culture but the differences should be bridged and they should be taught to respect the religion and culture of theirs and others as well.

2. Casteism : Caste is an imported part of our social fabric. In past Casteism was task oriented but at present the child is labelled right from the birth which has segregated the society. It possesses a great threat to our unity. People of one caste support each other and oppose the progress and development of people belonging to other castes. Appointments in jobs, admissions in educational institutions are often on the basis of caste considerations. People also avoid social interaction with other castes. People vote on the basis of caste and not on basis of merit. Politicians often exploit such feelings at the time of elections. This leads to feelings of resentment and hostility that threaten the integrity of our country. Unity and integrity has become a dream in a caste ridden society. Casteism ruined the sense of we feeling and unity. It becomes a problem for national integration.

To remove such barrier, from the very beginning of a child should be introduced with the glorious personalities from different castes and their pivotal role in the growth and progress of the Nation.

3. Linguistic Barrier : Linguist is another threat to National Integration. Multi-Linguist is one of the important features of India. India has twenty-two languages recognized by its constitution and more than 1600 languages which are spoken all over the country. This also determines the diversities in India. Linguistic Fanaticism can be clearly seen in India. People of one language try to impose their language over others. Its vivid example is the time When Hindi was declared as the official language people of South India resented against this decision and supported English language. Language issue became a barrier on the way of national integration. It is natural that one's mother tongue is very dear to each and every one. It is also essential to impart education in the mother tongue for quick and easy learning. For this only the promotion of multilingualism in classroom instructions is emphasized by NCF 2005.

For the convenience of the people of a State it is also necessary to carry on official work in it. This also helps a language to develop and grow. Hindi and English act as link languages between States in our country.

However, sometimes people display hostility towards the language of other people. This again harms the cause of our national unity. As responsible citizens we must give due respect to other

languages and cultures and realize that they add to the greatness of our country.

4. Regionalism : Regionalism is another threat' to the National Integration. There are several regions in India having their unique traditions, food habits, dress and languages. Each regional differs from the other in one or other ways which leads to disintegration of the country. People of one region compete with the person of other regions which leads to conflict and riots. The states fight among themselves over areas, over distribution of river water and over territory. Land dispute also create hurdle on the way of national integration.

5. Economic Inequalities : Economic status of people varies greatly in a society which depends on the fertility of land, resources available, manpower management, etc. No one is equal in the above matter which leads to economic forwardness or backwardness of the people. Even in a state, distribution of wealth is not properly done. Day by day poor becoming poorer and rich become richest this causes tension and conflict. It is a problem for national integration.

6. Social Disparity : Social disparity among the people of different communities, castes and sometime within the community and caste, causes tension and imbalance among the people. Social disparity poses great challenge to national integration. Every society consists a number of layers within it or it is divided into different strata which is termed as social stratification. Social stratification refers to inequality in society based on unequal distribution of goods, services, wealth, power, prestige, duties, rights, obligations and privileges. Take for example, the social inequalities created by the caste system. Being a hereditary and endogamous system, the scope for social mobility is very little. Social privileges and financial and educational benefits are by and large accessible to only to upper caste groups. Social inequalities have a disintegrating effect on the process of nation-building. It is said when national integration is threatened the nation is in danger. If integration of the nation is jeopardized, the nation's stability is in peril.

7. Extremism : Various extremist movements that can be heard are another challenge towards national integration. Naxalite or Maoist movements are some common and mostly discussed movement which often use violence and create loss to not only public property but also cause trouble to public life, government personnel and people. Mostly youth participate best movements. Main reasons behind this are day to day humiliation, denial of Justice, human rights

violence and various other exploitation and marginalisation encourage them to take part in such activities which threaten peaceful survival of people and law and order as well.

Role of Education in National Integration : Do der various forces that can promote national Integration like constitutional provisions, government initiatives such as National Integration Council, national festivals and symbols, national Integration pledge etc. but these can be effective only with the help of education. Education can play a pivotal role in integrating the whole Nation by developing the values of equity, equality, universal brotherhood, justice, honesty and so on. Realising the significant role of education for National Integration a committee was set in May 1961 under the leadership of Dr. Sampurnananda which presented certain recommendations which are as follows:

1. Recognition of Education Institutions: Recognition should be granted only to those educational institutions which do not practice discrimination on the grounds of caste, creed, religion, clan etc.
2. Basis of Admission: The basis of admission to educational institutions should be the merit of student and not caste, clan, religion, class etc.
3. School Uniform: The Uniform of students in every school should be identical.
4. Oath to be taken by the students: Every year, students should be required to take oath twice to devote themselves to the service of their country and countrymen. The oath was to the effect that —" India is my country, all Indians are my brothers and sisters. I love my country. I am proud of its glorious traditions and that I will always strive to make myself worthy of my country."
5. National Anthem: Students should be taught the meaning of our national anthem and sing properly in chorus.
6. Respect for the National Flag: Students should be taught the importance of the national flag and to show due respect to the national flag.
7. Celebration of National Days: Students and teachers in co-operation with other members of the Community should celebrate such national days as August 15, January 26 and October 2 etc.
8. Organization of lectures of National Unity: The gathering organized for the various activities and purposes of school should be utilized for laying emphasis upon national integration.

9. Exhibition of Films and Organizing Tours: The exhibition of films depicting various aspects of national development and national Unity. Organizing tours to places of historical importance.
10. School Project: Project should be initiated in schools for the specific purpose of acquainting students with their country. These projects should increase knowledge about various parts of the country and thus stimulate love for the country.
11. Open Air Theatre: At least four times in a year, play should be staged in schools for the benefit of students. The themes of these plays should be ancient India, contemporary India, and unity at the time of freedom movement and the promotion of national integration.
12. Reorganization of the Curriculum: The Curriculum of schools should be organized on the basis of modern India's democratic and secular values.
 - (a) **Primary Level:** Importance should be laid on prayer meeting, singing national songs telling stories of great-men, folk-song, patriotic song and social studies.
 - (b) **Secondary Level:** Priority should be given to moral and ethical education, Co-curricular activities, knowledge of languages and literature and social studies.
 - (c) **University Level:** Special emphasis should be placed upon the various social science, languages, literatures, culture and art.

Ways and Means of National Integration

1. Restructuring the school curriculum/syllabus (curriculum that promotes NI)
2. Uniform policy of Education across the country
3. Learning of many languages
4. Visits & excursions to different places/states for direct contact with people of different states
5. Celebration of Festivals of different states (Onam, rathyatra, Durgapuja, Holi, Lodi, Uttarayan, Navratri)
6. Posters/photographs of great men & women of different states (poets, authors, artists, leaders, thinkers)
7. Student exchange programmes
8. Awareness regarding current affairs in different states
9. Inviting eminent members of different communities of different states to talk about their specific cultures (customs, traditions, and food-habits, their traditions of Music, dance, drama, folk-arts, and ways of worship).

10. Sensitizing students about the suffering of people of other states at the time of natural calamities as well as other problems such as communal violence.
11. Encouraging them for active participation in the rescue operations & charitable activities.
12. Showing travel documentaries on 'variegated culture, Flora & Fauna of different states.

Seeing the recommendations the power of education can be easily assumed, which, with the help of communication system and mass media help the new generation to understand that unity is the blessings and division is a curse the develop the idea that no one is inferior and superior and support them to shun the differences and stay together because United we stand divided we fall.

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Montagu- Chelmsford Reforms

*Bhawana Singh **

The **Montagu–Chelmsford Reforms** or more briefly known as Mont-Ford Reforms were reforms introduced by the colonial government in British India to introduce self-governing institutions gradually in India. The reforms take their name from Edwin Montagu, the Secretary of State for India during the latter parts of the First World War and Lord Chelmsford, Viceroy of India between 1916 and 1921. The reforms were outlined in the Montagu-Chelmsford Report prepared in 1918 and formed the basis of the Government of India Act 1919. These are related to constitutional reforms. Indian nationalists considered that the reforms did not go far enough while British conservatives were critical of them. The important features of this act were as follows:

1. The Imperial Legislative Council was now to consist of two houses- the Central Legislative Assembly and the Council of State.
2. The provinces were to follow the **Dual Government System** or *Dyarchy*.

Background : Edwin Montagu became Secretary of State for India in June 1917 after Austen Chamberlain resigned following the capture of Kut by the Turks in 1916 and the capture of an Indian army staged there. He put before the British Cabinet a proposed statement regarding his intention to work towards the gradual development of free institutions in India with a view to ultimate self-government. Lord Curzon thought that this gave Montagu too much emphasis on working towards self-government and suggested that he work towards increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire. The Cabinet approved the statement with Curzon's amendment incorporated in place of Montagu's original statement.^[1]

Reforms : In late 1917, Montagu went to India to meet Lord Chelmsford, the Viceroy of India, and leaders of Indian community, to discuss the introduction of limited self-government to India, and the protection rights of minority communities. He drew up a report,

* UGC- NET, July 2018, History

with Bhupendra Nath Bose, Lord Donoghmore, William Duke and Charles Roberts.^[2]

The Report went before Cabinet on 24 May and 7 June 1918 and was embodied in the Government of India Act of 1919. These reforms represented the maximum concessions the British were prepared to make at that time. The franchise was extended, and increased authority was given to central and provincial legislative councils, but the viceroy remained responsible only to London.^[3]

The changes at the provincial level were very significant, as the provincial legislative councils contained a considerable majority of elected members. In a system called "dyarchy," the nation-building departments of government were placed under ministers who were individually responsible to the legislature. The departments that made up the "steel frame" of British rule were retained by executive councilors who were nominated by the Governor. They were often, but not always, British and who were responsible to the governor. The Act of 1919 introduced Diarchy in the provinces. Accordingly, the Rights of the Central and Provincial Governments were divided in clear-cut terms. The central list included rights over defence, foreign affairs, telegraphs, railways, postal, foreign trade etc. The provincial list dealt with the affairs like health, sanitation, education, public work, irrigation, jail, police, justice etc. The powers which were not included in the state list vested in the hands of the Centre. In case of any conflict between the 'reserved' and 'unreserved' powers of the State (the former included finance, police, revenue, publication of books, etc. and the latter included health, sanitation, local-self government etc.), the Governor had its final say. In 1921, the "Diarchy" was installed in Bengal, Madras, Bombay, the United Provinces, the Central Provinces, the Punjab, Bihar and Orissa, and Assam; in 1932 it was extended to the North-West Frontier Province.^[4]

In 1921 another change recommended by the report was carried out when elected local councils were set up in rural areas, and during the 1920s urban municipal corporations were made more democratic and "Indianized."

The main provisions were the following:

1. The secretary of state would control affairs relating to Government of India.
2. The Imperial Legislative Council would comprise two chambers- the Council of State and the Central Legislative Assembly.

3. The Imperial Legislative Council was empowered to enact laws on any matter for whole of India.
4. The Governor General was given powers to summon, prorogue, dissolve the Chambers, and to promulgate Ordinances.
5. The number of Indians in Viceroy's Executive Council would be three out of eight members.
6. Establishment of bicameral Provincial Legislative councils.
7. Dyarchy in the Provinces-
 1. Reserved subjects like Finance, Law and Order, Army, Police etc.
 2. Transferred subjects like Public Health, Education, Agriculture, Local Self-government etc.
8. There would henceforth be direct election and an extension of Communal franchise.^[5]
9. A council of princes was also set up with 108 members to allow princes to debate matters of importance. But it had no power and some princes didn't even bother to attend what was little more than a 'talking shop'^[6]

Reception in India : Many Indians had fought with the British in the First World War and they expected much greater concessions.[7] The Indian National Congress and the Muslim League had recently come together demanding self-rule. The 1919 reforms did not satisfy political demands in India. The British repressed opposition, and restrictions on the press and on movement were re-enacted through the Rowlatt Acts introduced in 1919. These measures were rammed through the Legislative Council with the unanimous opposition of the Indian members. Several members of the council including Jinnah resigned in protest. These measures were widely seen throughout India as a betrayal of the strong support given by the population for the British war effort.[2]

Gandhi launched a nationwide protest against the Rowlatt Acts with the strongest level of protest in the Punjab. The situation worsened in Amritsar in April 1919, when General Dyer ordered his troops to open fire on demonstrators hemmed into a tight square, resulting in the deaths of 379 civilians. Montagu ordered an inquiry into the events at Amritsar by Lord Hunter.[8] The Hunter Inquiry recommended that General Dyer, who commanded the troops, be dismissed, leading to Dyer's sacking. Many British citizens supported Dyer, whom they considered had received unfair treatment from the Hunter Inquiry. The conservative *Morning Post* newspaper collected

a subscription of £26,000 for General Dyer and Sir Edward Carson moved a censure motion on Montagu which was nearly successful. Montagu was saved largely due to a strong speech in his defence by Winston Churchill.[3]

The Amritsar massacre further inflamed Indian nationalist sentiment ending the initial response of reluctant co-operation.[9] At the grass roots level, many young Indians wanted faster progress towards Indian independence and were disappointed by lack of advancement as Britons returned to their former positions in the administration. At the Indian National Congress annual session in September 1920, delegates supported Gandhi's proposal of swaraj or self-rule – preferably within the British Empire or out of it if necessary. The proposal was to be implemented through a policy of non-cooperation with British rule meaning that Congress did not field candidates in the first elections held under the Montagu-Chelmsford reforms in 1921.[5]

Review

The Montagu-Chelmsford report stated that there should be a review after 10 years. Sir John Simon headed the committee (Simon Commission) responsible for the review, which recommended further constitutional change. Three round table conferences were held in London in 1930, 1931 and 1932 with representation of the major interests. Mahatma Gandhi attended the 1931 round table after negotiations with the British Government. But Jinnah's communal attitude was a hindrance to any decision being taken. The major disagreement between the Indian National Congress and the British was separate electorates for each community which Congress opposed but which were retained in Ramsay MacDonald's Communal Award. A new Government of India Act 1935 was passed continuing the move towards self-government first made in the Montagu-Chelmsford Report.[5]

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The Salt March

*Pratibha Singh**

The **Salt March**, also known as the **Salt Satyagraha**, **Dandi March** and the **Dandi Satyagraha**, was an act of nonviolent civil disobedience in colonial India led by Mohandas Karamchand Gandhi. The 24-day march lasted from 12 March 1930 to 6 April 1930 as a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly. Another reason for this march was that the Civil Disobedience Movement needed a strong inauguration that would inspire more people to follow Gandhi's example. Mahatma Gandhi started this march with 78 of his trusted volunteers.^[1] Walking ten miles a day for 24 days, the march spanned over 240 miles (384 km), from Sabarmati Ashram to Dandi, which was called Navsariat that time (now in the state of Gujarat). Growing numbers of Indians joined them along the way. When Gandhi broke the salt laws at 6:30 am on 6 April 1930, it sparked large scale acts of civil disobedience against the British Raj salt laws by millions of Indians.

After making the salt by evaporation at Dandi, Gandhi continued southward along the coast, making salt and addressing meetings on the way. The Congress Party planned to stage a satyagraha at the Dharasana Salt Works, 25 miles south of Dandi. However, Gandhi was arrested on the midnight of 4–5 May 1930, just days before the planned action at Dharasana. The Dandi March and the ensuing Dharasana Satyagraha drew worldwide attention to the Indian independence movement through extensive newspaper and newsreel coverage. The satyagraha against the salt tax continued for almost a year, ending with Gandhi's release from jail and negotiations with Viceroy Lord Irwin at the Second Round Table Conference.^[3] Although over 60,000 Indians were jailed as a result of the Salt Satyagraha,^[4] the British did not make immediate major concessions.^[5]

The Salt Satyagraha campaign was based upon Gandhi's principles of non-violent protest called satyagraha, which he loosely translated as "truth-force". Literally, it is formed from the Sanskrit words satya, "truth", and agraha, "insistence". In early

* UGC- NET, July 2019, History

1930 the Indian National Congress chose satyagraha as their main tactic for winning Indian sovereignty and self-rule from British rule and appointed Gandhi to organise the campaign. Gandhi chose the 1882 British Salt Act as the first target of satyagraha. The Salt March to Dandi, and the beating by British police of hundreds of nonviolent protesters in Dharasana, which received worldwide news coverage, demonstrated the effective use of civil disobedience as a technique for fighting social and political injustice. The satyagraha teachings of Gandhi and the March to Dandi had a significant influence on American activists Martin Luther King Jr., James Bevel, and others during the Civil Rights Movement for civil rights for African Americans and other minority groups in the 1960s. The march was the most significant organised challenge to British authority since the Non-cooperation movement of 1920–22, and directly followed the Purna Swaraj declaration of sovereignty and self-rule by the Indian National Congress on 26 January 1930. It gained worldwide attention which gave impetus to the Indian independence movement and started the nationwide Civil Disobedience Movement.

Preparing to march

On 5 February, newspapers reported that Gandhi would begin civil disobedience by defying the salt laws. The salt satyagraha would begin on 12 March and end in Dandi with Gandhi breaking the Salt Act on 6 April. Gandhi chose 6 April to launch the mass breaking of the salt laws for a symbolic reason—it was the first day of "National Week", begun in 1919 when Gandhi conceived of the national hartal (strike) against the Rowlatt Act.

Gandhi prepared the worldwide media for the march by issuing regular statements from Sabarmati, at his regular prayer meetings and through direct contact with the press. Expectations were heightened by his repeated statements anticipating arrest, and his increasingly dramatic language as the hour approached: "We are entering upon a life and death struggle, a holy war; we are performing an all-embracing sacrifice in which we wish to offer ourselves as oblation." Correspondents from dozens of Indian, European, and American newspapers, along with film companies, responded to the drama and began covering the event.

For the march itself, Gandhi wanted the strictest discipline and adherence to satyagraha and ahimsa. For that reason, he recruited the marchers not from Congress Party members, but from the residents of his own ashram, who were trained in Gandhi's strict standards of discipline. The 24-day march would pass through 4

districts and 48 villages. The route of the march, along with each evening's stopping place, was planned based on recruitment potential, past contacts, and timing. Gandhi sent scouts to each village ahead of the march so he could plan his talks at each resting place, based on the needs of the local residents. Events at each village were scheduled and publicised in Indian and foreign press.

On 2 March 1930 Gandhi wrote to the Viceroy, Lord Irwin, offering to stop the march if Irwin met eleven demands, including reduction of land revenue assessments, cutting military spending, imposing a tariff on foreign cloth, and abolishing the salt tax. His strongest appeal to Irwin regarded the salt tax:

If my letter makes no appeal to your heart, on the eleventh day of this month I shall proceed with such co-workers of the Ashram as I can take, to disregard the provisions of the Salt Laws. I regard this tax to be the most iniquitous of all from the poor man's standpoint. As the sovereignty and self-rule movement is essentially for the poorest in the land, the beginning will be made with this evil.

As mentioned earlier, the Viceroy held any prospect of a "salt protest" in disdain. After he ignored the letter and refused to meet with Gandhi, the march was set in motion. Gandhi remarked, "On bended knees I asked for bread and I have received stone instead. The eve of the march brought thousands of Indians to Sabarmati to hear Gandhi speak at the regular evening prayer. An American academic writing for *The Nation* reported that "60,000 persons gathered on the bank of the river to hear Gandhi's call to arms. This call to arms was perhaps the most remarkable call to war that has ever been made

March to Dandi : On 12 March 1930, Gandhi and 80 satyagrahis, many of whom were from scheduled castes, set out on foot for the coastal village of Dandi, Gujarat, over 390 kilometres (240 mi) from their starting point at Sabarmati Ashram. The Salt March was also called the **White Flowing River** because all the people were joining the procession wearing white khadi.

According to *The Statesman*, the official government newspaper which usually played down the size of crowds at Gandhi's functions, 100,000 people crowded the road that separated Sabarmati from Ahmadabad. The first day's march of 21 kilometres (13 mi) ended in the village of Aslali, where Gandhi spoke to a crowd of about 4,000. At Aslali, and the other villages that the march passed through, volunteers collected donations, registered new satyagrahis,

and received resignations from village officials who chose to end co-operation with British rule.¹

As they entered each village, crowds greeted the marchers, beating drums and cymbals. Gandhi gave speeches attacking the salt tax as inhuman, and the salt satyagraha as a "poor man's struggle". Each night they slept in the open. The only thing that was asked of the villagers was food and water to wash with. Gandhi felt that this would bring the poor into the struggle for sovereignty and self-rule, necessary for eventual victory.^[47]

Thousands of satyagrahis and leaders like Sarojini Naidu joined him. Every day, more and more people joined the march, until the procession of marchers became at least two miles long. To keep up their spirits, the marchers used to sing the Hindu bhajan Raghupati Raghava Raja Ram while walking. At Surat, they were greeted by 30,000 people. When they reached the railhead at Dandi, more than 50,000 were gathered. Gandhi gave interviews and wrote articles along the way. Foreign journalists and three Bombay cinema companies shooting newsreel footage turned Gandhi into a household name in Europe and America (at the end of 1930, Time magazine made him "Man of the Year"). The New York Times wrote almost daily about the Salt March, including two front-page articles on 6 and 7 April. Near the end of the march, Gandhi declared, "I want world sympathy in this battle of right against might. Upon arriving at the seashore on 5 April, Gandhi was interviewed by an Associated Press reporter. He stated:

I cannot withhold my compliments from the government for the policy of complete non interference adopted by them throughout the march I wish I could believe this non-interference was due to any real change of heart or policy. The wanton disregard shown by them to popular feeling in the Legislative Assembly and their high-handed action leave no room for doubt that the policy of heartless exploitation of India is to be persisted in at any cost, and so the only interpretation I can put upon this non-interference is that the British Government, powerful though it is, is sensitive to world opinion which will not tolerate repression of extreme political agitation which civil disobedience undoubtedly is, so long as disobedience remains civil and therefore necessarily non-violent It remains to be seen whether the Government will tolerate as they have tolerated the march, the actual breach of the salt laws by countless people from tomorrow

The following morning, after a prayer, Gandhi raised a lump of salty mud and declared, "With this, I am shaking the foundations of the British Empire. He then boiled it in seawater, producing illegal salt. He implored his thousands of followers to likewise begin making salt along the seashore, "wherever it is convenient" and to instruct villagers in making illegal, but necessary, salt

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Geographical Aspects of Energy and Sustainable Development

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Today Energy and Sustainable development is a major issue of India as well as world. Development is as perennial as planet Earth itself. It was happening even when the humans did not start measuring it in the time fame. Since the time development of human civilizations stated being measured and then perhaps we realized that our resources are not unlimited and we began conscious about the nature. Development having Trans-anthropocentric approach is sustainable development. Generally understood idea of environment and ecology protection, added with the principles of economic and social development, transforms into the concept of sustainable development. Sustainable development is possible when the equal and equity based distribution of resources is ensured, when social well-being is prioritized in the collective efforts of a society and when ecology and environment protection is made a preliminary requirement of any basic ingredient of all growth models. Without ensuring a fine balance amongst social upliftment, economic growth and environment protection. Contemporary jurisprudence has very recently recognized the role of social and economic factors in the overall development process. Large part of sustainable development jurisprudence has always been pre-dominated with the ideas of environment and ecology protection.

Introduction : The energy system is an essential part of our society. The concept 'energy system' commonly refers to the energy chain that can be regarded as an entity consisting of energy production, conversion, transmission, distribution, and consumption. Political, economic, social and technological dimensions are included in the energy chain. If the aim was only to deal with the technology of the energy chain, the word 'energy infrastructure' would be a more accurate expression. On the other hand, when talking about the energy supply as an issue, the term 'energy generation' can be used. Energy consumption is decentralized by nature, although, transmission as well as distribution depend on the location of energy

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production and conversion units. Hence, the question whether to regard an energy system as centralized, decentralized or distributed, is associated with energy production and energy conversion. In practice this refers to a building that is located in rural areas and has no interconnections to public energy networks. Instead, the building is equipped with solar heating and a solar electricity supply with heat and electricity storage. This is one of the best examples of decentralized energy generation.

The concept of sustainable development is about harmonious coexistence of natural as well as manmade environment. Development must be such which can be sustained by the future generations. We cannot grow haphazardly, we have to develop quitably. The elements of intergenerational equity and a trans anthropocentric approach must be given real considerations while chalking out any developmental activity. Humanity's demand for resources of the planet has more than doubled over the past century as a result of population growth and increasing per capita consumption. The later half of the twentieth Century witnessed a phenomenal increase in population and industry led urbanization of people which has been supplemented by increase in food production, energy usage and economic activities.

Environment may connote different meanings in different contexts. In its common understanding, environment consists of the surroundings-air, water, soil etc. and to be more general our habitat. Broadly we can divide environment into two specific concepts, one is natural environment and the other is built environment. Natural environment consists of all living and non-living things that occur naturally on Earth and the built environment include the buildings, roads, parks, gardens, powerhouses, dams and other human made things. As defined in Section 2 (a) of the Environment Protection Act, 1986, the term "environment" has been means to "include water, air and land and the inter- relationships which exist among and in between water, air and land, human beings and other living creatures, plants, micro-organisms and property.

The issues confronting the development process today are to achieve desired development for economic or social reasons on one hand and safeguarding the environment and maintaining good quality living conditions on the other. The haphazard and uncontrolled developmental activities are the primary reason for over use of natural resources, congestion, incompatible land-use and poor living

conditions. The problems of habitat pollution are becoming complex and are creating a high risk environment.³

Development has been defined differently every time depending on the time and space of the study. A very specific purpose of this research work is to find connotations of development and the contours of sustainable development presently in our country. An empirical study has been conducted for this purpose also including the survey of the residents of the India. Predicament to be answered through this study is the Right to Development versus Right to Environment. In India, where even basic medical and educational facilities are a distant dream, has sustainable development some different context from rest of the world.

In the 1982s and 1990s, the finest mind in the environmental movement sought to marry science with sustainability. They sought to design, and implement, forest, energy, water and transport policies that would augment economic productivity and human welfare without causing environmental stress. They acted in the knowledge that, unlike the West, India did not have colonies whose resources it could draw upon in its own industrial revolution.

India is a very rich in terms natural resources. Hydro power has been one of the key areas in which considerable development has been done by the state. The most successful hydro power project is Tehri Hydro Power Project. Preliminary investigation of the Tehri Dam was done in 1961 with a 600 MW capacity power plant for which the technical and financial assistance was to be provided by the then USSR. With the change of the political circumstances of the supporting nation, India itself had to take over the project completely and the project was placed under the direction of the Irrigation Department of Uttar Pradesh. In 1988, the Tehri Hydro Development Corporation was formed to manage the dam with the 75% of the funding by the Central government and 25% by the State government. "The main Tehri Dam is engineered earth and rock material in a unique height of 261 meter, making it the 8th tallest in the world. The crest width of the dam is 20m with adequate flatter slopes on either side giving the width of 1,128 meters at the bottom. The length of the dam at the top is 575 meters, which is walled up in narrow gorge section of the river Bhagirathi."

Tehri Dam may be taken as a good example of sustainable development efforts, balancing ecology and development in the country. Although many environmentalist have time and again challenged the sustainability of the project. Issues related to the

catchment area development, command area development and religious sensibility of the river Bhagirathi were raised during its completion and implementation. “A comprehensive plan of catchment area treatment was prepared by the Government of India and implemented accordingly. It aimed to prevent soil erosion, minimize negative impacts of the project on the catchment, and regenerate vegetation in the catchment area and the water resources. There are no significant issues on the command area (irrigable farm land) development as the project aimed to strengthen existing irrigation networks and command area in Uttar Pradesh. With respect to flora and fauna, the project planned activities to protect Mahseer fish through artificial breeding, in addition to the creation of a new botanical garden of about 14 hectares near the Tehri reservoir. The religious concerns of the Tehri Dam Project were also vital in addressing challenges to uninterrupted flow of Bhagirathi River. According to Hindu mythology, the Bhagirathi River is considered as the actual Ganga, which has to flow continuously from Gangotri to the Ganga Sagar. To address this religious issue a team of experts was constituted, which recommended providing uninterrupted flow of Bhagirathi across the dam body. As per the decisions of expert team, the THDC made provision of continuous flow of water from upstream to downstream which is known as Aviral Dhara. A piped intake with 40 cm diameter pipe allows 35 cusecs of Bhagirathi water to flow across the dam body and exit at the toe of the Tehri Dam, thus maintaining the sacredness of the Ganga River. Construction and the final commissioning of the Tehri Dam addressing also all the sustainability issues have been a major success story of the state and its people.

In the 1900's, energy has been commonly generated in large power plants operating in a central location and transmitted to consumers via transmission and distribution networks. A distributed energy system can be regarded as the opposite of a centralized energy system.

On the other hand, a ‘virtual power plant’ is often presented as a solution for the energy supply within a large area. This means that an energy system consists of a centralized control unit and numerous small local energy conversion units. The control unit receives information about the operational status of the network and determines how to meet the electricity demand at a certain hour. Because every single energy conversion unit has a connection to the public electricity grid, bilateral electricity trading becomes possible.

A great deal of recent research efforts have been made toward the development of technological solutions in the context of energy conversion, fuel support and storage, and the integration of the system. Understanding the link between distributed and centralized energy systems and sustainable development, however, requires more extended consideration in terms of political, economic, social and technological issues. This knowledge is important when developing consulting services for decision support and the implementation and operation of energy systems including new technology. This seems to be an increasing research trend today.

In general, sustainability means an equitable distribution of limited resources and opportunities in the context of the economy, the society, and the environment. It aims at the well-being of everyone, now and in the future, admitting that needs in the future can be completely different than what can be imagined at the moment.

Sustainability of a distributed energy system : Distributed energy generation has become an object of interest quite recently. Thus, the pros and cons of a distributed energy system have not been largely discussed. Instead, the feasibility of decentralization has been usually discussed in other contexts. The evaluation of decentralization can be based. When the energy demand of a region is satisfied by a distributed energy system, the change of information between single units is essential to keep the system in balance. A distributed energy system can be regarded as an information system, and the characteristics of information systems are analogous to those of energy systems.

In terms of decision-making, expertise, and knowledge, a centralized system seems to be beneficial, because it facilitates finding information and results in a clear division of responsibility. In contrast, the units of a centralized system are large and inflexible, and 'all the eggs are put in one basket'. The situation is the opposite in the context of decentralized systems. The risks are diminished and a system can be made flexible, but information can be hard to find and there is no clear answer to the question of responsibility.⁸

The attributes flexibility, networking, and locality should be stressed when describing distributed energy systems in terms of sustainability. Scalability (or 'modular flexibility') is an issue that must be considered in the design of an energy system, because the energy consumption varies from one year to another, and the need to build a new power plant occurs every now and then. It is, in all

likelihood, more feasible to integrate a lot of small, decentralized units into the total energy system than to build a large power plant.

Conclusion : From the present study it has been found that the power shortages in India are the outcome of deficiencies in energy planning, lower utilisation of existing installed generating capacity, poor maintenance practices and operational inefficiencies, higher transmission and distribution loss, interruptions of fuel supply and periodic drought conditions, and rapid pace of rural electrification. Problems of coal production and coal transport in India arising mainly due to power shortage, inadequate availability of explosive, shortages of inputs like steel, rails for underground transport systems, mine-cars for carrying equipment and haulages, sand for stowing, spares, etc. and over and above, shortage of railway wagons have interrupted coal supplies in the country deteriorating the production of a number of coal-consuming industries. Unless important remedial action is taken, the serious strain on the energy sector may adversely affect India's development strategy. Exercises by the Government of India and the Planning Commission about growth rates to be achieved in various sectors of the economy will have little meaning unless the Government is able to ensure the adequate supply of fuel and power for all productive purposes through effort to remove the bottlenecks straining the Indian energy sector, and by intensive research and development programmes for harnessing the alternative sources of energy by adopting technologies to emerging realities. The problem of energy development can also be solved if we encourage foreign collaboration in the development of energy projects in the country.

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The Ariyasacca (The Four Noble Truths) Related to Dispute Solution

*Phra Jittipan Sangsri **

Ariyasacca (The Four Noble Truths) are a major Dhamma principle encompassing the entire teachings of Buddhism. *Ariyasacca* means the noble truth, the truth of *Ariya*. For the meaning of noble truth, it refers to the truth that is useful, in other word, Buddhism teaches only the useful truth, and what is not useful but contains the truth is not taught. As said by the Buddha that what were enlightened by him are enormous, but only little were brought up for teaching, for utilizing and for solving the problems.[1]

The meaning of Ariyasacca [2]

(1) *Dukkha* means suffering, a condition difficult to endure, oppressed, contradictory, deficient, impermanent, unsatisfactory, that is, various human problems; or the condition that all things are under the universal law of impermanence, distress, where problems occur at all time including birth (*Jati*), aging (*Jarā*), death (*Marana*); association with what displeasing; separation from what pleasing, not getting what one wants, in short the five *upadānakkhandha* are all suffering.

(2) *Dukkha-Samudaya* means the origin of suffering or the cause of suffering including three types of Craving: *Kāma-Tanhā*, *Bhava-Tanhā*, and *Vibhava-Tanhā*, or the desire to hold to oneself. It is the symptoms of wanting to be or not to be, making life oppressed by restlessness, anxiety, jealousy, hatred, fear, distrust, boredom, distress in particular form at all time, without serenity, freedom, delight, joy, and without experience of wholesome happiness.

(3) *Dukkha-Nirodha* is the cessation of suffering, the condition of cessation of craving, fading away *Avijjā*, nonreliance, peace, serenity, liberation, i.e. nirvana.

(4) *Dukkha-Nirodha Gāmini Patipāda* is the path to cessation of suffering, the practice to cessation of suffering, or the noble path, that is, *Aṭṭhangika-magga* or *Majjhimapātīpada* which means “The Middle Path”. This Noble Eightfold Path is concluded in *Sikkhā 3* (The Threefold Training) involving *Sīla* (morality), *Samāhi*

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(mentality), *Pañña* (wisdom) as they were the middle path leading directly to *Nirodha* without being obstructed or inclined by the two extremes: self-indulgence (*Kāmasukhallikanuyoga*) and self-mortification (*Attakilamathanuyoga*).

Ariyasacca and dispute [3]

(1) *Dukkha-Sacca: Dispute is the nature of human* : Dispute is a nature of human and found in every society. Human has two levels of suffering; the first is due to different view, and the second depends on how such difference is managed. With poor management, the second level is more likely to occur. Approach to dispute settlement is thus determined by whether the dispute develops in productive or destructive way and the extent of suffering it may have caused.

What have to be done for the first characteristic of *Ariyasacca* is deemed a task about suffering (*Pariññā*) [4], that is, to determine and comprehend (the condition of suffering as it really is, to understand the problem and clearly identify the scope of problem, or ask oneself “How we experienced such problem or dispute?”, and to explore the characteristics and dimensions of such dispute, and recognize them straightforward without avoiding the fact in any way.

(2) *Samudaya-Sacca: What is the root cause of dispute?* : Dispute literature suggested that there are many causes that promote dispute. In addition to external factors, there are many internal factors such as thinking pattern, feeling, and desire. Without them, external factors are not apparent. The dispute occurred not only between the “self” (identity) but also within the parties themselves. The Buddha pointed out that dispute is often a result of the three *Akusala-Mūla: Lobha, Dosa, Moha*, all of which affect the mind and relationship of both parties, expressed in their thought and action.

What should be done in *Samudaya-Sacca* is to recognize the internal factors as the root cause of dispute. They are abandoning (*Pahāna*) [5], eliminating of the cause of suffering, eradicating the cause or origin of suffering. This is difficult because *Lobha, Dosa, Moha* not only affect our internal feeling, but involve the reality, the surrounding or other people. We may be the one we are angry with, selfish, and despicable but it is difficult for us to distinguish between observation, interpretation, feeling, desire, and assertion of our own identity, all that might constitute our attitude toward others.

(3) *Niroddha-Sacca: Peace arises from the dispute* : Suffering is extinguished when we abandon all attachments. Ultimately, disputes will not last. Dispute is a process comprising many causal factors and any changes occurred to them at the root would affect the dispute

itself and apparently turn its direction. Dispute arises from several causes, but it will not remain the same without any progress, rumination, and repeated feeling at the present time, hence making it endure. Whether the dispute would change lies within the mind of the parties themselves.

Akusala-Mūla: Whenever *Akusala-Mūla* influences human's mind, it is the time and opportunity for *Vivāda-Mūla* or *Anuvāda-Mūla* to develop. The formation of *Vivāda-Mūla* or *Anuvāda-Mūla* manifests subtly but clearly and can be observed from the following external behaviors.

- (1) One with anger and revengefulness.
- (2) One with disrespect and rivalry.
- (3) One with jealousy and greediness.
- (4) One with arrogance and craft.
- (5) One with bad wish and wrong concept
- (6) One with adherence to self-view, self-determination, difficulty to waive what is adhered to.

The six expressions of anger, disparage others, greediness, arrogance, finding ways to attack others, and self-adherence without compromise or acceptance of others' opinions are all the effort to defend one's position that leads to the dispute and violence at the end.

Apart from *Akusala-Mūla* as the cause of dispute, another Buddha's word about the cause of dispute also originated from *Kusala-Mūla* is that "O bhikkhus, the mind with *Alobha* to dispute, the mind with *Adosa* to dispute, the mind with *Amoha* to dispute are that this is Dhamma, this is *Adhamma*..."[6] Therefore, the causes of dispute not only stem from *Akusala Cetasika* of *Lobha*, *Dosa*, *Moha*, but also from the *Cetasika* with *Alobha*, *Adosa*, *Amoha* of individual or group of individuals in dispute. In case offering an opinion or information with good wish and *Kusala Cetasika* to individual, group of individual, or organization, the dispute problem may rise because the individual or group of individual might have different understandings, ideas, and interpretations or do not accept those facts, hence having the dispute at the first place, then escalating to the level of attack with subsequent losses.

Peace and dispute are in the same coin of different sides. Likewise, *AkusalaMūla: Lobha, Dosa, Moha*, are the opposite side of *Kusala-Mūla: Alobha, Adosa, Amoha*.

What should be undertaken for *Nirodha-Sacca* is to penetrate (*Sacchikiriyā*) [7], that is, to enlighten or attain the cessation of

suffering, to attain the condition where all problems are completely solved. The dispute may cause complexity and pain, it however allows the opportunity to bring peace. The dispute urges us to develop a peaceful process to manage the root cause of dispute.

The *Akusala-Mūla*, however powerful they may seem, are completely impermanent. They depend on lack of awareness to continue, and once we become mindful, they begin to weaken [8].

The Suttas are replete with practical advice for changing energy from *Akusala* to *Kusala* in the course of dispute. For example, in relation to ‘caring criticism’, the Buddha gives good advice for making criticism:

‘Five points’ friends should be present inwardly to a brother who is desirous of chiding another. I will speak at a timely moment, not at an untimely moment. I will utter what is true, not what is fictitious. I will speak mildly, not roughly. I will speak for a desire for his good, not for his hurt. I will speak with love in my heart, not enmity.’ The Sutta-s are replete with practical wisdom of relevance to making peace.

The *Akusala-Mūla* are not permanent – with awareness and skill they can be transformed into healthy energy. [9]

Papañcadhamma : Likewise, The word *Papañca* had been defined in the *Kampira Aphithānwannā* in two ways as broad and detailed, and another two words with the same meaning or synonym, i.e. *Payāsa* and *Vitthāra* which also mean broad and detailed. [10] When the word was used in Buddhism with the title *Papañcadhamma* to include the group of defilement, i.e. *Tanhā*, *Māna*, and *Ditthi* to refer to the Dhamma of prolongation or defilement that causes proliferation. As described by Phra Dhammapitaka (P.A.Yayutto) that *Papañcadhamma* means Dhamma of prolongation or simply the defilement as agitator to create stories, stimulate the mind to suffer, confuse the heart, or to extend, escalate, confuse, prolong, loosen, delay, meander, chaos, intricate, muddle, complicate, and distort the simple and explicit truth. It rises the problem, unable to solve existing problem directly to the cause but escalates and complicates it, and directs human’s behavior to become restless, dispute, compete, content, leading to the war between groups or parties. [11]

The above concept supports that the internal causal factor of dispute and *Papañcadhamma* provides corresponding and relevant explanation for the rise of dispute. The operation of *Papañcadhamma* including *Tanhā*, *Māna*, and *Ditthi* will work collaboratively and as mutual causal factors given that which one of them plays dominant

role in defining human's behavior, and tracing deeply suggested that the rest of them act to reinforce. According to *Ariyasacca*, *Tanhā* is the cause of suffering (*Samudya*) but in here it did not focus only on *Tanhā*.

(4) Magga-Sacca: Peace is way of life : Suffering will not disappear by itself. We are free to start resolving our suffering from now. We are free to live our life supportive to the fade and the end of suffering. What we must do is to start, to practice (*Bhavanā*) [12], to develop, and to follow the path. To practice the middle path is cessation of suffering is to conduct in line with the path that lead to attainment. The Noble Eightfold Path comprising the followings:

- *Sammāditthi*: right view; right understanding of *Ariyasacca*.
- *Sammā-sankappa*: right thought; thought free from desire, harming.

Right view and right thought are under *Pañña*.

- *Sammavaca*: right speech; no false speech, harsh speech, harmful speech to others.
- *Sammākamanta*: right action; no taking life, taking things, sexual indulgence and misconduct.
- *Sammā-ājīva*: right livelihood; no exploiting or harmful occupation or activities to others.

Right speech, right action and right livelihood are under morality (*Sīla*).

- *Sammāvāyāma*: right effort; perseverance to overcome *Akusala-kamma*, and establish *Kusala-kamma*
- *Sammāsati*: right mindfulness; physical and mental awareness.
- *Sammāsamādhi*: right concentration; one-pointedness or collectedness to base mindfulness and mental quality of good deeds (e.g. compassion, contentment, and consciousness)

Right effort, right mindfulness and right concentration are under *Samādhi*.

In summary, the Four Noble Truths are of great meaningful and valuable for applying to make sense of the dispute at its root that eventually leads to the solution. The following principles [13] are to be considered.

1. Disengagement from the dispute is not to wait for it to occur itself but to start our practice. Once this happens, the process of the dispute settlement is thus possible. Disengagement from the dispute is neither a technique nor a method; rather, it involves mindfulness and awareness of life.

2. Dispute settlement includes a number of steps, regardless of its complication some of them appeared to be workable at the present moment. It will then lead to subsequent steps, each done one by one. Ultimately by this way, the most complicated dispute may be resolved because the current action is part of the future effect.

3. The deepest root of dispute with most mutual effect is the fundamental attitude and value adhered by both parties and by oneself from mental formation. Therefore, dispute settlement is not only providing solution for parties but also dealing with the feeling (*Akusala-Mūla*), the unwholesome roots of dispute.

Following the principles mentioned above, an account of adopting *Ariyasacca* at higher level, viz., *Ariyasacca* applied for building peace, appeared in brief by Buddhadasa Bhikkhu as follows. ***Ariyasacca (The Four Noble Truths) in consideration of peace.***[14]

Dukkha (Suffering or physical and mental sickness) is a crisis, non-peace, an existence.

The cause of suffering is the cause of crisis, i.e. immorality. Unknowing of Dhamma and immorality lead to selfishness, resulting in suffering of oneself and others. These are defilement and craving.

The cessation or extinction of suffering is peace or peacefulness, eradication of suffering, living life in calmness, serenity, and tranquility.

The Path is way to attain peace, righteousness, the Path of *Atthangika-magga*. The Noble Eightfold Path is the collection of eight righteousness as the Noble Path, the Path to Peace.

In addition to the above are *Sammājāñña* and *Sammāvimutti*.

Ariyasacca and the solution of dispute in Suttas.

As previously described, dispute is one form of suffering, a problem among others in human. Dispute is typically an apparent suffering, commonly found in general. At times however, dispute is not easily perceived. Regarding dispute as evident among parties might not necessary be true. But once the dispute is apparent among all, it might be denied or avoided. *Ariyasacca* is thus a Dhamma principle enabling those in dispute to find out potential causes. As in the *Sakka-panha Sutta* [15], *Pancasikhadevabutra* had tried to play his lyre for the Buddha, but with uncertainty in mind that he expressed what he became indulged. The Buddha pointed out that *Kama-Kilesa* is the root cause of suffering and obstruct the development of wisdom, and that the dispute arises. The solution is to practice The Noble Eightfold. In every Sutta presented here, the

Buddha enabled people to understand the cause of suffering first, then preach, and offer ways to solution and develop self-training to eventually attain peace, tranquility, and wisdom.

Practicing the Path to get away from suffering requires two hygiene factors,[16] the first is external factor; the two elements of *Sammāditthi* (right view, right understanding), including advocating, evoking, and influencing by others especially *Kalayānamitra* who would help offering proper guidance, knowledge and understanding, as well as encouraging a thorough thinking by oneself in the reality. The second is internal factor or individual elements; *Yonisomanasikāra*, or mental conduct by analytical thinking, critical thinking, considering in terms of specific conditionality and causal relations. In *Brāhmajāla Sutta* [17], it highlights conduct rather than view, and that applauds are just views and subject to invalidity in reality, certain condition, and causal factors. In *Kinti Sutta* [18], self “view” was typically used to base judgement of what is right and real but ignore causal factors.

Ariyasacca is thus the Dhamma principle that defines procedure for dispute settlement in systematic fashion, and not difficult to understand and practice. By knowing of self-suffering, exploring its causes or detecting what are the suffering or problem of oneself, the Eightfold Path then be proceeded to extinct the suffering.

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Karma and Liberation in the View of Hinduism and Buddhism

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The world of us is full of colorful, especially the Indian social have the more population and the different classes in the social life. In reality, the human birth is a fruit of your own *karmas* or *rnanubandha* that make you live oblivious to your connection with the Absolute Divine entity and you carry on existing under names and genders, completely unaware that you are in the body of a man or woman but internally complete. The duality of masculinity and femininity blind you so much that you cannot ignore or go beyond being bodies or flesh. And once you limit yourself to being just a body, you need nurturing, care, and the desire of being loved. More often than not, such desires are not fulfilled in today's chaotic living, which results in dissatisfaction, feeling of being incomplete and then comes a never-ending quest of seeking enjoyment where satisfaction lasts for a limited period and again you seek change. And in every change, it is the karmic connection from a previous birth that relates you and attracts you to a few others who may not necessarily become your spouse and the result will be incest or adultery.¹

“The aim of inquire us to understand the self which is free from sin, free from old age, from death and grief, from hunger and thirst”.²

The problem we find out is the different theory of *kama* and *karma* is the path or the way of believing lead the people get the different answer of life and walk in the different ways. We will try to find the right answer to this particular crossword clue.

Karma and liberation in the view of Hinduism : The heart is the center of beings and is certainly supposed to ground your being and emotions but where the heart is full of pain and hurt how you do respect and love yourself? And then you let yourself be governed by whatever gives you power and solace, and creates the illusion of going beyond time and space that are spent by you as per your *karmas*. If you understood relative time and space, you would know

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how to change your life and existence by changing your mind and by accepting the misery of your own karmic cycle. Human birth requires acceptance of death and grief, of pain and fall. If you gracefully accept the evil along with good and repair the holes in your life with knowledge and *karma yoga*, you move beyond fear and suffering. It is only when you find refuge in masks and personalities and hide from your own truth that you tend to go in the wrong direction. Go with the flow of nature that shows both darkness and light, that creates both pleasure and pain but is itself only in *karma*.³

According to Hinduism, here is the example of the story about *karma* and liberation. Once upon a time there lived a sage named Mandavya. He was an expert on *dharma*, who had kept a vow of silence for a long time. One day robbers fleeing from the King's soldiers came to take shelter in his house. Mandavya refused to break his vow when the soldiers questioned the sage about the robbers. Eventually the robbers were discovered and the soldiers took them in chains to the King with the silent sage. In the assembly the King again asked Mandavya for an explanation, only to be greeted by a serene silence. The King then ordered the sage to be impaled on a stake along with the robbers. The Brahmin, the very soul of *dharma*, remained on the stake for a very long time. Though he had no food, he did not die; he willed his life's breaths to remain within him, until the King came to beg forgiveness for his folly. The sage forgave him and the King had taken down from the stake. But his men were unable to pull it out of the sage's body and so it was cut at the base. Mandavya went about with the stake still inside him, in his neck, ribs and entrails, writes Wendy Doniger in her alternative history of the Hindus, and people used to call him Tip-often-stake'Mandavya. The sage then went to the house of *Dharma* to berate him for the disproportionate punishment heaped upon him. The Mahabharata shows *Dharma* becoming extremely defensive: "as a child, you used to stick blades of grass up the tails of litter butterflies, your punishment is the fruit of that karma", the God of Death replies. Mandavya continues to protest: "for a rather small offence you have given me too great a retribution!" the sage then curses *Dharma* himself to be reborn as a man and sets up a moral boundary-no sin is to be counted against anyone until the age of 14. That is how *Dharma* came to be born as Vidura. "*Dharma*, the god, had to undergo the curse for miscarriage of *dharma*", writes Doniger. This implicitly challenges the ideal of an even-handed *dharma* for all, implying that one can take it too far; that people are not the same as insects and that

impaling a butterfly may not count for as serious an offence as impaling an innocent' sage!. The *Mahabharata* itself rules our easy fixes. But it is not amoral when it enjoins *karma* without *kama* or action without expectation. That is the way to liberation or moksha. For those who find that too difficult, the *BhagavadGita* advises the path of bhakti or surrender.⁴

These are the four aims of life, which according to Hindu scripture. They are *dharma*, *artha*, *kama* and *moksha*.

- *Dharma* means doing your religious duties and living a moral life. It motivates Hindus, as it is a means of acquiring merit, which will help in obtaining a good rebirth.
- *Artha*: is the second aim. This means obtaining a job and earning a living. The goal is to be successful in work and contribute to the prosperity of society.
- *Kama*: is the third aim. It means pleasure. To have a healthy and fulfilled life a person needs pleasure. This includes enjoyment of the sense and sexual pleasure. This is not an excuse to do what you want, as there need to be self-imposed limit on pleasure activities.
- *Moksha*: is the ultimate aim for Hindus is to achieve *mokhsa*. This means liberation from the cycle of *samsara*. The *atman* (soul) reunites with *Brahmann*.⁵ *Moksha* is the experience of the cosmos within one's self. It is the experience of the flow and fusion of the *Shiva* and *Shakti* energies in one's self. The experience of union, Oneness or *Ekatvam* with one's Higher Self is *Moksha*.⁶ As all the rivers eventually lead to the sea, there are many spiritual paths leading to the same destination. Some paths are shorter than others, and some are more arduous than others. The path can be difficult to navigate, and the it may not always be visible. One path, the Pratyangira Sadhana is a direct road to Moksha, guided by the Divine Mother Pratyangira Herself.⁷

The mission of Ekatvam is to help people realize their True Selves. For each to become one with their Supreme Self, to achieve Moksha, in this lifetime. Often, people make the mistake of renouncing everything in the pursuit of Moksha. At different stages of one's spiritual evolution, this may turn out to be the wrong path and is not suited for everyone. The path for each person to reach the ultimate destination is unique, and it is only the individual self that can identify and see the path with the help of the Divine guidance. At Ekatvam, we are honored to assist your soul in this pursuit and invite you to contact us. Understand from such cases prevailing in today's

society that the law of *karma* is strong and it demands control of mind and body, a balance of matter and spirit, the perfect combination of *ling and yoni*. The moment the balance is lost, the mental *lras-lila* begins and that in *Kaliyuga* is gruesome. You need to guard your mental eroticism before the physical one or the shackles of *kama* will keep you working overtime in the wheel of desire and sin. Live life king or queen size but let life never catch you unaware. Awareness is the key word to living a fulfilling life where you know your true inner self and not the false personality created by your ego. Action in awareness is the way to a greater consciousness where whatever you do is right and *shreshtha* (noble) and it is the highest and noblest pursuit that remains in harmony with nature even with changing times. Choose the path of watchfulness that is sure to bring you inner joy and bliss.⁸

The true goal of *atman* is liberation, or release (*moksha*), from the limited world of experience and realization of oneness with God or the cosmos. In order to achieve release, the individual must pursue a kind of discipline (*yoga*, a 'tying', related to the English word yoke) that is appropriate to one's abilities and station in life. For most people, this goal means a course of action that keeps them rather closely tied to the world and its ways, including the enjoyment of love (*kama*), the attainment of wealth and power (*artha*), and the following of socially acceptable ethical principles (*dharma*--see Glossary). From this perspective, even manuals on sexual love, such as the *Kama Sutra*, or collections of ideas on politics and governance, such as the *Arthashastra* (Science of Material Gain), are part of a religious tradition that values action in the world as long as it is performed with understanding, a *karma-yoga* or selfless discipline of action in which every action is offered as a sacrifice to God. Some people, however, may be interested in breaking the cycle of rebirth in this life or soon thereafter. For them, a wide range of techniques has evolved over the thousands of years that give Indian religion its great diversity. The discipline that involves physical positioning of the body (*hatha-yoga*), which is most commonly equated with yoga outside of India, sees the human body as a series of spiritual centers that can be awakened through meditation and exercise, leading eventually to a oneness with the universe. Tantrism is the belief in the *Tantra* (from the *Sanskrit*, context or continuum), a collection of texts that stress the usefulness of rituals, carried out with a strict discipline, as a means for attaining understanding and spiritual awakening. These rituals include chanting powerful mantras;

meditating on complicated or auspicious diagrams (*mandalas*); and, for one school of advanced practitioners, deliberately violating social norms on food, drink, and sexual relations.⁹ The fulfillment of *karma* or destiny and *kama* or carnal ecstasy were essential to attain moksha or liberation from the cycle of birth and death. Sex was as sacred as other holy rituals. Spiritual exercise was *yoga* and physical exercise was *bhoga*. Together they led to the path to *moksha*. Sexual union depicted in sculptures points to the metaphysical — the merging of inner energies, achievable through meditation. In the ultimate union, one sees love overwhelming both body and soul. This is depiction of sublime love.¹⁰

Karma and liberation in the view of Buddhism: the definition, and others likewise nature, grouping of karma is introduced. As per the Buddhists, the main activity (demonstrations of body, demonstrations of discourse, and demonstrations of psyche) is volition and deliberate word and deed is call *karma*. Buddhists lay all the weight on the ethical quality of activities, and this was a stamped progress. *Karma* is likewise classed by the outcome it produces. There are four classes of deeds based on their outcome: Dark with dull outcome; splendid, or unadulterated, with brilliant outcome; both dim and splendid with blended outcomes; neither dim nor splendid with neither outcome. Concerning in Buddhism, it is the developing awareness or stream of which, upon death or ‘the disintegration of the totals’, gets one of the contributing foundations for the emerging of another collection (*skandhas*). The cognizance in the new individual is neither indistinguishable nor altogether not the same as that in the expired yet the two structure a causal continuum or stream. Resurrection is adapted by the karmas of past carries on with; great karmas will yield a more joyful resurrection, terrible *karmas* will create one which is troubled. The fundamental reason for this is the withstanding of awareness in obliviousness. At the point when obliviousness is evacuated, resurrection ceases.

The aim of the Buddhist path is the removal of suffering. “Everything that I teach, the Buddha said, “serves only for the removal of suffering.” The condition that, through the practice of The Four Noble Truths ultimately leads to the removal of suffering, is known as ‘awakening’ or ‘Enlightenment’ and is synonymous with *Nirvana*.

The liberation in Buddhism is the condition of *nirvāna*, which is all types of desiring, is extirpated. And who wants to attain *nirvāna* must follow the Eightfold Noble Path: Right View, Right

Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Here, this concludes analysis of the Eightfold Path which taken from a Theravada Buddhist source.

- Right view: understanding suffering; understanding its origin; understanding its cessation; understanding the way leading to its cessation.
- Right intention (*sammā-saṅkappa*): intention of renunciation; intention of good will; intention of harmlessness.
- Right speech (*sammā-kammanta*): abstaining from false speech; abstaining from slanderous speech; abstaining from harsh speech; abstaining from idle chatter.
- Right action (*sammā-ājīva*): abstaining from taking life; abstaining from stealing; abstaining from sexual misconduct.
- Right livelihood: giving up wrong livelihood; earning one's living by a right form of livelihood.
- Right effort (*sammā-vāyāma*): the effort to restrain defilements; the effort to abandon defilements; the effort to develop wholesome states; the effort to maintain wholesome states.
- Right mindfulness (*sammā-sati*): mindful contemplation of the body; mindful contemplation of feelings; mindful contemplation of the mind; mindful contemplation of phenomena.
- Right concentration (*sammā-samādhi*): the four stages of meditation (*jhana*) culminating in liberation.¹¹

Following the Noble Eightfold Path as *Nagara Sutta, Samyutta Nikaya ii.124*, translated by Thanissaro Bhikkhu¹² in these following:

(...) Just this noble eightfold path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path. Following it, I came to direct knowledge of aging & death, direct knowledge of the origination of aging & death, direct knowledge of the cessation of aging & death, direct knowledge of the path leading to the cessation of aging & death. I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... name-&-form... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge

of the path leading to the cessation of consciousness. I followed that path.¹³

Nirvana is not a location; rather, a condition that exists independent of time and place, life and death.

Enlightenment is achieved when ignorance is removed through insight into the true nature of all phenomena.

Powerful concentration is necessary in order to see through the existing patterns and concepts of our minds, and thereby to change. Mindfulness and concentrated awareness for that which really occurs are very helpful means. The meditation is a beneficial method, dedication and trust are preconditions.

The level of enlightenment in Buddhism is known as a non-conceptual level of being, which cannot be touched by notions, ideas, convictions and beliefs. Enlightenment is the impartial mental unselfconsciousness and thereby the complete liberation from the hypnotic power of our thoughts—no not thinking. Whoever is enlightened is free from all constricting conceptual notions including the notion of Enlightenment.¹⁴

Conclusions: *Kama&karma* are both are totally different. There is not any relevance.

- *Kama* means desire & *karma* means all kind of activities performed by mind, by speaking & by body. Either knowingly or in ignorance all the time we do some activities.
- *Karma* forces human being to perform something & your *Karma* may be influenced by any desire. It is stated in many books of *Sanatandharma* to be desire less and by practice it is possible to be desire less (*Nishkam*)but it is impossible for a living personality to live without activity. As quoted in *Gita*

Human beings cannot completely abstain from work. Therefore, the one who completely renounces the attachment to the fruits of all works is considered a *Tyaagi* (or renouncing).If someone perform his/her duties *nishkam* than the result out of that work never harms the performer.¹⁵

This world in which we live is the place for the performance of *karma*. *Kama* is the basis for *karma* and *Kama* is the cause of rebirth. “He who forms desires in his mind is born again through his desires here and there”. The desire for sons is the desire for wealth. Full of desires and overcome by the fruits of what he has done, he enters on a good or bad birth.¹⁶ According to as he acts and

according as he behaves, so will he be. And according as his desire are , so is his will; and as is his will so is his deed and whatever deed he does that he will reap.¹⁷

The comparison between Hinduism and Buddhist, like Hindus and Buddhists see the ultimate good as escape from the cycle of rebirth (*mokṣa*) or liberation from karmic bondage, or *nirvāṇa*, as it is also called in all of these traditions, a state of absorption in unending bliss.

In this present time, People of the advanced society should be more acculturated however everyone has become lonelier, more stressed, strained and terrified of vulnerability. The world is loaded with changes and emergencies, the ethics of mankind must be ensured and improved; doing great *karma* by training the Eightfold Path or the Three Jewel ways, the sympathy benevolence will create; the psychological oppression, neediness, viciousness, etc. will continuously lessen and one day would reach a conclusion. Besides, ‘The Theory of *Karma* and Rebirth in Buddhist’ as lectured by either Buddhist or the Hindu must be polished wherever at all levels at unsurpassed on the planet. Furthermore, that is the best way to be glad and lead quiet life.

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The Education Administration in Thailand : A Study

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The objectives of this research were to 1) study the present state and problems of Thai secondary education, and 2) present possible scenarios of Thai secondary education within B.E. 2570.

The conceptual framework comprised of 1) the area of learning section 2) the area of personnel section 3) the area of budget section and 4) the area of administration section. The methodology to study the present state and problems of Thai secondary education was a document analysis and using questionnaire. The sample was composed of 350 secondary administrators.

This research methodology employed EDFR (Ethnographic Delphi Futures Research) technique by 3 rounds assessing by 12 experts. The instruments for collecting data consisted of a semi-structured interview form, a field note and a 5-level rating scale questionnaire. The statistics employed for analyses of data included the mean, standard deviation, median and inter-quartile range. Scenarios tenors analysis were used by NVivo program.

The research revealed that

- 1) The level of practical present state of Thai secondary education in the 'medium'. while only the budget section was in 'more' level, but learning section, personnel section, and administration section were in 'medium' level. The overall level of problems of Thai secondary education were in 'medium' while learning section was in 'more' level, but personnel section, budget section and administration section were in 'average' level.
- 2) The possible scenarios of Thai secondary education within B.E. 2570 were estimated and confirmed by educational experts were revealed in 4 sections with 39 scenarios that the most possible scenarios with high consensus were 1) the area of learning section with student's screening, student's ability classification, analysis teaching methodology, life skills learning emphasis, technology learning, using educational tablet, ASEAN focus learning, team teaching and ethics and moral cultivation. 2) the area of personnel section with teacher's teaching attempts for 21st Century skills,

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digital literacy, technology ability, English usage competency, teaching ability improvement, teaching adaptation and correlation, international competition, school in school activities. 3) the area of budget section with the promotion of decentralize, School corporation, stakeholders involvement, sufficient budget, school financial expert, school budget usage with worthy, transparency, accountability and verification. 4) the area of administration section with appropriate administration, professionalism, leadership, visionary, proactive mind, communities and teachers learning manager, international competition vision.

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A Historical Background of Thai Administrative System and Government

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Key words : Historical, Thai Administrative ,Government

For long time Thailand had been under absolute monarchy. But Thai monarch was symbol of virtues, morality, liberality gentleness, peace, self-resistance, non- violence and non-obstruction. Waves of democratic spirit of west failed to detract the Thai people from their loyalty to a tolerant king, Chulalongkorn the Great (Rama V.) In the wake of liberal politics of the west the king himself ordered the election of the Judges. He granted religious freedom to Thai people. He enacted an Abduction Act of B.E. 2408 and in this way he improved the social status of Thai woman society. He permitted publication of civil service in the Royal Gazette. He added a forceful legal system which laid down a sound base for democratic growth.

It was during his reign that council of Counselors on national affairs and Privy Council was found. Valuable changes were made in the field of judiciary. Important reforms were made in centre-state relations. Most valuable were the promulgation of the Local Administration Act of B.E. 2440 (1987). Through this Act, much democratic set-up was given to Local-self government and its other branches like provinces,districts and villages. These four pillars of democracy from village to district, from district to province, from province to centre and at the top centre became famous gift to the Thai politics of modernization.

The King took interest in enthralling a republican sentiment through people' participation. Now villages got opportunity to elect village chiefs who them elected the village elders. There was no lack of Gender consciousness, because the Thai women also got right to share the benefits of democracy. The greatest liberal act King Rama V was the abolition of slavery and persons on margin came to play their role in main stream of the Thai politics. Education door was opened for all the people on equal level.

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However, importance of the institution of military in Thai politics has been accepted for security and maintenance purposes. More theory of democracy cannot survive without constant guarding and protection. Besides, politics agents like national Assembly and political parties also hold the standard of democracy. Although, gradually bureaucracy came to control almost all the machineries of democracy in Thailand, main currents of local administration cannot be subsided.

The Prime Minister office contained four ministers and each supervised department from four to thirteen units under the direct jurisdiction of Prime Minister Permanent Under Secretary is aided by two deputy under secretaries. At the head of various departments are Directors-general and deputy director. Among them each one is divided into divisions and sections. In this way there were as many as 131 departments and 1264 divisions in 1979. This structure of government amplify the ideals of democracy.

There are 75 provinces in Thailand and they are called the Changwat It is ruled by Governor or two deputy governor and an assistant governor. A province has many districts and below the districts are townships and villages. Local government units are made by Changwat administrative organizations, Municipalities, sanitary districts. There are controlled by ministry of interior and governor. Main stages of development were marked by Sukhothai (1219-1438), Ayuthaya era (1350-1763), and 1982 Rattanakosin Kingdom. But valuable turn taken in 1932 cannot be forgotten for progress from absolute monarchy to constitutional monarchy constitution to Thai democracy by this event will remembered forever and in the connection we must say that deep imprint of the Buddhistic and Western System are perpetuating these values.

Patterns, Types and Issues of Migration in the Globalised Era

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Migration is a very old phenomenon. Human beings have been experiencing migration since the advent of human civilization. In fact, before settling down as communities all human beings were nomads moving from place to place in search of better land, water, place free from natural calamities etc. But with the progress of human civilization, migration has become very diversified and complex. The huge gap and disparity among nations in terms of economic development and achievement, and also unequal development among different regions within a country has accelerated the pace of migration. Globalization, transnationalism and development in communication technologies have not only contributed to the rise in the number of migrants and facilitated the communication among them but also brought many complex issues and patterns of migration into fore. Both the internal and international migration have serious issues and challenges to be dealt with. The paper discusses and analyses the concept of migration, and its various types, patterns and issues in this globalized and transnational world.

Key Words: *Migration, Diaspora, Commuters, Globalization, Transnationalism, Immigrants, Emigrants*

Introduction : Before the settlement of human beings as a community, people were leading the life of the nomads. So, nomadism preceded the human settlement and civilization. In search of food, water and other basic necessities, and also due to natural calamities like, flood, earthquake etc. people used to move from one place to another place. In their search for their basic amenities of life they met people from different localities and ethnicities, and gradually human beings settled down as communities mostly depending upon subsistence farming, fishing, hunting etc. Even after settling down as communities, human beings have been migrating from one place to another place for different reasons and purposes. So, migration and dispersion of human beings are natural

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phenomenon, and have been happening since time immemorial. However, migration and dispersion are not peculiar to the human beings. Even the animals and plants experience migration. Animals in herds move from one place to another place in search of better grazing lands and water. Plants experience displacement and dispersion with the human migration. When human beings migrate to another place, they carry along with them different plants and animals. Here, we may take the example of the Indian indentured labour migration in the 1830s during the British colonial period. When Indians were being taken as indentured labourers to the Caribbean countries, African countries, Fiji etc. they carried along with them different seeds and saplings like, mango etc. and animals like, cow, hen, goat etc. They implanted the saplings and domesticated the animals in the new lands. So, migration here brought a change in the geography of the region. Now in the Caribbean mango is a delicious fruit liked by people of every community, and it was taken by the Indians during 1830s. Similarly, goat meat curry is a hot delicacy in the Caribbean, which is again given by the Indians. So, migration does not bring a change in the socio-cultural, political and economic sphere but also brings a change in the geography of the region.

In every era of human history, we mark different kinds, forms and patterns of migration. In the present era of globalization, we have been experiencing a massive pace of migration of people, goods and commodities, services, technology etc. making the process of migration very complex and diversified. There is also a massive internal migration of people happening within the boundaries of the countries mostly due to the unequal economic development happening in those countries. The paper makes an attempt to study and analyse the different patterns, types, impact and issues of both the internal and international migration, and their complexities and intricacies in this globalized era.

Defining Migration : In the common parlance of the term, migration can refer to the shift or movement of people from one place to another place. However, the mere shift from one place to another place by a person can't be called as migration. Suppose to fetch water somebody goes from his/her house to another place, this can't be called as migration. Likewise, one goes to the office every day. So, in both the cases there is movement, but we can't call them migrants, and they may better be called as commuters. So, to be a migrant one needs to cover certain reasonable distance and stay in that place for at least some days. Lee considers migration as a permanent or semi-

permanent change of residence with no restrictions on the distance involved in the movement (Lee 1966: 49). Here, Lee's definition of migration is not an all-encompassing one. Commuting can't be called as migration. In migration, distance is also a determining factor. Pieter Kok states that migration is probably best defined (in general terms) as the crossing of a spatial boundary by one or more persons involved in a change of residence. He argues that though this definition sounds very simple, but it underlies deep theoretical debates and various complex issues (Kok 1999). He further defines the concept of "spatial boundary", which refers to the borders of a "migration-defining area". By defining the term "change of residence" he argues that not all movements constitute migration (as in the case of commuting, for example), since only those moves that involve "moving house" would meet this basic requirement of migration (Kok 1999). Though sounds simple, Kok's conceptualization or defining of migration carries comprehensive understanding of 'migration'.

Categorisation of Migration : Different scholars have categorized migration into different categories. Nicholas Van Hear states that migration can be broadly divided into different categories such as 'voluntary' and 'forced' migration, or labour or economic migrants and refugees (Van Hear 2010). He further states that another key division has to be found between analysis of migration on one hand – the process, experience and dynamics of mobility – and on the other, the outcomes of migration, such as the integration, assimilation, segregation or exclusion of people of migrant background and the changes in society that may result (Van Hear 2010). So, there are many facets of migration, and they are categorized in terms of their reason, nature, pattern etc.

Patrick Manning divides the human migration into four categories such as (i) Home community migration; (ii) Colonisation; (iii) Whole-community migration; and (iv) Cross-community migration (Manning 2005: 5-6). **(i) Home community migration:** Home community migration happens within the same community, like, after marriage the bride leaves her house and moves to stay with her husband and in-laws. **(ii) Colonisation:** Colonisation is an act and process of acquiring new lands (forcefully) and establishing one's authority over the land and people. In the ancient history we find one ethnic community taking the land and material possessions of the other community by defeating them in the war or scuffle. The history of the world is representative to the European colonization that happened roughly in the late 15th and early 16th century. This was the

first systematic and organized colonization that many parts of the world witnessed and experienced. The European colonization came to an end in the 1950s, but by this long period of time many European colonials and people from the colonies were displaced and dispersed in different parts of the world. Colonialism was the disruptive force that brought disjuncture in the demography, society, culture etc. in many parts of the world. **(iii) Whole-community migration:** Sometimes, the whole of the community migrates from one region to another region. This happens primarily due to the devastations of natural calamities like, flood, earthquake etc., or due to the fear of war from other communities. **(iv) Cross-community migration:** In the cross-community migration, one leaves his or her home community and joins another community for various purposes like, economic benefit from other community, or he or she has been forcefully driven out from their own home community etc. This covers a wide range of migrants including the immigrants and diaspora. Also, the settlers and invaders can be counted under this category of migrants.

Migration can be broadly defined into two categories: Internal and International or External migration. The migration that takes place within the national boundary of a country, it is called as internal migration. Many numbers of workers from Odisha are working in the cotton mills in Surat city of Gujarat. They are called as internal migrants. Though they are covering a long distance, yet they are not crossing the boundary of India. It is happening within the national boundary of India. So, it is called as internal migration. International or external migration happens when the migrants cross the border of their country and go to another country for various purposes. Emigrants, immigrants, diaspora, foreign going students, expatriate workers etc. are international migrants. Suppose an Indian worker goes to work in any Gulf country, or an Indian student goes to America for higher study, in all these cases the migrants are crossing the boundary of India and going to a foreign country. So, they are called as international or external migrants.

Types of Internal Migration : Chandna (2002: 243) categorizes internal migration into four types such as (i) Rural to Urban Migration; (ii) Urban to Urban Migration; (iii) Rural to Rural Migration; and (iv) Urban to Rural Migration.

(i) Rural to Urban Migration: People from rural areas migrate to urban areas due to the meagre or no employment opportunities, poverty, lack of education facilities, non-availability of basic amenities of life etc. in the rural areas. On the other end, the urban

areas due to their industrialization as well as various developmental projects attract workers from the rural areas, and also it provides education, electricity, water etc. facilities. This kind of migration happens primarily in the poor or less developed countries. In these countries there is a disparity in development among the rural and urban areas. Most of the industrial units, developmental projects and various kinds of services are located and available in urban areas leaving the rural areas languishing in poverty. Suppose a migrant from a rural village in Bihar goes to Patna or any urban area in Bihar or India, it is an example of rural to urban migration. In India we see a greater number of migrants moving from rural areas to urban areas.

(ii) Urban to Urban Migration: When a migrant moves from one urban area to another urban area it is called as urban to urban migration. This involves mostly the white collared professionals. Suppose one software engineer or MBA professional moves from Bangalore to New Delhi, it is an example of urban to urban migration. This happens mostly in the developed or developing countries, where professionals or some workers migrate from one urban centre to another mostly for better career or economic opportunities.

(iii) Rural to Rural Migration: When migrants shift from one rural area to another rural area it is called as rural to rural migration. When the agricultural productivity of land of a particular rural area diminishes, and the area encounters scarcity of water, grazing land for cattle etc., the people of that region move to another area where the land is more productive, and there is irrigation facility, more green land available for the cattle etc. This kind of migration is very rare and happens mostly in least developed or poor countries.

(iv) Urban to Rural Migration: When people from urban areas move to rural areas it is called as urban to rural migration. This kind of migration happens in very rare occasions and mostly it is to be found in developed countries. This kind of migration happens due to overcrowded population, pollution etc. in cities. Also, some people after retirement prefer to go back to their villages and settle down there. Suppose a government servant in New Delhi moves and settles down in his ancestral village in UP after retirement, it is an example of urban to rural migration.

International Migration : As has been mentioned above, international migration involves the crossing of the national boundary of a country. The United Nations (UN) defines international migrants as people who stay outside their usual country of residence for at least one year (Koser 2007). So, as per the UN to become an

international migrant one needs to be staying outside one's homeland at least for a period of one year. One in every 35 people in the world today is an international migrant. About 3 per cent of the world's population today are international migrants (Koser 2007).

International migration is a very broad term which includes a variety of migrants. When we talk of international migration two terms certainly comes to our mind, one is emigration and the other is immigration. Both these terms involve the crossing of border of a country, but there is a thin difference between these two terms. Emigrant is a person who leaves his or her own country and goes to another country. And immigrant is a person who has been living in a foreign country. Let us take the example of an Indian person who goes to USA. For India this person is an emigrant, and for USA this person is an immigrant. Students mostly from developing and less developed countries go to the American and European universities for higher study, and they are part of international migrants. Refugees, exiles, forced migrants, expatriate workers etc. also come under the broader category of international migrants. Diaspora involves international migration, but it should be remembered that all the international migrants can't be categorized as diaspora.

Factors of Migration: Internal and International Migration: The reason of both the internal and international migration can be broadly categorized into two factors: (i) Push Factors; and (ii) Pull Factors. The factors those force or push somebody to leave his or her home or homeland or country to move to another place in the country or another country are called push factors. Poverty, unemployment, lack of educational facilities, lack of other basic amenities etc. are the push factors those force one to take the difficult decision of leaving one's own place and go to another place. On the other hand, pull factors are the factors of attraction. Better job opportunities, education, water, sanitation, electricity etc. facilities of the other place or country attract one to go to that place or country. These are called as pull factors.

Impact of Migration: Internal and International Migration: Migration does not happen in a vacuum. It involves human beings, goods and commodities etc. When human beings move, they don't move alone, they move along with their socio-cultural baggage, language, food habits, clothing, religion, rituals, festivals etc. and they implant those practices in the new land where they go. Jayaram states that among other things migrants carry along with them (i) a predefined social identity; (ii) a set of religious beliefs and practices; (iii) a framework of norms and values governing family and kinship

organization, and food habits; and (iv) language (Jayaram1998: 1). In the new land migrants maintain their carried socio-cultural practices, and in the gradual process these socio-cultural practices change in interaction with the other people of the new land. So, migration brings changes and impacts on the land of origin of the migrants, the new land to which they go, and the migrants themselves. Chandna considers migration as a process, which has three-fold impact on (i) the area experiencing in-migration; (ii) the area experiencing out-migration; and (iii) the migrants themselves (Chandna 2002: 240). So, in the process of migration, both the areas (home and host land) and the migrants never remain the same. They encounter change.

Another interesting issue is that it has been observed that immigrants are mostly concentrated in the metropolis of the host country. If one takes the example of Indian immigrants in USA, they are mostly concentrated in some cities like, New York, California, Los Angeles, Chicago, Washington etc. Myriam Simard and Birgit Jentsch argue that a more balanced geographical distribution of immigrants can benefit immigrants themselves, as well as their urban and rural host communities and their new country as a whole (Simard and Jentsch 2009). The immigrants going into the rural areas of the host countries will certainly strengthen the rural economy of those countries, and it will benefit the host country as well as the immigrants themselves. The same is also true of the internal migrants. In view of the availability of more job opportunities and basic amenities, people migrate more to the urban areas. But both the internal and international migrants contribute to the development of their own land and the new land to which they migrate.

Conclusion : Though migration has been a very ancient phenomenon happening since time immemorial, but during this era of globalization and transnationalism, migration has been occurring in a rapid pace. The nature, magnitude, trends and issues of migration differ from country to country and from region to region within that country. As has been discussed above, migration brings changes in the socio-cultural, political and economic spheres of the migrants as well as their home and hostplace. It is a common perception that migrants earn a lot and live a comfortable life in the cities, but it should be remembered that migrants face severe challenges in the new land or place to earn something so that they can support themselves and their families. Another challenging issue is the women and child migrants. In the process of migration children and women are the worst sufferers. Also, during the period of any crisis or calamities like, Covid 19, both the internal and international

migrants have been the worst sufferers. International migrants encounter more challenges as they have to cope with the new geography, culture, food, people etc. of the new land. The trafficking in migration has also to be seriously addressed. So, every government should devise policies addressing the different issues and challenges of the internal and international migrants. The host countries or states to which the migrants go should treat the migrants more humanly and ensure that they don't face any problem of getting their wages or salary on time, and they avail all the civic and other facilities provided by the government. Every migrant should get the right to live with dignity and respect.

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Schemes, Programmes and Policy on Child Protection in Indian Context

*Praveen Kumar**

This paper shows that Child is considered as an important national asset of a nation as the future of any nation depends on how its children mature and develop. In the present times protection of children from all kinds of exploitation and abuses has become the main objective of our society. There have been many instances of child exploitation in the form of sexual molestation, child marriage, underfeeding, verbal abuse, child battering, child prostitution, child pornography and child labour which indirectly highlights our society own failure to protect our future generations. Child protection is regarded as one of the main responsibility of the government as well as the society and considering the challenges and problems faced by the children.

Keywords: Child exploitation, vibrant issues, etc,

Introduction: The question of child rights has emerged as one of the most vibrant issues for discussion in this new millennium. The fact remains that even today children are a part of the disadvantaged minority group so far as realization of human rights and social justice are concerned. The main reason for this lacuna is that children are still not a complete political entity in true sense of the term. Besides, they are generally physically, mentally and economically defenseless. In this rapidly changing age of globalization, taking care of child right at every stage has taken a back seat. This not only affects the whole value system, but also their present social and economic needs. No doubt that the future of humanity depends on children to a large extent, even then a very partial and parochial approach has been followed towards bringing them on the mainstream of social and political agenda.

This marginalization takes even a much worse turn when child is either orphan, loner, a destitute, a homeless, a child labour, a bonded labour, a domestic help, a street child, a physically or a mentally challenged child. In such circumstances, they remain mostly

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in uncared state and became highly vulnerable to crimes which are perpetrated against them. Violations of Child Rights are hooked to social wrong. It ranges from actual crimes to neglect by society and unsatisfactory parenting, innocence, inexperience, wrong exposure, improper care, lack of good guidance and non existence of good social security system are some of the major reasons for children continued vulnerability and exploitation.

Legal Definition of Child : The term Child is not defined in the Indian Constitution. According to Article 1 of the United Nations Convention on the Rights of the Child 1989, child means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier³. The legal definition of child tends to depend upon the purpose. There are a number legislations in India which defines the term Child depending upon the purpose. Under the Indian Majority Act, 1875 the age of majority is eighteen years & in case of a minor for whose person & property a guardian is appointed or whose property is under the supervision of the Court of Wards the age of majority twenty-one years.

Under the Child Labour (Prohibition and Regulations) Act, 1986, child means a person who has not completed his fourteenth year of age. Under the Child Marriage Restraint Act, 1926, child means a person who, if a male, has not completed twenty-one years of age and, if a female, has not completed eighteen years of age. Under Juvenile Justice (Care and Protection) Act, 2000, Juvenile or Child means a person who has not completed eighteenth year of age.

Constitutional Guarantees that are meant specifically for children include: Article 21A provides that the State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine. Article 24 provides that no child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

Article 39(e) provides that the shall, in particular, direct its policy towards securing that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength.

Article 39(f) provides that the shall, in particular, direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom

and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.

Article 45 provides that the State shall endeavour to provide early childhood care and education for all children until they complete the age of six years.

The Child Labour (Prohibition and Regulation) Act, 1986 : The Act is an outcome of various recommendations made by a series of Committees. There was a constant demand in favour of a uniform comprehensive legislation to prohibit the engagement of children in certain other employments to achieve this goal, parliament enacted the Child Labour (Prohibition and Regulation) Act, 1986 (CLPRA) which came into force on 23 December 1986. The objectives of Child Labour (Prohibition and Regulation) Act, 1986 are:

- # Banning the employment of children i.e. those who have not completed their fourteenth year, in specified occupation and processes.
- # Laying down procedures to decide modifications to the schedule of banned occupation or processes.
- # Regulating the conditions of work of children in employment where they are not prohibited from working.
- # Laying down enhanced penalties for employment of children in violation of the provisions of this Act and other Acts which forbid the employment of children.

The Juvenile Justice (Care and Protection of Children) Act 2000: This Act deals with the law relating to juveniles in conflict with law & children in need of care & protection, by providing for proper care, protection & treatment by catering to their development needs & by adopting a child friendly approach in the adjudication & disposition of matters in the best interest of children & for their ultimate rehabilitation through various institutions established under the Act.

Right to Education (RTE) Act, 2009 : Free and compulsory education to all children of India in the 6 to 14 age group. No child shall be held back, expelled or required to pass a board examination until the completion of elementary education. If a child above 6 years of age has not been admitted in any school or could not complete his or her elementary education, then he or she shall be admitted in a class appropriate to his or her age. However, if a case may be where a child is directly admitted in the class appropriate to his or her age, then, in order to be at par with others, he or she shall have a right to receive special training within such time limits as may be prescribed. Provided further that a child so admitted to elementary education

shall be entitled to free education till the completion of elementary education even after 14 years.

Proof of age for admission: For the purpose of admission to elementary education, the age of a child shall be determined on the basis of the birth certificate issued in accordance with the Provisions of Birth, Deaths and Marriages Registration Act 1856, or on the basis of such other document as may be prescribed. No child shall be denied admission in a school for lack of age proof. A child who completes elementary education shall be awarded a certificate. Call need to be taken for a fixed studentâ€“teacher ratio. Improvement in the quality of education is important.

Policies of the Government regarding Children : The Government of India has made a number of policies regarding the physical, mental & social development of the children of the country.³⁰ The Government has also made many policies on the health & education of the children. The following are some of the important policies of the Government regarding children:

- # National Policy for Children, 1974.
- # National Policy on Education, 1986.
- # National Policy on Child Labour, 1987.
- # National Health Policy ,2002.

Conclusion and Suggestion: Children constitute the nation valuable human resources. The future well being of the nation depends on how its children grow and develop. The great poet Milton said Child Shows the man as morning shows the day. So it is the duty of the society to look after every child with a view to assuring full development of its personality. Children are the future custodians and torch bearers of the Society: they are the messengers of our knowledge, cultural heritage, ideologies and philosophies. Children are really future components in the form of great teachers, scientists, judges, rulers, doctors, planners, engineers, politicians on whom the entire society founded (rests). Unfortunately millions of children are deprived of their childhood and right to education and thereby they are subjected to exploitation and abuse.

Suggestion

- # The present title of Child Labour (Prohibition and Regulation) Act, 1986 should be amended as Child Labour (Prohibition and Rehabilitation) Act, so that more focus should be given to rehabilitation rather than regulation.

- # Every State Government shall frame Rules under the Right to Education Act, 2009 immediately for the proper implementation of the provisions of the Act.
- # Government of India should ratify the Convention No.182 and Recommendation No.190 which deal with the Prohibition and Immediate Action for the Elimination of the Worst Form of Child Labour. The Convention was adopted in 1999 but the Government has not yet ratified it.
- # The Employment of children in any other employment including Agricultural /Farm Sector should be made a cognizable offence, non-bailable and non-compoundable.
- # Government should encourage the NGOs for elimination of child labour by granting proper budget periodically and accountability should be fixed on NGOs to ensure that the funds are utilized for the purpose for which it is given.
- # The Judiciary should be more sensitive in dealing with child labour cases. The general rule of benefit of doubt cannot be given to the offending employers. When guilt is proved, offending employer should be punished with imprisonment and not with fine. In punishment policy, sentence of imprisonment should be made a general rule and imposing fine should be an exception. This deters the employers. Further there is a need to increase the conviction rate.

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14. Section 67, The Factories Act, 1948.
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16. Section 68, *ibid.*
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18. Act No.35 of 1952.
19. Section 2(j), *ibid.*
20. Child means a person who has not completed 15 years.
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Commercialization of Agriculture in Bihar

*Divakar Kumar**

Commercializing Agriculture : Indian agriculture is getting increasingly commercialized and monetized and the volume and proportion of output that enters into market is on the rise. This shows, that along with optimization of production, producers have to achieve optimization of sale to realize best returns to their efforts and investments. This would require knowledge about market demand, prices, timing of sale, relationship between commodity attributes and prices, methods of sale, consumer preference for physical and quality characteristics etc. the idea is to get best prices for what has been produced. Thus, with the increased orientation of production for market, we are landed with an added responsibility of informing and educating producers about prices, marketing skills, emerging demand, temporal price pattern and many such things.

Our experience shows that because of liberalized trade, domestic producers have been often subjected to price shocks and the same time they could not take much advantage of new opportunities for export to other countries. As trade is going to assume more importance in future, there is a need to prepare our farmers to adjust their production and marketing activities to the effects of trade (Market-led Production). This would require educating the farmers about trade impacts, trade opportunities, export prospects, import substitution, macro policies on tariffs, international prices and alike factors. Obviously, the onus of doing all this lies with the extension system of the state and the country.

Trade Intelligence : The first thing needed to adjust to trade is the information on various aspects related to trade. This includes information about potential markets, potential competitors, weakness and strength of competitors, market behaviour under current supply and demand prospects. This kind of information needs to be compiled, published and supplied to the extension functionaries for all potentially tradable farm commodities. This would give one time information about the commodities.

Macro policies on tariffs : Actual prices realized in trade depends upon three factors viz. wholesale price in a given market, transition

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and transport cost and rate of tariff. Government policy on tariff for own country and for the potential trading countries are important to know as they determine actual prices to be realized in trade.

Information on Trade Agreements : Implementation of new international trade agreement GATT and formation of WTO have caused lot of apprehensions and concerns in the country. Debate is still raging on the implication of this for Indian agriculture. Even 5-6 years after the agreement we could not fully explain to our farmers what are the various provisions, obligations and consequences of this agreement. This leaves lot of room for misinformation and politicization of issue causing diversion from the hard facts. By creating proper awareness, extension agencies should prepare farming community to face the changing world courageously.

Importance of Patenting : WTO agreement calls for protection on intellectual property and lay emphasis on granting patenting rights, this is posing serious challenge to traditional knowledge and our rich biodiversity. We should help in systematic documentation and recording of traditional knowledge, bio-resources and their uses.

Agents of Export Promotion : Traditionally, the goal set by us has been on achieving self-sufficiency in food grain production. Diversification of other agricultural products got thrust only after achieving this primary goal. Though impressive gains have been made on the production side this has not been reflecting on the export front as most of these products have been produced for the domestic market. All our efforts on research, extension and marketing have been confined to increasing production and marketing the same for domestic consumption. The only exception has been the commodity boards who have been trying to expand India's exports of traditional commodities such as spices, tea, coffee etc. The role of exports as a new engine of growth of economy got full appreciation only in the 90's. Agricultural exports began to get greater emphasis with several policy measures initiated with increasing liberalization of economy in 1991. A series of policy changes initiated from then onwards attracted many industries to this business. The areas include marine products, processed foods and floriculture and exports of these commodities have gained momentum. To use trade as an engine of growth, orientation of extension system has to be changed. They should be supplied technology packages that meet demand in various export markets. This would require effective interface among numerous agencies representing research, trade, industry and producers.

Export now has to meet sanitary, quality and several other specifications. Farmers need to be educated about CODEX and HACCP standards, pesticides residue, hygienic handling and processing.

Value and Elite Domestic Marketing : Import substitution is as important as export promotion because dollar earned is as good as a dollar saved. We need to encourage cost reducing technology to compete with cheap imports. India itself is a vibrant and growing market being targeted by large number of other countries for agricultural exports. We need to identify why our domestic consumers are willing to buy foreign produce at a much higher price than that of domestic producers. What are the quality attributes for which Indian consumers are prepared to pay a premium price for exotic fruits and other commodities? What is the timing of foreign supply? Knowledge about these factors can help domestic producers to meet demand for elite section of consumers within the country.

Mobilization for Group Action : Given the small scale of operations and lack of skill and information individual producer may not be in a position to take advantage of export opportunities. On the other hand we have many examples of organized marketing by farmers organizations competing out the MNCs, and harnessing export opportunities.

Providing Feedback to System : Extension system should also provide feedback on how the impact of trade is perceived at grassroots level. What kind of technological improvements and policy actions are required to help the clients to smoothly adjust to trade?

Promoting E-Agriculture : Trade and commerce are becoming increasingly dependent on Internet. Buyers and sellers located at distant places interact with each other through Internet to work out business possibilities. Extension personnel should have access to Internet and should be provided with addresses of concerned sites to explore the possibilities of contracts between buyers and client group of farmers. This may look too elite at the moment, but it seems that in future we will have to use Internet and e-agriculture as a major tool in our sphere of work.

Marketing Extension Involves Risk : Trade liberalization has thrown some serious challenges to the agriculture research and extension system. Before the extension personnel are asked to help the farmers to reorient production and marketing activities to adjust trade, the extension personnel need to be well equipped in terms of

trade and continuous flow of information to them about changes in trade scenario are essential. This would require lot of information and development of literature on market aspects of potentially tradable commodities.

Credit Facility : Farmers generally tender the stock for sale either at their farm or in the nearby Mandi immediately after harvest to mobilize liquidity to meet their domestic needs and repay their personal loans, these results in poor sales realization. Finance against pledging of stocks by banks needs to be encouraged on more liberal terms. In case the farmers are provided immediate finance to the extent of 50 to 75% of the total value of the produce calculated at the prevailing marketing rate under single window service concept by making the disbursement procedure the simplest one, it may go long way in not only stabilizing the market prices and reasonable level by regulating the supplies at appropriate time but also provide considerable relief to the farmers as they may have the option to defer the same till the opportune time.

Processing and Cool Chains : Post –harvest losses particularly in perishable commodities are estimated as high as 40%, which can be, equated to a value loss around Rs.50, 000 corers per annum. Presently only 2% of the fruits and vegetables in the country is processed. This is largely attributed to either non- availability of processing and cool stores facilities at farm level or lack of awareness on the part of growers about the existence of such processing units and their utilities in salvaging the stock of perishables and also that it adds value to their produce.

Thus, if adequate awareness among growers about existence of processing facilities and their benefits is created and such facilities are offered initially at a low cost, it may help in reducing the post-harvest losses and value addition of their produce considerably. There is also an emergent need of stepping up processing and cool store facilities at the farm level and also for generating awareness among growers about their benefits by organizing regular exhibition, seminars etc.

The Commercialization of Agriculture in Bihar Should Focus on: Advice on Product Planning – Even for small farmers, the concept of product planning i.e. the careful selection of the crops and varieties to be grown with market ability in mind is an important starting point. Providing this basic advice to the farmers to the farmers is very essential to enable them to withstand the competition in the market.

Advice on Marketing Information - The farmers need information on two aspects of marketing viz. current price and market arrival information and forecasting of market trends. This information has also to be supplemented with other information about reaching a particular market to get the particular price, arrangements available in the market related to storage, transactional methods, quality requirements, post-harvest handling requirements etc. Along with the information on spot market, the forward futures market prices are also required to be disseminated to the farmers. They have also to be educated or trained in taking appropriate signals from the forward and futures prices. In order that the information should be area specific, crop specific buyer specific etc.

Securing Markets for Farmers- The extension agencies like ATMA can advise farmers in several ways. For grains to be sold to the government agencies and for selling cash crops, farmers need assistance in making contract-marketing arrangements with processors, wholesale traders or other bulk buyers.

Advice on Alternate Marketing- In order to avoid 'gluts' in the small local markets, farmers can be advised to take benefit of warehousing with pledge finance schemes, entering into forward contracts or go in for futures trading. A planned marketing strategy will benefit the producers in terms of ideal income and help stabilize local market prices and market supplies in terms of raising farmer's income.

Advice on Improved Marketing Practices- Farmers need education on improved harvesting methods, standardization and grading, improved packing and handling practices, appropriate storing methods etc. for profitable marketing of his produce.

Advice on Establishing and Operating Markets- Marketing extension should help rural population to establish and operate markets on their own the save from exploitative elements. Run by the farmers the rural markets particularly can become centers of marketing rules and regulations, the rural population will be able to protect their interests better when they visit distant wholesale or terminal markets.

Training needs to be addressed : It is important that a farmer gets fair treatment and adequate returns for his produce, the whole- seller, processor or retailer get what they want and the consumer gets the quality food at appropriate price. Even then the basic issue is that farmer must get at least minimum remunerative prices for their produce. Farmers in general, by now have approached the newer

production technology but are comparatively less aware about proper marketing of their produce to fetch better prices. Farmers need to be made aware about appropriate marketing techniques and their skill is also to be developed for better marketing to get more remunerative price. This training should necessarily address to the following aspects:

- a. Quality production
- b. Post harvest handling and management
- c. Presentation for marketing
- d. Presentation for marketing
- e. Value addition for better prices and more returns

The structural and organizational benefits of marketing. In this process the farmers training should take care of all those techniques, which may help them in getting adequate and remunerative prices for their produce. These techniques may be monetary and non-monetary.

Selection of Marketable Varieties / Commodities (Quality Consciousness) : Under the present conditions when food habits are rapidly changing and the consumers have developed various preferences about the quality of the commodities the processors need specific characteristics in a commodity and it has become necessary to consider the cultivation of those varieties which have comparative advantages, better demand and higher acceptability. For this purpose farmers are to be trained about the selection of varieties to be marketed in their targeted area. In this process of selection of varieties and specific cultural practices for the production of appropriate commodity standard are equally important as that of improved cultivation practices.

Pre-harvest care : Pre-harvest care is virtually a non-monitory skill for harvesting the crop when it is most appropriate and is in the situation to be sold at better price. The adequacy of such characteristics can be colour, size, level of maturity and the seasonal preferences & pre-harvest management of the crop- disease free, pest free.

Value addition for Marketing : Although value addition in raw material for marketing is basically preparing it for sale, the major aspect in this regard is brushing, cleaning and sieving and grading of the material. All these functions cost a lot in urban markets and in the mandis, where as it is at nominal labour cost at farm level and in primary markets.

Quality : Market price of the commodity depends on the quality and appropriateness of the standard of the produce demanded by the consumer or the processor. Other things remaining the same it is the quality of the produce, which affects the market value of the produce and some times even the acceptability of the material. Unwanted organic and inorganic matter such as straw and plant pieces, stones and clay particles present in the wheat in minor quantity lead to the rejection of the produce. Similar situations have been observed in other crops also where minor negligence about cleaning and grading and grading of the commodities lead either to the rejection of entire lot or in considerable reduction and cut in the price quoted. Despite the superior material or the produce, if the commodities are not properly produced, threshed or post harvest preprocessed, the quality of the material in almost all the cases gets deteriorated or damaged. Another aspect is proper moisture content in the produce so as to have appropriate shelf life or storage conditions. Imbalanced moisture content affects the keeping quality of the produce and ultimately results in spoilage. Under these conditions the buyers are always cautious and always quote less prices for the commodities. Naturally this reduction in prices is always significant.

Grading : Farmers are required to be trained and educated the grading and standardization of the produce- whether crops, fruits, vegetables, flowers, medicinal plants, egg, or fish, comparative advantages of grading in monetary terms would help in convincing them about comparative gains. Consumers now days prefer the commodities, which are clean, attractive and ready to use. The process of grading at farm level has its advantages, some of which are enumerated as follows:-

1. The space for sorting and cleaning is easily available with practically no extra cost at the production center.
2. The cost of labour in the rural area (at farm level) is comparatively low and cheaper.
3. The volume and weight of the graded material gets reduced after culling, sorting or sieving out the substandard material.
4. The substandard material can gainfully be utilized at farm level and the waste matter may be put for recycling.
5. The substandard material can gainfully be utilized at farm level and the waste matter may be put for recycling.
6. Packing of graded material or stocks is more easy and appropriate. Graded commodities according to shape, size, weight and luster and only look attractive in the form of hauled

or packaged lot but also attract more customers and good price. Farmers must be got convinced that under the forthcoming global competition from international trade they can remain competitive if they are conscious to present their produce in a comparable form at comparative rate.

SWOT Analysis of Agriculture sector in Bihar for International Trade

Strengths: The main strength of our agriculture sector to compete in the international markets lies in the fact that it has regions which are climatically favourable for cultivation of every commercially-important plant species grown in other parts of the country – ranging from tropical mangoes, pineapple, tea and Medicinal plants to a wide range of commercially attractive crops. Second, the state possesses the large acreage of irrigated land with potential still to be tapped. Third, the gap between present productivity and proven technological potential is very large for most crops. Fourth, the state has an abundance of available skilled, educated, technical and scientific manpower.

Weaknesses:

- i. Lack of good quality produce suitable for exports
- ii. Poor phyto-sanitary standards preventing acceptance in foreign markets.
- iii. Lack of infrastructural facilities like pre-cooling chambers/cold storage units at production centres
- iv. Too many marketing intermediaries resulting in less returns to the producers
- v. High taxes / transport costs
- vi. Inefficient domestic marketing resulting in huge post-harvest loses
- vii. Lack of good and cheap packing material
- viii. Lack of awareness among the farmers regarding the benefits the benefits of grading, cold storage, proper packing etc.
- ix. Lack of grading and sorting facilities in market yards.
- x. Lack of training facilities in methods for preparation of produce for international marketing.
- xi. Lack of information on buyer specification with respect to importing countries.

Opportunities: With more awareness and demand in developed countries on nutritional foods and organic foods, a vast scope exists for increasing exports. The signing of GATT and WTO also provides good access to international market.

Action Plan for Year 2020

- a. Establish commercial farming schools on leased lands in every block to demonstrate cultivation of highly profitable cash crops and train young farmers in advanced methods to raise productivity.
- b. Establish integrated horticulture estates for private farmers to cultivate high profit vegetable and fruit crops linked to professional processing and marketing by private or public sector agencies.
- c. Establish integrated sericulture projects in which all the operations from mulberry cultivation to silk spinning and weaving are carried out scientifically within a cluster of villages and the products are professionally marketed and exported.
- d. Establish intensive aquaculture estates, each of 50 acres, consisting of quarter acre intensive production ponds leased out to small farmers and landless workers with centralized technical support, feed plant, processing, storage and marketing facilities.
- e. Establish scientifically run soil labs in every district and block to test soils for micronutrients and prescribe measures to restore soil fertility and double crop productivity while reducing inputs of macronutrient chemical fertilizers.
- f. Encourage the private sector to acquire or lease degraded, uncultivable wastelands and to utilize advanced technologies to reclaim land for intensive horticulture & farm forestry.

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Future of Digital Marketing in India

Mitin Ahuja *

Digital Marketing is the avenue of electronic communication which is used by the marketers to endorse the goods and the services towards marketplace. Digital Marketing is moved trending industry around the world. It would give an evergreen trademark place in 2020. The supreme purpose of the digital marketing is concerned with consumers and allows the consumers to interact with the product by virtue of digital media. Mobiles has been a massive trend in marketing for years now, and makes up over half of web traffic. Internet of things is a bit newer and or exciting, but it isn't yet quite clear exactly how it will affect marketers? Currently, the digital economy contributes decisively to an increase in competitiveness, especially as a digital transformation involves migrating to new technological models where digital marketing is a key part of growth and user loyalty strategies. Internet and Digital Marketing have become important factors in campaigns, which attract and retain Internet users. This study aims to identify the main ways in which users can be gained and retained by using Digital Marketing.

Keywords : E-Communication, Trademark place in 2020, Innovative ideas, Digital Marketer.

Introduction : In the early years of the Internet Age, the potential of using the Internet as a distribution channel, excited business manager who believed this tool would boost sales and increase organizational performance. The advantages included providing around the clock access for customers, reducing geographic boundaries to provide access to new markets, and enabling immediate communication with customers. The prediction of an explosion of online shopping became a marriage between information technology experts and marketing professionals. Most would believe the information technology researchers were studying the Internet technology and its advantages, while the marketers were focused on the consumer's use of the technology.

As technology advanced, more marketing activities emerged to market goods and services via the Internet. Today, Internet marketing is defined as the use of the Internet as a virtual storefront

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where products are sold directly to the custom, or another view include the strategic process of creating, distributing, promoting, and pricing products for targeted customers in the virtual environment of the Internet. This research attempts to categorize the various Internet marketing activities in a broad context including strategies such as customer relationship management, electronic marketplaces, online auctions and electronic branding.

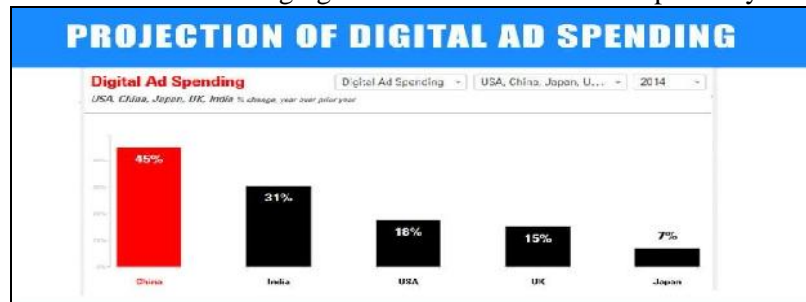
Personalization technologies have been around for a while, but with the amount of data now available at their company's fingertips, CMO's [Chief Marketing Officers] are starting to realize the opportunity and personalization is really coming into its own. Geo-targeting is just the start, and shouldn't be your objective. Advanced marketers should be building statistical models to ascertain what signals mean customers are interested in certain products and serving them accordingly. We live in a rapidly changing world where a tsunami of data is being generated every second. Platforms such as Snap chat, Facebook, Twitter and YouTube provided the digital infrastructure to allow billions of human beings to connect and share like never before.

Digital Marketing in India : Digital marketing overview reveals that Social media has been playing a supporting role to marketing. Over the years, it has been noticed that 92% of social media users are from the mobile devices. This enables the size of digital marketing industries and expands the horizon of online advertising India. 'International Journal of Advanced Research Foundation' shows that India is getting to the golden period of the Internet sector between 2013 to 2018. It is the incredible growth of digital marketing opportunities and secular growth adoption for E-Commerce, Internet Advertising, Social Media, Search, Online Content, and other Services. In the present scenario, the digital marketing industry is regularly continues and growing a peak in India.



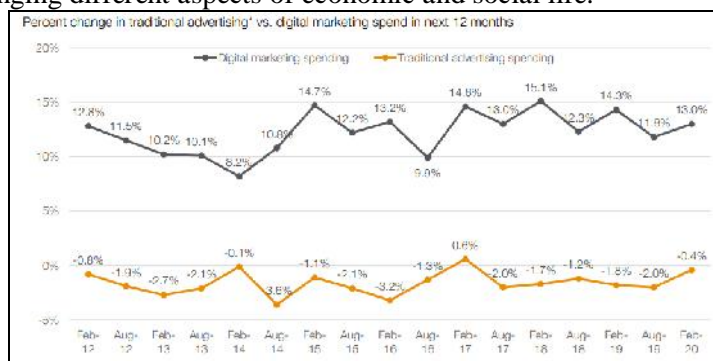
The previous year also uses of communication tools have changed for the digital process. It is a credible deal online process or activity. The client belief that online information is virtual information is good or bad on the basis of customer satisfaction. There is no one could listen or understand about the online advertisements for purchasing groceries, furniture or clothes. Any product can be sell online marketing due to trust and restored back to online information. It is really for marketing initiatives. The revolution strategies come from the communication industries. The low cost of the handset is now available creation it likely for India to have about 600 million internet subscribers which finally creates a fascinating business chance to sell to a growing population. Furthermore, the development in the digital marketing business in India obvious in the marketing shifts from anonymity to individuality. Technology on the Internet now looks more material as opposed to the ambiguity of uniqueness in the past. In addition, marketing information is affecting along in a similar line with entertainment. People of India desirable an exciting strength forever. This targets their attention into the promotion information. Some factors have been established to contribute to the expansion of digital marketing in India.

Before now, internet practice was only meant for the wealthy. There is now a great transform in the way of life of the middle class. The very majorities now have access to the internet in India & are looking forward to online marketing India. Internet and 3G infiltration revolutionized the marketing current situation for both consumers and marketers. It was discovered that changes in lifestyle and standard of living had increased the level of consumption, worth and also the pattern of consumption. The quality of use in the city centres of India is on a high side. This is the majorities don't have time for shopping. Separately from struggles to make money, people desire some other belongings to be done at their own expediency.



Related Works : Net economy is a very important principle. The economy has not changed, but there are new instruments and technologies that support economic processes; the economic use of data networks. It is based on four technological innovations (Telecommunication, Information Technology, Media technology, and Entertainment) that impact the possible ways in which information, communication and transactions are managed. It refers to the commercial/business dimension of electronic data networks and is therefore a digital network economy. Different electronic platforms perform the execution of information, communication, and transaction processes. The starting point for its expansion is the development of the information society. The basis of the Net Economy is formed by four technological innovations: telecommunication, information technology, media technology, and entertainment. These innovations continue to significantly impact the possible ways in which information, communication and transactions are managed.

The increased support of business processes using electronic systems takes centre stage here. There are a number of terms for this that can be identified, which can, to some degree, be used synonymously. The use of the Internet in the last decade has been one of the most significant examples of globalization. In this new Era of Information and the New Economy, Electronic Commerce (E-Commerce) is one of the main methods for achieving new commercial, labour and social relationships. There are currently a lot of social changes in which new technologies are responsible for changing different aspects of economic and social life.



The Internet is constantly being used for new ways of doing business. The quality and performance of business services are improving and are being driven by the use of innovative processes for logistics and the automation of services. Management, quality and

speed of data transmissions have become the key factors for competitiveness on the internet.

Digital marketing components

- Search engine optimization
- Paid search
- Email marketing
- Social media marketing
- Content marketing
- Content writing
- Inbound marketing
- Conversion rate optimization
- Web analytics and reporting.



Top six areas of focus for most brands are given below:

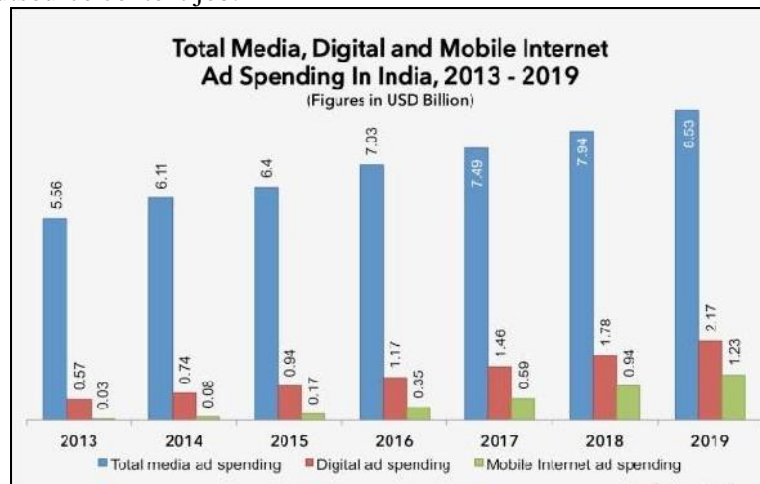
- Social media marketing – 88.17%
- Search engine optimization – 70.97%
- Content marketing via blogs – 56.99%
- Email campaigns – 55.91%
- Landing page optimization – 55.91%
- Search engine marketing – 55.91%

Hi-tech internet users have massively expanded the scope of digital marketing in India as per the growing population. The future of digital marketing is looking great. The main reason for marketing is easier and more eco-friendly access. It is also a lot of time-saving also. Online marketing adopts a company is a result-oriented mode. It is every change is spent and the exact numbers in terms of traffic, conversions, the pages, and conventional channels. In India, more than 1.5 lakh jobs create digital marketing companies.

With a penetration rate of 34.5% India is world's 2nd most internet surfing population so it's clear there are still a lot to go. The growth is rapid in this field and still a long way to go with higher pace that's the reason every freshers and professionals looking to build their career in digital marketing. USA has Internet penetration rate of 88% and even few of the European countries with more than 95% of penetration rate whereas India still at only 35%. This shows the future scope of Digitalization in India. Government Digital Literacy scheme and many others factor is giving a boom to increase internet users in India. Online shopping industry is also growing with a rapid pace which is still getting sales from major metros and mid-level towns only. Digital Marketing and advertising are influencing peoples to buy and sell online and e-commerce is getting more and more sales. With a high growth through Digital marketing in business companies have started spending more and more in Digital marketing as they are getting better ROI in Digital medium compare to traditional, another major benefit are all the expense and return are measurable which is not possible in Traditional Marketing. High Demand of Managing Companies activity over Online marketing and improve company visibility has opened a new door or opportunity. Demand are higher than supply so Peoples have one new career stream as Digital Marketer which is flexible and providing high career growth. Digital Marketing is a rapid career growth not only in India but also throughout the world. Companies are getting more and more dependent over internet to generate faster revenue for their business.

E-Commerce and Advertising Facts from India : E-commerce in India is said to be the largest and most profitable for a new business start-up. India's Digital advertising market has grown at 33% annually between 2010 and 2016. E-Commerce in India is currently at 2 Lakh Crores and is predicted to grow 5 Lakh Crores in 2017. Approx. 77% of online users buy products exclusively on Social Media, 8% of Indian Internet Users has purchased at least one product online and by 2019 it is expected to grow by 64.4%. All around 59% users shop on tablets, 69% shop on Mobile devices, and 38% shop on weekly basis. Near about 50% of shoppers buy products online based on recommendation through social media networks and 74% of customers rely on social media for making their purchase decisions. The sale of physical goods via digital channels in India amounted to 16.8 Billion U.S. dollars in revenues.

Content Marketing Facts : 42% of B2B marketers are active at content marketing and call it effective. 93% of B2B marketers are using content marketing over traditional marketing. 60% of marketers create one piece of content at least every day. 78 % of consumers understand that a organization offering custom content are interested in building good relationship. Content Marketing is 3 times more effective and cost 62% less than traditional marketing. 78% of CMOs agree that custom Content is the future of marketing. Most effective B2B marketers are spending 39% of their marketing budget on content marketing. 73% of organization hires content strategist to take care of content marketing. Branded content is considered 72% more effective than magazine advertisements 64% of B2B marketers outsource content job.



Today, digital marketing industry in India is growing at its peak, and is still continuous. Many factors are responsible for this growth. The use of communication tools has greatly changed in the year past. No one ever thought to have a credible deal online. The below figure indicates the digital marketing statistics. The belief was that online information is virtual information full of lies. No one could listen to any online advertisement not to talk of purchasing groceries, furniture or clothes. The story has really changed. Everything from marketing to sales can be done online. This is due to the trust that has been restored back to online communication in India. This has really helped the marketing initiatives. The revolution is from the communication industries.

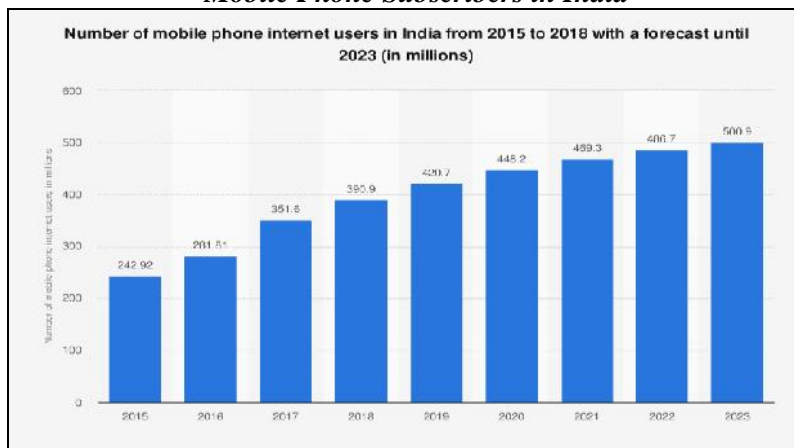
Low cost of handset is now available making it possible for India to have about 600 million internet users which ultimately

creates a fascinating business opportunity to sell to a growing population. Moreover, the developments in the digital marketing industry in India evident in the marketing shift from anonymity to identity. Interaction on the Internet now looks more physical as opposed to the anonymity of identity in the past. Also, marketing information's is moving along in the same line with entertainment. People of India needed an exciting spirit always. This targets their interest into the marketing information. Several factors have been found to contribute to the growth of digital marketing in India. Before now, internet usage was only meant for the wealthy.

There is now a great change in the lifestyle of the middle class. The Very majority now have access to the internet in India. Internet and 3G penetration revolutionized the marketing scenario for both consumers and the marketers. It was discovered that changes in lifestyle and standard of living had increased the level of consumption, quality and also the pattern of consumption. The quality of use in the urban centers of India is on a high side. This is because majority doesn't have time for shopping. Apart from struggles to earn money, people want some other things to be done at their own convenience. The following survey from people indicates the size of Digital Marketing industry in India:

- 34% of the companies already had an integrated digital marketing strategy in 2016
- 72% marketers believe that traditional model of marketing is no longer sufficient and this will make the company revenue to be increased by 30% by the end of 2017.

Mobile Phone Subscribers in India



According to the research made by the Internet and Mobile Association of India (IAMAI), communication has become a real mass communication tools having about 242.92 million accounts in 2015. The Indian telecommunications market has tremendous growth opportunities and according to IAMAI is projected to exceed 500 million by 2023. According to TRAI, the numbers of mobile subscriber based in India grew to 448.20 million users in the 2020. Adoption for the mobile device is getting higher day by day. SMS marketing is one of the true mass market media channels across many demographics before the convergence of mobile internet and mobile devices.

Conclusion : Digital marketing is one of the fundamental changes in India towards digitalization. It is looking and seeking more on the web to locate the best arrangement frame for the merchants around India. Digital marketing, for example, Search Engine Optimization (SEO), Content marketing, search engine marketing, social media marketing, e-commerce, Social media optimization, e-books, email marketing, are ending up increasingly normal in our propelling technology. Today it associated with what application and Facebook and the expanding utilization of online networking are making new open doors for digital marketers to pull in the clients through digital platform Digital marketing is financial knowledge and having an awesome commercial impact on the industries. The efficiency of the Mobile Marketing technique is very effective and essential. It gives rapid growth. But the main concept is to focus on the right customers. Through Digital Marketing, the target can be reached easily. For the past two years, there is a talk about dynamic content and its value for the marketing industry. There will be a continuous change and shaping our perception of information. Quality is more important than ever and Quantity is yesterday's beat.

Day by day growing Digital Market in India is an evident that the Digitization is taking place with a high speed. All reports and surveys conducted around the globe are showing that the digital marketing will grow more in coming years. Youth of India is very much technology friendly. Mobile devices are expected to reach around 3 billion units worldwide. So as more people use smart phones, tablets and other mobile devices, the potential of mobile market continues to grow.

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Relevance of Educational Philosophy of Sri Aurobindo Ghosh in the Present System of Education

*Priyanka Yadav**

Philosopher Aurobindo (1872-1950) can be viewed as a 20th century renaissance person. Born in Kolkata, India, Aurobindo was educated at Cambridge University. He was an intellectual who intensely analyzed human and social evolution. The present paper highlights the philosophical contributions of Sri Aurobindo Ghosh to Education. It relates the importance of Aurobindo's philosophy of education with different components of education: aims of education, curriculum, transaction, school, relationship of teacher and pupil; discipline; and finally the implication of Aurobindo's philosophy of education on globalization.

Introduction: Aurobindo Ghosh was an Idealistic to the core. His Idealistic philosophy of life was based upon Vedantic philosophy of Upanishad. He maintains that the kind of education, we need in our country, is an education “proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming self creation, to her eternal spirit.” Sri Aurobindo's (1956) concept of „education“ is not only acquiring information, but “the acquiring of various kinds of information”, he points out, “is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit”.

General Philosophy of Sri Aurobindo Ghosh : Sri Aurobindo believed that the highest truths, the truth contained of science and religion were already contained in Vedas. The Gita and the Upanishads are nothing but a logical continuation of the Vedas.

“He believes in traditional concept of man and accepts the classical views about the union of individual soul with supreme soul. Integralism is possible through transformation, according to Sri Aurobindo. Yoga divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aims get fulfilled man becomes a superman.

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Sri Aurobindo aimed at gradual spiritualization of the society. He welcomed an age of super mind where the realization of good freedom and unity will predominate in all social groups. We can achieve the unity will predominate in all social groups. We can achieve the unity of human race through integral living and through development of integral personality. Sri Aurobindo's philosophy is based on an experienced integralism. It is a synthesis of idealism, realism, pragmatism and spiritualism.

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Educational Philosophy of Sri Aurobindo Ghosh : The guiding principles of Sri Aurobindo's education philosophy was the awakening of the individual as a spiritual being. It should be related to life truth and self mastery by the child. Sri Aurobindo made a five-fold classification of human nature i.e. the physical, the mental, the psychic and the spiritual, corresponding to five aspects of education – physical education, vital education, mental education, psychic education and spiritual or supermental education.

Physical education includes control over physical functions, harmonious development of physical movements, over powering physical limitations and the awareness of body consciousness. Sri Aurobindo lays stress upon games and sports because he felt that these were essential for renewing energy.

Vital education was the most important point in integral education. Sri Aurobindo called the vital being of man – the life nature made up of desires, sensations, feelings, passions, reaction of the desire – soul in man and of all that play a possessive and other related instincts, anger, fear, speed etc. that belong to this field of nature.

Mental education included cognition, ideas and intelligence. The unique contribution of Sri Aurobindo regarding mental education was that ideas should be continually organized around a central thought. Psychic education was the special contribution of Sri Aurobindo to education systems. The key to an integral personality was the discovery of man's psychic nature. Spiritual and supramental education gives more importance to the growth of the spirit than intellectual, moral or even religious education. The educational theory of Sri Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, principle of freedom, moral and

religious education and above all, training for the spiritualization of the individual.

Aurobindo's Aims of Education : Shri Aurobindo emphasized that education should be in accordance with the needs of our real modern life. In other words, education should create dynamic citizen so that they are able to meet the needs of modern complex life. According to him, physical development and holiness are the chief aims of education. As such, he not only emphasized mere physical development, but physical purity also without which no spiritual development is possible. In this sense physical development and purification are the two bases on which the spiritual development is built. The second important aim of education is to train all the senses hearing, speaking, listening, touching, smelling and tasting. According to him these senses can be fully trained when nerve, chitta and manas are pure. Hence, through education purity of senses is to be achieved before any development is possible. The third aim of education is to achieve mental development of the child. This mental development means the enhancement of all mental faculties" namely memory, thinking, reasoning, imagination, and discrimination etc. education should develop them fully and harmoniously. Another important aim of education is the development of morality. Shri Aurobindo has emphasized that without moral and emotional development only, mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and consideration for all living beings. This is real moral development. Thus, the teacher should be a role model to his children that mere imitation can enable them to reach higher and higher stages of development. Development of conscience is another important aim of education that needs to develop by the help of teacher. Conscience has four level chitta, manas, intelligence, and knowledge. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent.

Curriculum : Aurobindo prescribed free environment for the child to develop all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He wished to infuse a new life and spirit into each subject and activity through which the development of super human being could becomes possible. He laid down the following principle for curriculum

Curriculum should be in such a way which child find as interesting.

- It should include those entire subjects which promote mental and spiritual development.
- It should motivate children towards the attainment of knowledge of the whole world.
- It should contain creativity of life and constructive capacities

Aurobindo describes curriculum for different stages of education–

- Mother tongue, English, French, literature, national history, art, painting, general science, social studies and arithmetic should be taught at primary stage.
- Mother tongue, English, French, literature, arithmetic, art, chemistry, physics, botany, physiology, health education, social studies at secondary stage.
- Indian and western philosophy, history of civilization, English literature, French, sociology, psychology, history, chemistry, physics, botany at university level.
- Art, painting, photography, sculptural, drawing, type, cottage industries, mechanical and electrical engineering, nursing etc at vocational level

Methods of Teaching : Sri Aurobindo suggested activity method, observation, self discovery, discussion method, learning by doing, learning by self experience during teaching learning process.

Teacher Taught Relationship : Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning. According to Sri Aurobindo, the first principle of true teaching is “that nothing can be taught.” He explains that the knowledge is already dormant within the child and for this reason. The teacher is not an instructor or taskmaster; “he is a helper and a guide.” The role of the teacher “is to suggest and not to impose”. He does not actually train the pupil’s mind, he only shows him how to perfect the instruments of knowledge and helps him and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface.

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School : Sri Aurobindo's philosophy of education aims at modifying the school curricula, maximizing the learning modalities, helping the child to achieve his potentiality at his own pace and level and devote his time to discover himself. This kind of schooling is seen as an antithesis of an imposed uniformity of prescribed courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the colonial rule. The type of schooling visualised by Sri Aurobindo is seen as aiming to bridge the gap between the child's life at school and that at home.

In contrast to the educational ideas of Sri Aurobindo , the present day education system in India is purely an instruction of information enterprise, supported by a subject time bound curriculum, which neither relates to the needs or abilities of the learner nor takes into consideration the way children learn successfully. Instead of being Child oriented it is subject oriented. The schools focus on competition with others, mastery of subject matter for getting better marks or grades than on learning in cooperation with and from one another for personal growth and for welfare of others. This is not exclusive to Indian phenomenon, rather all over the world education is largely reductionist, materialist, ego enforcing, and devoid of the joys of the spirit. It is in this context that there is a need to examine initiatives which are rooted in Indian tradition, seek alternatives in curriculum teaching and learning for measuring success, involve children in the process of learning and focus on learning from the another and not from an authoritative pedagogue.

Discipline : Children should be provided with a free environment so that they are able to gain more and more knowledge by their own efforts. According to him any retrained and imposed environment stunt the growth and natural development. Aurobindo propagated the concept of self discipline which was the cure of impressionistic discipline.

Role of Teacher : Sri Aurobindo has given a very respectable and very a responsible job for the teacher because in his system, activity more on the part of the people was needed. So the teacher should be careful enough to observe the working of the student minutely so that he could guide those students who were going on wrong track. Sri Aurobindo suggested the he should not teach but suggest, organize their work and show them the direction to responsibility, and to help them to find out inner guidance. Sri Aurobindo discarded the punishment and the stimulation of fear.

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Emotional Intelligence of School and College Students

*Nilam Kumari **

A comparative study on emotional intelligence of school and college students was conducted on a sample 250 (125 boys and 125 girls), from different schools and college Patna districts (Bihar) was taken through random sampling and those were administered emotional intelligence scale by Panday and Anand (2008). The scoring was done with the help of scoring key and t was computed and tabulated in the table which were significant at .01 and .05 levels of confidence respectively. The result of the study shows that boys and girls groups differ significantly on the Mean scores of emotional intelligence consisted of 4 dimension: ability to express and appraise emotions, ability to utilize emotions, ability to manage emotions in self, and ability to manage emotions in others. The results supports hypothesis.

Keyword: *Emotional intelligence, Ability, Self-confidence, adolescents, Gender difference etc.*

Any conscious experience as a result in terms mental activity and pleasure, as displeasure like happiness as sorrow can be turned as emotion. These type of emotions are anger, happiness, shame, shock, surprise, sorrow, interest, excitement, fear and disgust.

Emotions are great motivating forces throughout the span of human life; affecting aspirations, actions and thoughts of an individual (Salovey & Mayer, 1990). Adolescence is a period when behavior is getting influenced by emotions (Buckley & Saarni, 2006).

Emotional intelligence helps in determining the capacity at as well as other's emotions within the groups. Since it focuses on as individuals personal as well as group abilities it has become a crucial element of organizational behaviour. The nature of emotional intelligence is self awareness, self management, motivation, empathy and social skills of individual. The initial roots of emotional intelligence can be traced to Darwin's work on the importance of emotional expression for survival and adaptation (Bar-On, 2006). In the 1900s, even though traditional definitions of intelligence

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emphasized cognitive aspects such as memory and problem solving, several influential researchers in the field of intelligence studies had begun to recognize the importance non-cognitive aspects. For instance, as early as 1920, Thorndike used the term social intelligence to describe the skill of understanding and managing other people.

The first use of the term "emotional intelligence" is usually attributed to Wayne Payne's doctoral thesis 'A study of Emotion: Developing Emotional Intelligence' in 1985 (Payen, 1983 & 1986). Greenspan (1989) also put forward an EI model, followed by Salovey and Mayer (1990), and Goleman (1995).

The distinction between trait emotional intelligence and ability emotional intelligence was introduced in 2000 (Petrides & Furnham, 2000).

Parker, Summerfield, Hogan and Majeski (2004) high level of emotional intelligence leads to greater possibility of success and achievement. Some important constructs related to emotional intelligence like, communication, self-management, coping strategies and positivity contribute importantly to adolescents' problem-solving behavior and especially during transition from school to college (Low & Nelson, & Law, Wong & Song, (2004). Recently, emotional intelligence has attracted many researchers to investigate other variables. Emotional intelligence can be enhanced through training (George, 2000); therefore it becomes an important instrument in the hands of counsellors who can improve the ability of an individual to manage their client's, conflicts and relationships through enhancing emotional intelligence (Roberts, 2002).

Serrat, (2017). Adolescence is considered as period of transition, career orientation, multiple expectations and it is also considered as one of storm and stress. The findings of many researches show that emotional intelligence contributes greatly to academic achievement, career building, personal growth and inter personal relationships.

Greenspan, (2014). The emotional mode of development potential generates mental functioning, which is crucial for the formation and development of high levels soft moral sensitively.

DeFrain, (2012); Akhlaq, Iqbal and Khan, 2013), expressiveness, intellectual cultural orientation, active recreational orientation and association. Today school environment is also focused on mechanical development instead of natural and proper achievement.

Berrocal, Cabello, Castillo and Extremera (2012) investigated whether women are emotionally more intelligent than men? Today it is widely believed, among the general public and academics alike, that the female gender is linked with better knowledge of emotions. Is this notion correct or yet another stereotype? To address this question, the relationship between gender and emotional intelligence (EI), was assessed using the "Mayer-Salovey-Caruso Emotional Intelligence Test" (MSCEIT), is considered.

The study intends to compare the boys and girls on emotional intelligence.

Objectives: To compare the boys and girls school and college on emotional intelligence and Moral judgement and its dimension.

Hypothesis:

1. There would be significant difference between boys and girls school/college on emotional intelligence and its dimension: Ability to express and appraise emotions, Ability to utilize emotions, Ability to manage emotions in self, and Ability to manage emotions and total.
2. There would be significant difference between boys and girls school/college on moral judgement like Immanent justice, Moral realism, Retribution Vs Restitution, Efficacy of severe punishment, and Communicable responsibility.

Tools: Multidimensional Self-Report Emotional Intelligence Scale – Revised (MSREIS-R): Multidimensional Self-Report Emotional Intelligence Scale -Revised (MSREISR) has been developed by Pandey and Anand (2008). The scale comprises of 51 items, related to four dimensions namely, ability to express and appraise emotions (17 items), ability to utilize emotions (15 items), ability to manage emotion in self (11 items), and ability to manage emotion in others (8 items). Each statement is to be rated on 6-point scale ranging from 1= strongly disagree to 6= strongly agree. The Cronbach's alpha coefficients for the four dimensions are .83, .83, .73 respectively and for full scale it is 0.91. Validity of the test is well established through different methods and ranges from 0.74 to 0.86.

Sample: Random sampling technique was used for selection of 250 subjects (125 boys and 125 girls) from various schools and college of Patna district for this study with the age range 14 to 18 years.

Results : To achieve the main objective, the data was administered with the help of statistical technique i.e., on Mean, SD and t which are represented in table.

In order to test the hypothesis that Boys and Girls would differ significantly on emotional intelligence. The results related to comparison of both groups in emotional intelligence have been presented in table-1 below:

Table -1

The Significance of difference between boys and girls students groups on their Means scores of emotional intelligence.

EI	Groups	N	Mean	SD	T	Level of Significant
Ability to Express and Appraise Emotions	Boys	125	68.32	10.16	2.584	p<.05
	Girls	125	71.55	9.65		
Ability to Utilize Emotions	Boys	125	65.84	10.24	3.395	p<.01
	Girls	125	70.05	9.41		
Ability to Manage Emotions in Self	Boys	125	47.56	8.23	2.052	p<.05
	Girls	125	49.61	7.78		
Ability to Manage Emotions in others	Boys	125	35.02	7.24	2.083	p<.05
	Girls	125	36.87	6.81		
Emotional Intelligence Total	Boys	125	216.78	35.87	2.579	p<.05
	Girls	125	228.08	33.65		

The result of table-1 shows that Boys and Girls students groups differ significantly on their Means scores of emotional intelligence i.e., (t=2.584, df=248, p<0.05) on Ability to express and appraise emotions, (t=3.395, df=248, p<0.01) on Ability to utilize emotions, (t=2.052, df=248, p<0.05) on Ability to manage emotions in self, (t=2.083, df=248, p<0.05) on Ability to manage emotions in others, and (t=2.579, df=248, p<0.05) on total area of emotional intelligence. The result supports hypothesis. It was found the subjects belonging to the girls group having ability to express and appraise emotions scores (M=71.55) showed emotional intelligence superiority over the subject belonging to the boys group (M=68.32), Ability to utilize emotions scores girls (M=70.05) showed emotional intelligence superiority over the subject belonging to the boys group (M=65.84), Ability to manage emotions in self scores girls group (M=49.61) showed emotional intelligence superiority over the

subject belonging to the boys group (M=47.56), Ability to manage emotions in others scores girls group (M=36.87) showed emotional intelligence superiority over the subject belonging to the boys group (M=35.02), and on total area of emotional intelligence scores (M=228.08) showed emotional intelligence superiority over the subject belonging to the boys group (M=216.78). The finding can be interpreted in terms of more facilitating and stimulating environment provided by their schooling/college on the part of the students of the girls group as compared to those of the boys group who lacks lowered in degree all those facilities and amenities. The finding is supporting and consistent with those of Joshi & Kumar et al. (2000); Anjum and Laxmi (1997), etc.

Conclusion: To conclude, on emotional intelligence significant difference was founds between two groups boys and girls. It suggest that girls having more dimension of emotional intelligence rather than boys.

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Moral Judgement and Emotional Intelligent of Adolescent

*Pratibha Kumari **

The present study was conducted on 300 schools/college students on which 150 was boys and 150 girls taken on the basis of random sample of Patna district to measure their moral judgement and emotional intelligence scores. Emotional intelligence is a set of skills that underlie the accurate assessment, evaluation, expression, and regulation of emotions. The moral judgments of individuals represent their characteristics of the social system. The ability to identify your own emotions and the emotions of others use this information to guide behaviour. The test and tools were administered the Gupta MJATA and Panday and Anand Emotional Intelligence Scale. Statistical data analysis was done using the Co-relation with $p < 0.01$ and $p < .05$ being significant levels.

Keywords: *Moral Judgment, Emotional Intelligence, Ability, Students, Self-awareness, and Values etc.*

As we know that, individuals and society complementary to each other. We can't live without society because without society own emotion, intellectual, maturity, and liberty not to be develop. Society is the systems of relationship and their existing the individual. It is a process between communication and powerful bound with society. The nature of the society are likeness, implies difference, inter-dependent and co-operation to the individuals. Individual differs in terms of their intelligence and cognitive abilities. Individuals and society affect each other in many ways. Society-specific values shape individuals' life style and their way of communication. Individuals interconnect with values of their society. In the same time, individuals constitute small subculture groups based on feedback obtained as a result of their behaviour and communication.

Several studies have been made on India and abroad but no comprehensive study has been made as yet on the moral judgement and emotional intelligence. The important of topic lies in the sense

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that it covers the moral judgement and emotional intelligence of adolescent.

Emotional Intelligence of adolescents: The concept of intelligence generates controversy and heated debates, often in reaction to the idea that each person has a general mental capacity that can be measured and quantified in number educational panels and school boards debate whether intelligence tests are useful and fair. They also argue about whether such tests should be used to place students in special classes or tracks. Educational psychologists debate whether are have a general mental capacity or a number of specific mental capacities.

Students with higher levels of emotional intelligence are able to better manage themselves and relate to others around them. This can help them develop improved self-motivation and more effective communication skills-essential skills to helping students become more confident learners. Education Today News Students with higher levels of emotional intelligence are able to keep a check on their emotions better and be empathetic to others around them. This can help them develop improved self-motivation and more effective communication skills-essential to helping students become more confident learners.

The students who lack emotional intelligence can become less connected to school, negatively affecting performance in the classroom.

Improving emotional intelligence in children can help them:

1. Improve self-awareness.
2. Manage stress
3. Boost self-motivation
4. Build empathy
5. Make good decisions
6. Communicate effectively
7. Develop relationships

Moral judgement: The social values been influence on moral judgment of individuals as well. The moral judgments of individuals represent their characteristics of the social system like skills, study, ability and value etc. and also emotional intelligence including self-awareness, understanding the people and showing empathy as per required. Moral judgment levels of schools and college students make a shape by own quantity and quality of interactions with peers of them, and also family and instructors who live in social moral system.

Reviewing the literature, this research is required because there is no research study related to model testing including moral judgment and emotional intelligence.

Freud (1933) an individual's personality is formed of id, ego, and superego. Id is related to pleasure seeking, ego is based on reality principle and superego is related to morality.

Erickson in his psychoanalytic theory emphasized the psycho-social aspects of development beyond early childhood. At each stage of life the individual faces the task of stabilising equilibrium between himself and his/her social world.

Hoffman, (2001) Adolescents try to build up an impressive identity and try to gain social respect while staying within the boundaries of social norms and values which ultimately result in moral development.

Pennycook, Cheyn, Barr, Koehler & Fugelsang, (2014) Success, appreciation and approval received by adolescents greatly affect the moral judgments of adolescents.

Piaget (1932) early work on children's moral judgement focused on two aspects of moral reasoning: respect for rules and conception of justice. Piaget formulated a stage theory of moral development that includes a premoral period and two moral stages.

Gibbs (1991) Classical conditioning, every individual learns about positive and negative aspect depending upon associations, of which moral behaviour is a part.

Bandura, (2002), Developing a "moral self, individuals adopt standards of right or wrong that serve as guides. People monitor their conduct, judge it in relation to moral standards and regulate their actions by the consequences they apply to themselves.

Emotions are great motivating forces throughout the span of human life; affecting aspirations, actions and thoughts of an individual (Salovey & Mayer, 1990). Adolescence is a period when behavior is getting influenced by emotions (Buckley & Saarni, 2006). The initial roots of emotional intelligence can be traced to Darwin's work on the importance of emotional expression for survival and adaptation (Bar-On, 2006).

Mayer & Salovey (1997) Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.

Salovey & Grewal, (2005), The ability-based model views emotions as useful sources of information that help one to make sense of and navigate the social environment. The model proposes that individuals vary in their ability to process information of an emotional nature and in their ability to relate emotional processing to a wider cognition.

Thomas and Dunphy (2017) examined the relationship between moral judgments and college majors' religious orientation, informal curriculum. And certain student life experiences at an urban commuter institution. Students answered questions relating to the constructs using a survey, incorporating Sarasin's Social Support questionnaire and Batson and Vertis's Religious Orthodoxy Scale. Moral judgment was measured by the Defining Issues Test. Responses were analyzed using least squares multiple regression analysis. The results indicated statistically significant relationships involving moral judgment with college major social support, and religious orientation. Finally, a t-test was undertaken showing that liberal arts and other students outscored business students on the Defining Issues Test.

Jahana et al. (2014) conducted a study to determine the relationship between intelligence and moral development of boys in high school. High school male students randomly selected 45 from ordinary schools and 45 from gifted students' schools of Islamabad Gharb were divided into six groups of fifteen students each. The research method was descriptive, measurable, correlation type. Results showed a positive relationship between the growth of intelligence and moral development, a difference between age levels and boy's moral judgment in high school was also found. The study further concluded that moral judgment of gifted boys was similar to that of boys was similar to that of boys of normal intelligence.

This study, the moral judgment of schools and college students from Patna district and their emotional intelligence levels were examined and it conducted by co-relational research model.

Method and Materials: The aim of the present paper is to examine the relationship between emotional intelligence and moral judgment in adolescence.

Hypothesis: There would be positive correlation between emotional intelligence and moral judgment of schools and college adolescents.

The random sample was 300 (150 Boys and 150 Girls) high schools and college students from different town in Patna was selected. The test tools were administered to them included two

task batteries; assessed their emotional intelligence and moral judgement.

Test and Tools:

1. Personal data Sheet: The personal data sheet was administered and used. The dimension of the data was to take, i.e., age, sex, caste and religion, education, occupation, income and area of inhabitancies of the adolescent groups.
2. Multidimensional Self-Report Emotional Intelligence Scale - Revised (MSREISR) has been developed by Pandey and Anand (2008) was used. The scale comprises of 51 items, related on 6-point scale i.e., on strongly disagree, and strongly agree. The reliability of coefficients values of 0.83 and validity of the test is 0.74 to 0.86.
3. Moral Judgment Test for Adolescents Moral Judgment test for adolescents (MJATA) has been developed by Gupta (1990) was used. The scale comprises of 20 items, the reliability coefficients vary from 0.44 to 0.59 for split-half and from 0.45 to 0.53 for test-retest method.

Results: he present study was conducted with the major aims of exploring the relationship of emotional intelligence and dimensions (Ability to Express and Appraise Emotions, Ability to Utilize Emotions, Ability to Manage Emotions in Self and Ability to Manage Emotions in Others) with moral judgment. The data was collected, encoded, scored, tabulated, arranged in frequency tables and correlation was measured, and was discussed in the light of statically studies and observation.

Correlation between Emotional Intelligence and Moral Judgment:

In order to test the hypothesis that boys and girls school and college students groups emotional intelligence that significance positive correlation would be found on moral judgement. The both groups were arranged and correlation (r) was computed (Table -1) below:

Table -1

Correlation between emotional intelligence with moral Judgment of boys and girls school and college students groups

Dimension	Environment Immanent Justice	Moral Realism	Retribution Vs Restitution	Efficacy of Severe Punishment	Communicable Responsibility	Total Scores of Moral Judgment
Ability to Express And Appraise Emotions	.135**	.042	.093	.153**	.198**	.206**

Ability to Utilize Emotions	.224**	.126*	.161**	.201**	.197**	.228**
Ability to Manage Emotions in Self	.141**	.012	.119*	.125*	.121*	.194**
Ability to Manage Emotions in Others	.162**	.073	.128*	.155**	.041	.213**
Total Scores of Emotions Intelligence	.193**	.072	.141**	.182**	.144**	.274**

**Correlation is significant at and beyond 0.01 level of confidence

*Correlation is significant at and beyond 0.05 level of confidence

The results of table reveal that Ability to Express and Appraise Emotions was significantly positively associated with Environment immanent justice ($r = .135, p < .01$), Efficacy of Sever Punishment ($r = .153, p < .01$), Communicable Responsibility ($r = .198, p < .01$) as well as total score of moral judgment ($r = .206, p < .01$). Ability of utilize emotion was significantly positively associated with all the dimensions of Moral Judgment viz. Environment Immanent Justice ($r = .224, p < .01$), Moral realism ($r = .126, p < .05$), Retribution v/s Restitution ($r = .161, p < .01$), Efficacy of Sever Punishment ($r = .201, p < .01$), Communicable Responsibility ($r = .197, p < .01$) as well as Mora Judgment total ($r = .228, p < .01$) respectively, Ability to Manage Emotions in self i.e., on Environment Immanent Justice ($r = .141, p < .01$), Retribution v/s Restitution ($r = .119, p < .05$), Efficacy of Sever Punishment ($r = .125, p < .05$), Communicable Responsibility ($r = .121, p < .05$) as well as Mora Judgment total ($r = .194, p < .01$). Ability to Manage Emotions in others were significantly positively associated with the dimensions of Moral Judgment viz. Environment Immanent Justice ($r = .162, p < .01$), Retribution v/s Restitution ($r = .128, p < .05$), Efficacy of Sever Punishment ($r = .155, p < .01$), as well as Mora Judgment total ($r = .213, p < .01$). Total scores of emotions respectively was significantly positively associated with Environment Immanent Justice ($r = .193, p < .01$), Retribution Vs Restitution ($r = .141, p < .01$), Efficacy of Severe Punishment ($r = .182, p < .01$), Communicable Responsibility ($r = .144, p < .01$) as well as Moral Judgment total ($r = .274, p < .01$) respectively. It suggests that higher level of Emotional Intelligence significantly associated with higher level of Moral Judgment and its dimension except Moral Realism dimension.

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Subsidizing Rural Economy through Seasonal Migration: Study of Tribal Women in Santhal Pargana

*K. Nidhi **

The exclusion of women from modern factory industry and their confinement to the agricultural sector is the product of a gender-specific pattern of migration which started in the late eighteenth century, gathered momentum in the late nineteenth century and still continues. Women were maintained as a flexible supply of labour by keeping their bargaining power low while men travelled long distances to cities and towns where they spent long periods of their working lives. They occasionally visited the villages where they left their wives and children to procure subsistence from a range of occupations. This paper is an attempt to understand the gender-roles in tribal community which emerged in contemporary agrarian situation where male move out for longer period of stay then how the tribal women procure subsistence for household.

This paper is primarily based on the ethnographic study conducted in Dumka district of Santhal Pargana region of Jharkhand. This paper will be divided into three parts. The very first part of the paper will illustrate the historical context which represents how the gender-roles were manufactured for satisfying the capitalist need and how it keeps on changing according to varying needs. The second part will deal with the conventional gender-roles related to agrarian economy prevalent in tribal society. The third part of the paper will specifically focus the contemporary changes which have emerged in terms of gender role. Finally it shows that tribal women of the households from which male migrates outside, not only do agriculture work at root for subsistence but also move out to West Bengal for shorter stay to get engage in agriculture activity and procure the subsistence.

Key-words – Santhal Pargana region, tribal women, seasonal migration

Theme- Migration and Gender Issues

Introduction:

“Women, according to Marxist ideology, are enslaved, suppressed and isolated from the public life of the community. Their

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status involves a form of domestic slavery and in effect legalized prostitution.”(c.f. Prasad, S.S., 1988).

Construction of gendered subjectivities: Historical context

Gender is understood as a set of non-class, non-state ways in which capitalism is instituted or structured. Apart from gender other prominent structures are ethnicity, caste, religion, nation, locality, language, age and the life-cycle. The state has always an interest in preventing the demand of state-subsidies for the production of ‘reproductive commodities’ made by working women. The reason behind is that the actually existing state has long been embroiled in a ‘market-driven politics’ in which capital seeks to seize incentives, such as subsidies, and to resist all disciplinary regulation. Harriss-White (1999) tried to show that how female family labour subsidises the economy of working class household and tried to locate how technological intervention and industrialization affected female workforce by occupying those sectors where women workforce were engaged earlier. Samita Sen’s (1999) argued that though the gender perceptions exist in pre-capitalist era also, the capitalist intervention brought its own policies and strategies in order to modify, reinforce or even enhance gender inequalities and differences. It reinscribed gender hierarchies on the workforce by creating different myths about skill and segmentation. Here the feminist interrogation about conventional notion of class raises some critical question about the role of gender in class formation as it was evident in the nineteenth century Bengal, gender was emerging as a key to class identity. The organization of marriage, motherhood and domesticity and the way these were defined for women became crucial, not only to the reproduction of class identity but also to the quotidian maintenance of class barriers. The ideology of ‘domesticity’ was intensely brought in the discourse to delegitimize the women’s productive labour. Though the poor women’s visibility in active labour increased significantly in high-migration areas; domesticity subsumed significant portions of their labour. As a result, their productive role was marginalized and their labour devalued.

Supplementary role of women: Historical evidence

The vantage point of entry of women into the wage labour market is usually driven by household exigencies. Often women undertook extra-familial paid work when male earnings were inadequate or inconstant. And most of them worked for whole of their lives. However, their work is considered as ‘supplementary’ either by their employer or families. Consequently, women were

inherently and essentially handicapped in the labour market at their very point of entry. They were forced into inferior and casual jobs like petty trading, domestic service and into small industries. Women's marginality in the urban labour market – in terms of the numbers employed or of the inferior jobs in which they were concentrated – has been one of the most abiding features of capitalist societies. Women, merely because they constituted a smaller proportion in 'modern' industries and in the city populations, have been written out of the history of the working class. The specific interests of women workers are either subsumed within the collectivity of the working class, or they are ignored altogether.

There was a suddenly accelerated demand for labour in Bengal, more particularly in the Calcutta region where the jute industry was competing for labour with the expanding port and a variety of other small industries and services. Meanwhile, in the 1880s, growing impoverishment in northern Bihar and eastern UP drove large numbers of men to Calcutta. Bihari and UP women did not come to the mills in large enough numbers to preserve the gender composition of the workforce. Women were disadvantaged in entering the labour market by the perceptions of their familial roles. Their participation in wage labour was subordinated to the needs of the household. These influenced the terms on which they undertook wage labour, and the conditions in which they migrated from the root to the destination.

The declining income from land, labour and crafts impelled larger numbers of women to participate in general and field labour. But their economic contribution to the family was increasingly devalued. This devaluation of women's work is the key to some of the most significant social changes in early twentieth-century Bengal: the spread of dowry, the increasing restrictions on widow remarriages, the diffusion of purdah and child marriage. At different times different arguments about women's lack of 'skill' and their 'family' responsibilities were used to justify the relegation of women to lower-paid jobs or to reduce the employment of women.

Thus, when the mill owners wished to employ women, they emphasized the importance of their contribution to the household budget; when they wished to reduce labour, they found it easier to retrench women, rather than men, on the grounds that women's earnings were 'supplementary' and that their primary task lay in housewifery and childcare. In general, managers advanced these arguments to explain women's lower wages and the poorer

conditions provided for them in the mills. Together, these various policies led to women's marginalization in the industry. The poor conditions of women's work and the lower wages they were paid affirmed the ideology of domesticity and seclusion and further devalued women's contribution towards family sustenance.

Historically, capitalists have shown a preference for women's labour in three different ways. First, as women's wages were so low as to offset the higher cost of recruiting them. Second, women have been valued, as in tea plantations of Assam, for their reproductive functions – to stabilize the labour force and ensure that it is self-reproducing. Third, all over the world, capitalists have used and reinforced the notion of women's wages being 'supplementary' to the main earnings of the male head of the household to pay women less and ensure the flexibility of their workforce.

Colonial mechanism: Preference or aversion

Women's migration outside the family context was characterized as deviant. Such migration voluntary or involuntary, threatened familial control over women's labour and sexuality. These dominant patriarchal values, the norms of seclusion and gender segregation, were undergone changes in the nineteenth century, eroded in some aspects and reinforced in other ways. But these changes did not by any means contribute towards 'freeing' women from family control towards their large-scale employment in the modern capitalist sectors.

In the matter of women's migration, the colonial state was caught between the interests of British capital and the displeasure of indigenous elites, missionaries and some of their own district officials. The state's reliance upon the collaboration of various, shifting sections of the local elites gave force to opposition against 'greater freedom' and migration for women. Moreover, the state's revenue policies were premised on small peasant agriculture which in turn increasingly depended on the intensification of 'family' labour. From the middle of the nineteenth century, the Government of India introduced a series of legal and administrative measures to entrench familial control over women's labour. The widening of women's migration options could threaten these equations.

Strategy behind recruiting migrant labours

The jute mill owners required a flexible labour supply allowing for fluctuations in production. Labour surplus was crucial to their operational strategy. The unabating flow of male migration renewed the workforce. In answer to the question that why mill

owners did not require self-reproducing women labour; Sen found that the costs of reproduction of the labour force were provided by the continuing 'rural link' of the migrant workforce: the men earned a wage in the city while women and children remained in the village to procure subsistence through a range of waged work, gathering and foraging. The single, male migration of temporary nature suited mill owners as they have such assumption that they would be eager to save as much they could as quickly as possible and would, therefore, be susceptible to intensive working. They believe that the migrants' movement between the city and countryside would provide the assurance of flexible labour because these seasonal migrants easily accept retrenchment when mills were forced into cutting labour supply and would return in equal or large numbers when the mills wanted to rehire. The reproductive role of the 'rural connection' became more visible when the Government and trade unions pressed for welfare measures such as maternity benefit, sickness insurance or unemployment benefit. In addition, the presence of this rural link also in turn contributed to the instability of the labour market. Hence it cites a clear picture which shows that mill owners were not concerned with family migration (i.e. permanent in nature more or less). In fact, they were not even willing to bear any part of the costs of efficient reproduction of the labour force, in terms of quantity, health or skills. Hence, so far as the working poor were concerned men, women and children had always labored to enable the household's survival. In case of women, it is a common assumption that women tended to respond more to the needs of the household economy than to the ebb and flow of the labour market. Married women often entered the labour market when a downswing in the economy had reduced male earnings and withdrew when things improved. This helped in keeping women's wages depressed, but it also involved an uncertainty of supply.

Migration: Negotiating with poverty

Sadhna Arya and Anupama Roy (2006) is one of their edited books adheres that the transformations in the global economy both in developed and developing societies have brought in policies that nurture and protect 'capital', with a commensurate neglect of labour and a progressive violation and erosion of labour laws. In their views; migration is largely seen as a means to negotiate with poverty or as an exit route compelled by entrenched socioeconomic hierarchies and conditions of powerlessness. They again argue that it is not the poorest who migrate, but those who have some means to invest, or an

available network enabling them to migrate. But what I think is that it may be true in case of international migration or may not be true. Because I found that the whole investment before moving to destination is funded by middlemen/contractor initially and later on the travel cost and other amount is deducted from the migrants' income by that contractor. It is also not usual phenomenon that network enable poor to migrate especially in case of migration of poor through middlemen which Nitya Rao (2008) clearly mentioned in her study that networks are not available among the poorest of the poor which may be the reason to force them in the lowest paid and the hardest labour-intensive job where they are more likely to 'sink further into debt'.

Choice versus Compulsion

The issue of voluntariness in migration is being interrogated and it is believed that the diverse structural conditions form the context of migration. Apart from this, the complex layers of needs, networks and choices that are supposed to be key determinant in poverty-stricken migration are also being examined. Particularly poverty-driven migration arises not from choice but from compulsion of survival. In fact, the question of making choice may not exist for many, particularly women from marginalized families. The concept of "autonomous" migration is also being looked critically into. According to them, the migration of women either individual or in group to work at any distant places may not be considered as the result of their autonomous decision as it may actually be forced by precarious circumstances which may be initially motivated by survival need.

Women's subordinate status in the labour force

In the course of doing reappraisal of the concept of "reserve army of labour" under the capitalist mode of production, the author tries to look at the position of women in that. Beginning with Marx and Engels, the author drawn inference that the capitalist mode of production and the introduction of machinery draws women into labour market where female labour substitutes male labour at lower wage. According to Kalpagam, (1994) the ideology of gender relations prevailing in society seems to be reflected in terms of control over resources and labour; where man is considered as the provider and protector of the family. It is the patriarchal notion which restricts women at margin in the labour market and give them a recognition as a 'low wage' category. Due to the gender ideology, the female labour power gets discounted rate and reproduces forms of

dependence and subordination found within the family in the capitalist work environment. The author found that the existence of patriarchy as of fundamental economic, political and ideological importance to the capitalist mode of production. The interaction between capitalism and patriarchy is a complex one which enables women as a group to play a peculiar role in the reserve army in terms of availability, disposability and cheapness.

Rogaly's (1999) paper investigates the relation between seasonal migration of agricultural workers in West Bengal and changes in agrarian structure. The findings of this study is based on micro study conducted in both source and destination areas of seasonal migrants. He found that the increase in seasonal labour migration has caused further changes in agrarian structure¹ particularly in case of West Bengal. Rogaly quoted Lenin whose argument is that the migration of agricultural wage labour was potentially progressive in such a way that the workers earned higher wages than in the source areas, bonded labour and labour servitude were seems to be broken their shackles and people developed 'from an independent acquaintance with the different relations and orders of things. Hence this sort of migration was seen as dangerous for feudal employer-worker relations in the source areas. In addition, Rogaly pointed out that seasonal migration in contemporary West Bengal is less dangerous but still not as progressive as that described by Lenin in 19th century Russia. In particular reference to women migrant workers, seasonal migration in West Bengal is less dangerous in terms of sexual harassment of women migrants by male employers.

Qualitative Evidence: An Exploration

Among the poorest states in India, Jharkhand has an official poverty rate of 36.9 per cent as against the all India average of 21.9 per cent (Niti Aayog Report, 2019). In my study area i.e. the villages of Dumka district, I found that the rate of migration is high among tribes because of dominance of marginal and small land holdings, infertile land terrain erratic and declining rainfall and inadequate irrigation coverage. In Dumka, there is single cropping pattern prevalent. In that case tribal people move out to do work as wage labour. This is also very interesting to show that how short-term migration to West Bengal gives a base to migrate for long-term i.e. Kashmir, Chennai, Gujarat, Delhi and other far distant places by men in which how important the role of women plays in it. Qualitative methods included interviews with tribal migrant women as well as

men workers in four source villages of Kathikund block of Dumka district. In this survey, hundred tribal migrants (both men and women) were interviewed. Semi-structured and open-ended interviews drew out their experiences of migration, life histories and voices of women migrants for insights into experiences and perceptions of migration and labour and overall trajectories and outcome of migration.

Survey findings explore that the tribal male migrants migrate to far distant place like Kashmir, Uttarakhand, Chennai, Gujarat through meth in groups for three to five months. On the root of migrants, women and children are supposed to procure food for the household. The movement of male tribes to these distant places is quite risky in several sense as at the end of the stay in several cases I found that the migrants remain penniless and anyhow they manage to come home. Meanwhile women subsidizes the household economy by doing several economic activities; such as working in brick kilns, construction work, MGNREGA and also by migrating to West Bengal working as agricultural labour and procuring food. In West Bengal women earn equal wage as men earn and there is no wage differential found in between men and women labour.

Contours of Gender in labour migration

Although Santhal Pargana region had been on India's labour migration map from colonial times, in sending tribal men and women to work in the tea gardens in Assam, in the contemporary period, the region has still remained as a major labour catchment area. However, it is not attributed to the quality of expertise people possess. It is rather attributed to distress-driven and survival-oriented. This paper is an effort to investigate the contours of female migration from Dumka. Tribal women's labour migration from Dumka has remained invisible and not attracted any specific policy attention. Migration began at a very early age, but it supports all the age group of women. Somagini Tudu, a forty year old widow woman said that those who are widow, primarily two options are left either to move West Bengal to work in agriculture field or making and selling liquor in native village. According to survey findings, male migration from this district is more spread across various states, women's migration is simultaneously concentrated to the neighbouring state i.e. West Bengal. I found only two of my respondents who migrated to Maharashtra to work in a garden. Among women migrants, the single largest occupation is agriculture work. In narrating the story of how and why she had taken to migrating, Chhupni Hansda aged thirty is a

santhal women got separated from her husband moved to Champoli garden in Maharashtra since three years to work in a flower garden along with her brother and few neighbours. She said “*chhote se hi mummy papa Bengal le jar aha tha to hum Bangla sikhe, kisan ke yaha tv dekh kar Hindi sikh gaye; mummy papa khet me kaam karte aur hum chhota bhai bahan le kar rahte the*”. [She accompanied her parents to West Bengal since her childhood primarily to take care of her siblings when her parents worked in agriculture field. During this migration, she learnt Bengali and Hindi]. This reflects that migration started in early age. About the reason for migration she said that “*kya kare pet ke liye to duniya ghumna padta hai; thoda kha kar baithe raho, kaam hi nahi hai; jiska kamai nahi hota wo daru banata hai aur bechta hai*”. This clearly brought out the interconnected nature of distress through which the nature of force, compulsion, and vulnerability in distress migration can be understood. Within the general malaise of poverty, some elements that do not normally get included as indicators of distress, but seem to have a special force in the lives of women come out quite sharply. So this case reveals that hunger, unemployment at natal place and a woman being separated collectively force her to migrate for mere survival. Whatever she earns she spent on her treatment as she had some health issue. Minla Marandi (twenty-eight year old) is a tribal woman who migrates to West Bengal along with her husband and children four seasons in a year. She was moving to West Bengal since her teenage and after marriage she kept continuing to move to West Bengal due to lack of employment of her husband at native village. She took a break for child rearing and once children grew up again she is moving to West Bengal. It reflects that why West Bengal has remained as a principal destination for women as it supports women in different ways. First, it is a short-term stay since twenty days to more than a month four times in a year. Second, it not only gives an opportunity to earn wage in cash but also to procure food as one person gets two hundred rupees and two kg of rice per day. Easy transit and available logistics also contribute in making West Bengal as preferred destination for women. Phholmani Soren discussed about the logistics and shared that if employer paid fare in advance we go by Shivshakti bus which we take from Dumka bus stand and reach Burdman. And often we hire a vehicle collectively from village and reach the destination. While returning, we have grains along with our belongings so very often we have to hire vehicle collectively. Burdman, Bankura, Nadia, Murshidabad are some of the major destinations in West Bengal

where the tribal women migrants move. Thus migration decisions involve a complex of interpenetrated factors, marked by multiple aspects of distress as well as crisis in the sphere of social reproduction that are only partially mitigated by migration. The interconnectedness between poverty, poor conditions of work (including as a migrant labourer), illness, death of husband, thus appear to constitute a composite of compelling factors.

Conclusion : Based on the study conducted in Santhal Pargana region I particularly tried to bring two issues into consideration. First women's role as supplementary earner though she subsidizes the economy by moving short distances across West Bengal and stabilize the household economy and procure food even in that situation when men returned as penniless from Kashmir and other migration destinations. When women accompany men in case of migrating to Bengal she earn equal wage and grains. On the other hand when men migrate to long distance like Kashmir Delhi, Chennai and other places, women again subsidizes the economy by performing multiple economic activities. Second Women's active economic participation why subsumed with her sexuality or her image as flexible labour force which is easy to retrench sex object. Though women from laboring families travelled alone or in groups during peak agricultural seasons to undertake transplanting or weeding work, or peasant women may have travelled to their natal villages to participate in harvesting as part of their household's survival strategy. These seasonal women migrants neither revoked nor even challenged familial control over their labour. Rather, a pattern of periodic migration became integral to the deployment of women's labour by the family. The dominant values of seclusion and segregation did not preclude laboring women's participation in field and other visible work, even when it involved travelling long distances.

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1. “Agrarian Structure” was a term commonly used in the past to refer to the degree of concentration in the distribution of landholdings, and to the organization of labour in production (in particular to distinguish between different types of tenancy arrangements, use of hired labour, and cultivation by the owner of the land).

Determine and Analyze Consumer Buying behaviour for Hand Sanitizer

*Silky Verma**

INTRODUCTION

The only way to protect yourself from germs and the diseases caused by them is to maintain right-hand hygiene. A various product which includes soaps, liquid hand wash, and sanitizers are to be had inside the market to hold hand hygiene. Coronavirus or COVID-19 outbreak started within the Wuhan district of China in December 2019 and till the mid of March 2020 and then this disease spread throughout the planet. The coronavirus disease mainly spreads by moving into contact with an infected person or by touching a surface that has the virus on that. Use of hand sanitizers as a prevention from coronavirus is increasing the demand for hand sanitizers.

Some other factors like rising awareness regarding hand hygiene, easy convenience, availability and varieties of initiatives from health organizations to spread hygiene awareness are expected to increase up the expansion of the worldwide hand sanitizer market. Moreover, expanding utilization of online channels to market hand cleanliness and related items is giving great chance of business to the key market players. The increase within the penetration of social media offers a broader audience for promoting various initiatives and products. This, in turn, is anticipated to spice up the sale of hand sanitizers. Consumer buying behavior refers to the study of consumers and the way they behave while deciding to shop for a product that satisfies their needs.

It becomes important to understand the consumer behavior as it provides success of the launching product and sustainability of the current product in the market. Consumers have different perception and their views on a particular product varies, if company is not able to understand this area properly then it could lead to loss of a particular organization.

Hand sanitizers have found massive popularity among the purchasers in recent years because of Covid-19. Unlike soaps and liquid hand wash, hand sanitizers do not require walking water to scrub hands. Water, alcohol, and fragrances are the fundamental

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additives of the maximum of the available hand sanitizers. Different chemical substances are additionally included a modest quantity to upgrade their antibacterial properties.

Generally, two types of sanitizers are studied alcohol and non-alcoholic sanitizers, in this paper some research is done on ayurvedic sanitizers also. There is a proper way to apply sanitizer, while using it, just bring it to the palm of your hand with a coin-sized fall, and rub the surfaces of your hands everywhere, before your hands get dry. All the surfaces of both hands should be covered with it, and similar disinfection efficacy is found to create, given the detailed steps for rubbing it here, this essentially works on the friction phenomenon, an alcohol-based hand sanitizer contains 65% of alcohol which is having a very low boiling point. When you rub it on your palm, in between your fingers, because of friction heat is generated. The warmth evaporates alcohol and other particles, which takes germ particles with them.

Worldwide "Hand Sanitizer Market" report give a remarkable business thought that assists with organizing regional sales exercises, characterize reasonable sales targets, monitor competitor's exercises by understanding Specialists forecast Global Hand Sanitizer Market is expected to grow at nearly 9% CAGR during the period 2019-2023. Despite viability changes, hand sanitizers may help control the transmission of irresistible diseases, particularly in settings where hand washing quality is weak. For example, the introduction of either an alcohol-based or an alcohol-free hand sanitizer into classroom hand-hygiene programs among children in elementary schools has been linked to reductions in absenteeism associated with infectious diseases. Similarly, the use of alcohol-based hand sanitizer in the workplace has been linked to declines in disease episodes and sick days. Extended admission to alcohol-based hand sanitizer has been linked to general increases in hand cleanliness in medical clinics and medical service centers.

Hand sanitizer is applied on hands to protect us from germs. Hand sanitizer publicize examination considers the salary age based on items, for instance, gel, foam, sprinkle, and wipes. The enthusiasm for hand sanitizers has been extending out and out inferable from the rising health awareness among buyers. In this way, sellers in the market are focusing on familiarizing new things with consider the creating premium similarly as addition their bit of the whole business. Purchasers over the world are taking up various preventive measures to control the flare-up of various diseases. The overall impact of the

Covid-19 has increased inclusion of organization that market hand sanitizers and other health related things. The coronavirus fears are driving hand sanitizers and other health related items higher than ever, rapidly setting new foreseen sales levels and outdating prior forecasts. One investigation from Verified Market Research anticipated hand sanitizer would reach \$2.03 billion by 2026. Radiant Insights, Inc., earlier said it would hit \$5.5 billion by 2024. Today, they're no doubt on both short due to Covid-19 driven intrigue. This has extended the usage of hand sanitizers and sterilizing hand wipes. The sales of hand sanitizers extended in the world during the significant stretches of virus. Accordingly, the popularity of hand sanitizers as a preventive measure is expanding among customers, which is relied upon to be the key hand sanitizers showcase patterns during the forecast period.

This report gives information about the marketing techniques and steps have been taken by the corporations to maintain their marketplace position in the local in addition to the worldwide marketplace. The research additionally gives insights about the factors influencing the purchasing choice, shopper preferences or inclinations, and the segment components promoting the development of the products.

REVIEWS OF LITERATURE

Reviews of literature recommends that various investigations have been done to consider the purchasers' inclinations. With an adjustment in customers' perspectives and recognitions in regards to the adjustments in the buying conduct of the purchasers.

We have done 30 survey of research to comprehend the examination done against Hand Sanitizer. Some of these are:

- ✓ Antibacterial effectiveness of commercially available hand sanitizer by HAYAT (2016) MUNNAWAR (2016). The purpose is to evaluate the efficacy of different hand sanitizers. Sample collection of 21 different hand sanitizers and bacterial cultures and the result shows that alcohol based sanitizer were more effective against microorganism by denature their microbial protein. Active ingredient of sanitizer is important for its efficacy against microorganism.
- ✓ Effect of hand sanitizer use on elementary school absenteeism by HAMMOND (2000). The aim is to further minimize the illness-related absentee rate for elementary school students, test the efficacy of using an alcohol gel hand sanitizer in the classroom.

The result shows that 19.8% reduction in the absenteeism due to infection of product group using hand sanitizer.

- ✓ Comparative assessment of antimicrobial efficacy of different hand sanitizers: An in vitro study by MULCHAND, NAGAPPA, DODAMANI (2016). The aim is to comparing the antimicrobial activity of four separate hand sanitizers. The conclusion shows that in sterillium, maximum inhibition was found against all the organism that were tested.
- ✓ A study on Medical attendants' information, conduct and consistence concerning hand cleanliness in nursing homes by JUDITH HAMMERSCHMIDT, TANJA MANSER. They had done the research for shielding nursing home occupants from nosocomial diseases. They led a blended techniques study reviewing 165 medical caretakers and talking 27 nursing chiefs from nursing homes in Germany.
- ✓ Utilization of liquor hand sanitizer as a disease control technique in an intense consideration office by JESSICA HILBURN MT, BRIAN S. HAMMOND ELEANOR J. FENDLER PATRICIA A. GROZIAK. The aim is to determine the effect on contamination types and rates in an intense consideration office of the use of a liquor gel hand sanitizer through guardians. The result shows disease rate and form data were collected for 16 months in 1 unit of a 498-bed intensive consideration office (February 2000 to May 2001). A liquor gel hand sanitizer was provided and used during this time in the orthopaedic careful unit of the office by parental figures.

RESEARCH OBJECTIVES

- To find out usage of hand sanitizer among the customers
- To identify the factors which influence the consumer behaviour to purchase the sanitizer
- To find out customer preference for sanitizer packaging trend
- To find out customer perception for sanitizer during the pandemic
- To identify the factors which influence the consumer behaviour to purchase sanitizer
- To identify the customers awareness towards ayurvedic sanitizer.

RESEARCH METHODOLOGY

The present study is a basic research which aims to analyze and determine consumer buying behavior for sanitizer on students of Lovely Professional University, Phagwara, Jalandhar. To know the

perceptions of understudies of LPU who are buying sanitizer, we will attempt a descriptive study using the essential information which will take through a review by making a questionnaire. Thirty review of literature will study for this research. Survey would have been done on the students of LPU through questionnaire method where we will ask questions related to fulfil our objectives of research. In research methodology, we are going to use techniques of scaling, statistical tools and sampling planning in details to identify and analyze information about the topic.

SCALING: In this research for the questionnaire basically two scales will use:

**SINGLE-ITEM SCALES AND
MULTI-ITEM SCALE**

In single-item scale two types are used- **Multiple Choice Scale** and **Direct Quantification Scale**. In multi-item scale one type is used - **Likert scale**

1. **Multiple Choice Scale** - to conduct his research work, and for the sake of convenience or further analysis. poses a single question with multiple chances of response. Most of the questions in questionnaire use this scale as it makes analyses easy for further research. Different consumers have different purchasing perceptions and differs in variety also.
2. **Direct Quantification Scale** – to obtain information is to directly ask a question related to some characteristics of interest resulting in ratio-scaled data. Simply to gather information regarding the frequency of using sanitizer and buying frequency before and after lock down.
3. **Likert Scale** – to gather information about how consumer feel about a something. To know what consumer, think while comparing soap and sanitizer. Scale of agreeableness of better functioning between soap and sanitizer.

❖ **STATISTICAL TOOLS:** In order to analyze the data chi-square test and percentage method would be used. The chi square method is particularly used for testing the relationships between the variables under the satisfaction level and the buying behavior of the sanitizer. While the percentage method would help in dividing the sample behavior towards buying sanitizer based on different aspects like quality, availability of substitute, packaging, etc.

❖ **SAMPLING PLANNING IN DETAILS:** To know the perceptions of students of LPU who are buying sanitizer, we will

attempt a descriptive study using the essential information taken through a review by making a questionnaire. Survey would be done on the students of LPU through questionnaire method where we asked questions to fulfil our objectives of research.

- a) **Sampling Technique:** Under non-probability sampling, Convenience technique would have been embraced in this research to aggregate data from respondents of Lovely Professional University for knowing perceptions of student behavior towards buying sanitizer.
- b) **Sampling Size:** We will select 150 respondents from different department, age, gender and get their perceptions for buying sanitizer. Only students are taken as a part of research.
- c) **Sampling Area:** Study will conduct on students of Lovely Professional University, located in Phagwara, Jalandhar, Punjab. Currently there are more than 35000 students studying.

DATA ANALYSIS

- **Analysis of demographic data.**

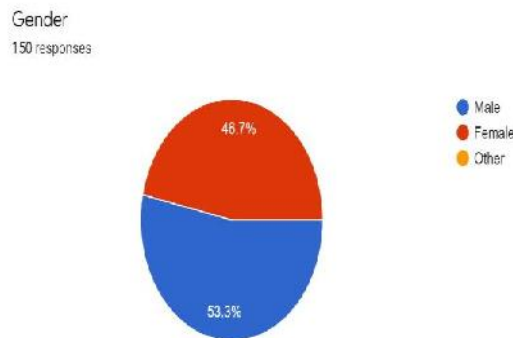


Fig (1) shows gender distribution of respondents, out of 150 respondents 53.3% are men and 46.7% are female. It shows slight difference in gender of respondents and respondents actively participated in the survey.

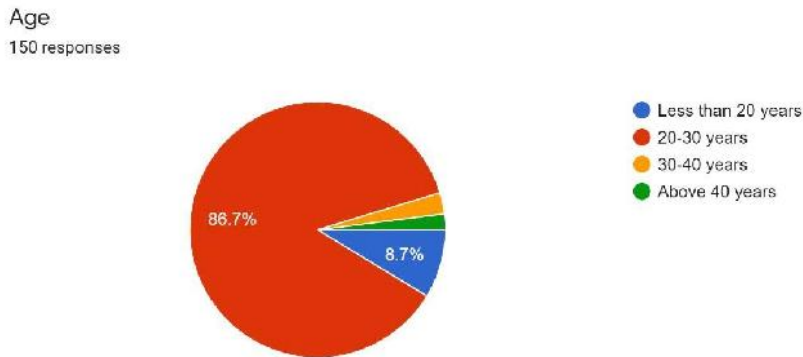


Fig (2) shows age distribution of the sample population, ranges from less than 20 years to above 40 years. This can be concluded from the chart that most of the population is from 20-30 years of age and least is from above 40 years of age.

- **Analysis of descriptive data**

1. Life has been affected by Covid-19 pandemic.

150 responses

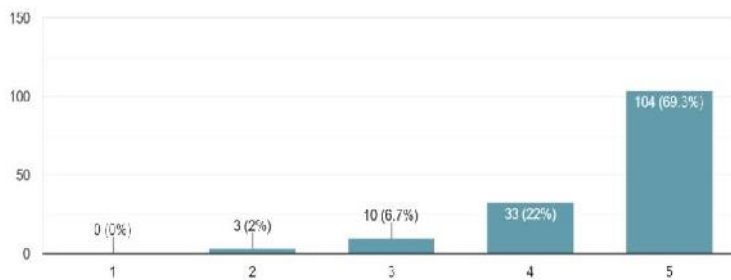


Fig (3) shows that 69.3% of respondents strongly agree that covid-19 has affected their life, followed by 22%, 6.7%, 2%. No one agrees that life is not affected by covid-19.

3. You avoided the practices of shaking hands and hugging your friends or colleagues for greetings after the COVID-19 breakout.

150 responses

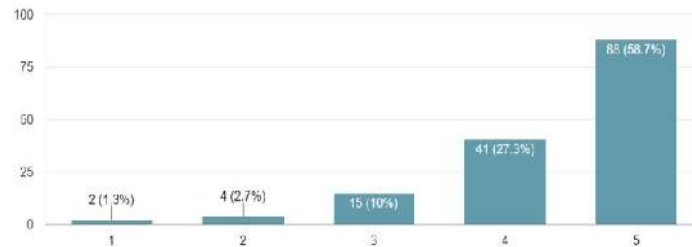


Fig. (4) shows that 58.7% of respondents strongly agree to the point that they avoid social gathering and followed social distancing and avoid practices of shaking hands, hugs. Only 1.3% of respondents don't agree with it.

4. Proper hand washing with soap and water is enough to keep people safe against the COVID-19 Virus.

150 responses

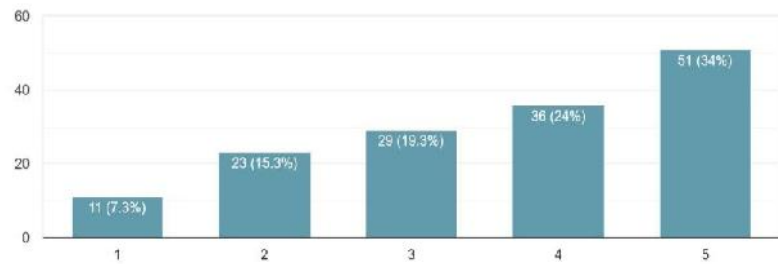


Fig (5) shows that 34% of respondents strongly agree that soap and water are to be safe from covid-19, and 7.3% think that it is not enough. 19.3% of respondents have neutral outlook towards this point.

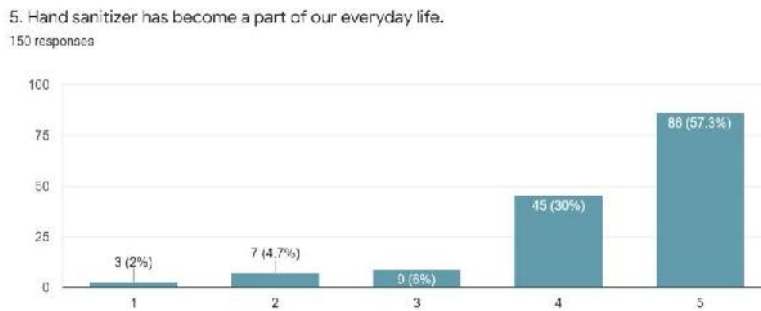


Fig (6) shows that most of the respondents which is 57.3% are strongly agree that sanitizer has become the part of their everyday life. Only 2% are not agree with it.

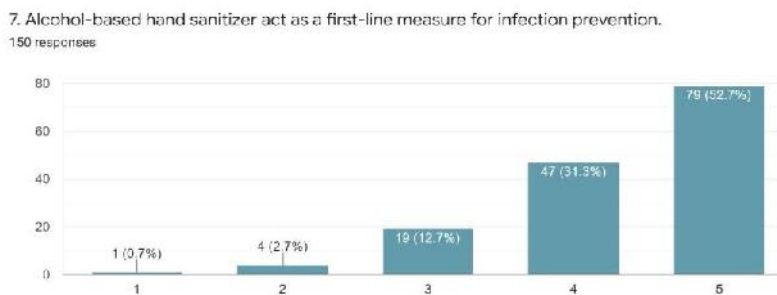


Fig (7) shows that 52.7% of respondents agrees that sanitizers acted as first-line measure for infection prevention, followed by 31.3%, 12.7%, 2.7% and 0.7% strongly disagree with the point.

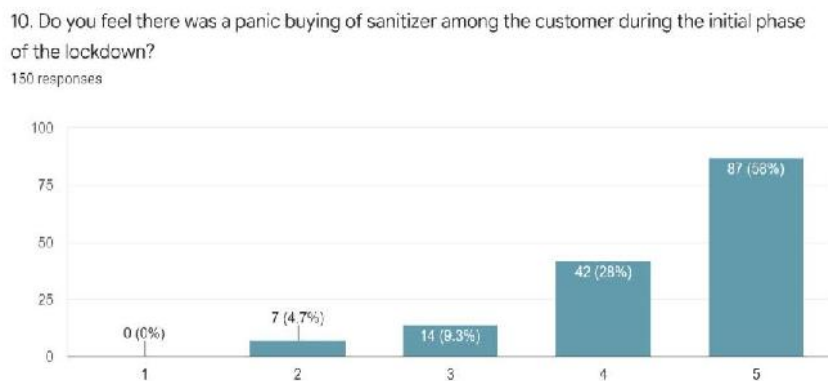


Fig (8) shows that 58% of respondents believe that there was panic buying of sanitizer in initial phase of lockdown, and 4.7% disagree with the statement and no one is strongly disagreed.

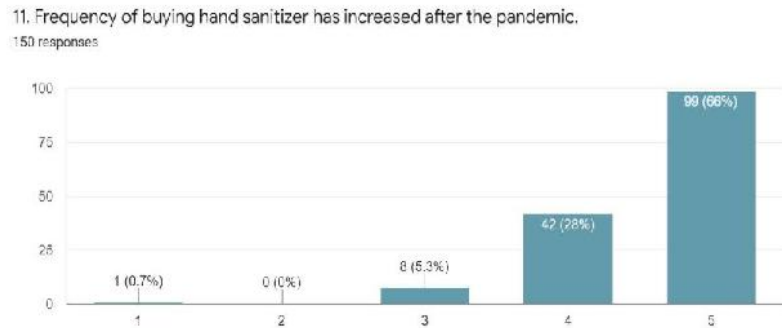


Fig. (9) shows that 66% of respondents are strongly agree that the frequency has been increased to buy sanitizer. And 0.7% of respondents are strongly disagree to the statement.

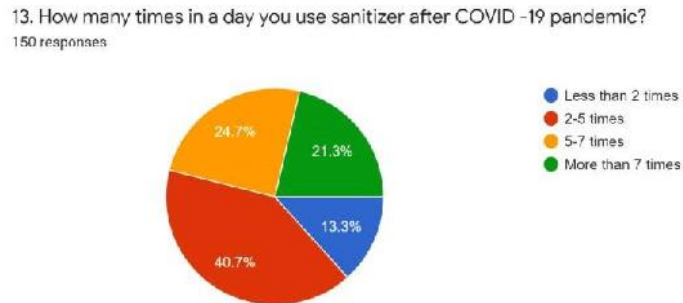


Fig (10) shows that most of the respondents which is 40.7% use sanitizer 2-5 times a day. And 21.3% of respondents use sanitizer more than 7 times. 13.3% of respondents use sanitizer less than 2 times a day.

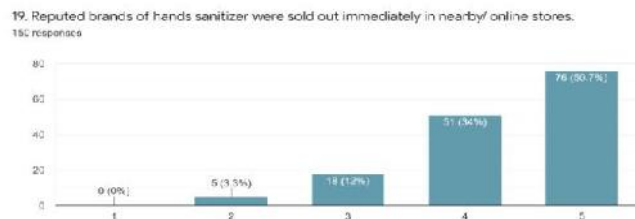


Fig (11) shows that 50.7% of respondents strongly agree that branded sanitizer is sold immediately. 12% of respondents are neutral to the statement.

20. Are you aware of organic based sanitizer?
150 responses

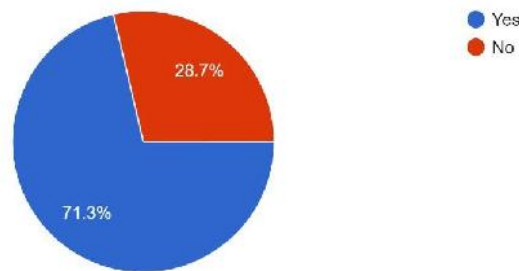


Fig (12) shows that 71% of respondents are aware of organic based sanitizer available in the market, only 28% are not aware of organic hand sanitizer.

22. I would switch the brand if I get better offers with other brands of hand sanitizer.
150 responses

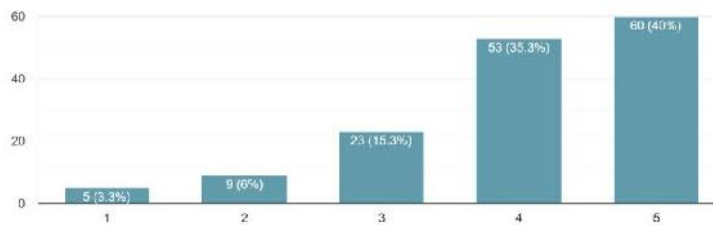


Fig (13) shows that 40% of the respondents are strongly agree and would definitely switch the brand if get better offers with another brand. 15% of respondents are not sure of it while 3.3% will not switch to other brand at any cost.

CONCLUSION

Our research is focused on the change in consumer behavior while purchasing hand sanitizers due to COVID-19 pandemic. The COVID-19 disaster has changed human’s routines at unprecedented velocity and some of those changes will live longer than the pandemic. Even in states and towns which has reopened, purchasers stay careful about resuming all of their old activities.

While doing this research we consider the difference in purchase behavior all over the market, and how people behavior is

most effective expand for the duration of the recovery section, for these reason that the fitness, monetary, and social effect of COVID-19 isn't uniform. Consumer habits and emotional requirement will state continuously increases over the next 12 months or may be more till the COVID-19 vaccine will be available in the market.

After the whole analysis it can be conclude that some people are still not aware about organic and Ayurvedic hand sanitizer as compare to the other sanitizer available in the market. Hence, Scientific knowledge of the Ayurvedic/herbal has proved that they are the best to use as a result people in India are attracted towards Ayurveda and we want to explore more in it. Companies that develop a good understanding of the changed beliefs, and habit of their target consumer bases- and adjust their product offerings, customer experience, and marketing communication accordingly will get the chance to rule the market.

QUESTIONNAIRES LINK- <https://tiny.cc/hssurvey>

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Building Retail Brands through Visual Merchandising : An Integral Review

Soumya Chowdhury *

Consumers think they only purchase products while they go shopping but they even buy shopping experience and such experience is highly guided by Visual Merchandising (way a shoppers' outlet is customized internally and externally). Much have been said about Visual Merchandising regarding its impact on store sales and how effectively it enables to create prospects for the brand. The nature of the study is descriptive and it aims to analyze various literatures available regarding the VM and critically review them to come at a constructive conclusion and share suggestions to improve VM components.

Keywords: Visual Merchandising displays, Retail Outlets, Customer attention, Brand Image.

1. Introduction:

Visual merchandizing is the process of introducing a brand along with its offering to gain customers' attention and build prospects in market. It means to help the storekeeper, team lead and staff to meet their destinations by expanding the normal deals per client. Visual marketing is one such method which causes client to invest some significant energy and to have a positive outlook on where they are purchasing merchandise. The primary goal of visual promoting is to attract client and to sell the items. ***Buttle insinuated visual promoting to as the 'Silent Salesman'***. McGoldrick recommends that visual promoting is: 'one of the obvious, methodical, sensible and smart methods of putting stock on the floor'. Visual marketing is an apparatus to expand deals and impacts client choice to purchase the items. 80% of impressions are made by sight. Drive purchasing happens just through unexpected look of the enticing items. All things considered, rehash visits will possibly occur if a customer's first visit is an essential one. The sensible game plan of counters, with clear ways considers simple admittance to stock. A lot of exploration has been attempted on the effect of visual marketing on a customer's buy conduct. The examination looks to see what compelling visual promoting will be in

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meaning for purchasing conduct, increment deals and improve the general picture of a store. (Soundhariya & Sathyan, 2015). It imparts the stores picture, yet in addition builds up the stores promoting endeavours and energizes motivation purchasing by the client. The essential goal of visual promoting is a craving to pull in clients to a position of business to sell the product. This investigation zeroed in on six of the a large number of visual promoting techniques that were more relevant to little clothing organizations and how applying these procedures may profit small organizations: Colour, Focal point, Use of empty space wisely, Telling a story, Exposing customers to maximum amount of merchandise.(Prasad & Vetrivel, 2016)

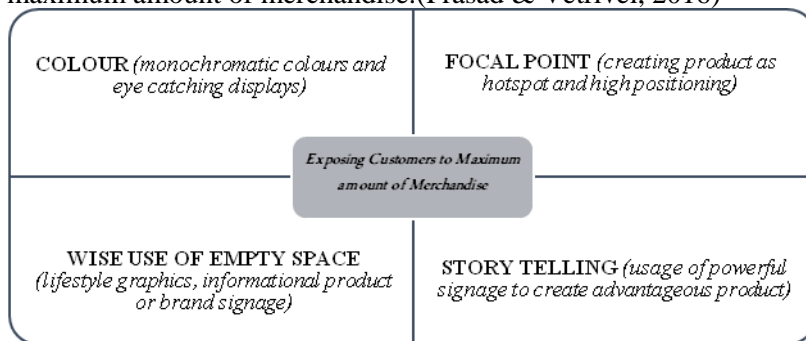


Fig: Componential Framework

Source: Author’s Framework

2. Significance of the study:

In the current situation, even the working class family who gets normal pay need to buy in a spot which has great feeling, lighting and having legitimate showcase. Beginning from vegetable store to gems, individuals search for visual treat. Visual promoting makes delight to the clients who is shopping by invigorating each of the five faculties through great smell, alluring showcase, light music, contact and great taste.

3. Objectives and Research Methodology:

The paper intends to understand the concept of visual merchandising and its impact on retail brand building and conclude how far components of visual merchandising has been successful. The nature of the study is descriptive. The data collected for the paper from secondary sources such different publications in journals, periodicals and few books regarding retailing.

4. Review of Literature

4. 1 VM : Merchandiser and the strategies employed :

Retail brand personality and values should be evident in the visual design of flagship stores. Brand communications, considered

care designing, in store environment create a difference between a retailer with his competitors. Therefore visual stimuli are critical to branding strategies as it helps to create loyalty with differentiated products through strong brands which allows for premium pricing thus protecting against competition. (Schmitt & Simonson, 2009). A Visual Merchandiser helps in enhancing sales and customer experience as he plans and executes VM theme and displays, arranges props for displays, arranges required fixtures and lighting, works on floor plans, trains personnel on the sales floor to create displays, organizes racks and shelves where merchandise is kept, etc. Berretto, Young, Kwon, & Lennon (2007) have pointed colour, texture, music and light are the basic components of store design which creates an appeal of the store and induces the customer to purchase. Henceforth, according to customers' values and self-images a smart retailers select the target market by building stores and using advertising strategies. Every fixture, signs and store displays must fit with the brand image. Wall and floor coverings, lighting fixtures, cash wrap and even the restrooms should inform shoppers where they are actually. (Bell & Ternus, 2017). Consumers can think of switching from the brand and call for reevaluation in their mind if the brand fails to meet the expectations. Consumers simultaneously express both cognitive and affective behaviour to visual merchandising. (Buchanan, Simmons, & Bickart, 1999). Nonetheless they are less able to use visual merchandising in comparison to other branding strategies as a cue in identifying a fashion brand. Visual display helps in building perception of consumers' towards store image and character, thus establishing a context to recognise retail brands. (Cant & Hefer, 2012)

4.2 Visual Merchandising & Shoppers' buying behaviour

Rani (2012) in her exploration explained around a couple of components which makes an impact on purchaser lead like eye getting window shows, thing presentation, arrangements and space signs of the stores and uncommon restricted time signs. There is a broad impact of segments analysed in the assessment on customers' purchase decision. They in like manner suggested that retailers ought to use these gadgets commendably to make their things more fascinating to approaching customers. (Mohan & Ojha, 2014)

Mishra & Agnihotri (2012) in their assessment reviewed the piece of facilitated In-store Visual Display determinants on purchasers' shopping conduct points in India uncovering the major VM determinants and their impact on buyer lead, which can help the

head managers to assemble bargains. The research is based on a planned store course of action.

4.3 Visual Merchandising and impact on Store sales

Khan & Kumar (2015) in their examination utilized co-connection investigation to decide the correlation of different component like item show, store climate, floor marketing, special system and rebate signage with store deals. Creators utilized five Hypothesis and tried them utilizing co-connection investigation. Factor investigation was likewise utilized for checking the unwavering quality of the survey. Creators closed with the outcome that item show, store mood, floor marketing, limited time procedure and markdown signage fundamentally affect clients' purchasing choice. This impacts eventually incites the longing of buying.

Kim J. S. (2013) in his research paper attempted to build up a connection between Visual promoting Designs and Sales of the store. To gather the information, creator visited versatile telecom stores and met the clients about job and impact of VMD on their buy choice. Authors finished up with the outcome that normal time clients spent in the store was under 10 minutes. Another finding of this examination was that window presentations and grandstand shows were the most recalled VMD and reasoned that the stores where client experience ahead of time prior to buying, VMD ought to be applied likewise.

4.4 VM: Promotional Management

Gaynor (1998) associated Visual Merchandising with Promotional Management. As per him, In-store shows resemble TV advertisements, where items discounted are shown/featured and deals staff depicts the item style to the clients. Achievement can be estimated as deals. Merchandiser's job is to guarantee that the stockpile is fulfilling the interest. As indicated by him visual promoting was built up with stills from the TV, film and magazine publicizing effort inside window and interior presentations, subsequently supporting the included product. Store work force were completely informed on the product highlighted in the mission and, for the organization, the achievement was "quantifiable" by deals of the included product and a more "positive" perspective on the brand, as per the showcasing chief. The purchaser's job was to guarantee that there was sufficient product to help the interest that would be made. Formats mirrored the product that should have been highlighted. All staff at store level were educated of what was to be included as well as where, for example TV and locale, and when, for

example in the break of a mainstream cleanser. This guaranteed a durable mission with coordinated exertion and clear targets.

4.5 VM: Physical Environment and store design

Kerfoot, Davies, & Ward, Visual (2003) in their article, referenced around three sorts of inside show – Merchandise show, POS (Point of offer) show and Architectural Display. They additionally presumed that ideally, the retail supply ought to appropriately be shown on the format, to boost deals. The interviews incorporated the use of stimulus material – photographs taken of concessions in a department store some 150 miles away from the research location. The results suggest that the themes that linked most strongly to purchase intention were: merchandise colours, presentation style, awareness of fixtures, path finding, sensory qualities of materials and lighting. Initial findings suggest that liking of display does not totally determine purchase, but does make it four times more likely.

4.6 VM: Impulse Buying

Weisher (1995) states that shopping choices are made because of stimuli improvements. Retailers need to see such reactions and act in like manner. Visual Merchandising is the thing that incites the desire of shopping. He likewise expresses that around 60 to 90% purchasing choices are made at the purpose of purchase. He likewise added that what the eye sees, the body follows. Chand, Gupta, & Khurana (2015) attempted to discover the key components contributing the Impulse purchasing conduct of clients in a store. Based on consequence of this exploration, creators inferred that tone, introduction style, installations, nature of material and lighting are the couple of components of VM, which contributes most to Impulse purchasing conduct of customers.

4.7 VM: Interior Elements

Swoboda (2007) in her article said that even signages can work like silent sales representatives. Imaginative messages like markdown offers or special plans can help deals of even sluggish items to a degree. Theme displays have significance in a store. Visual Merchandising is done on shelves as well as on other prime regions of the store too like Display zone, Windows, passageways, end covers, exits and so on. Utilizing a theme for a display helps in associating the client with the presentation and the item. Utilizing other plan components like tone or music or fragrance will additionally help in building the disposition according to the showcase topic. (Tyreman & Walton, 1998)

Bapna (2010) coins Windows Display as 'face of the store'. Customers' shopping experience starts with the primary purpose of contact – Façade of the store. Plan components like Colour, shape, life sized models, theme displays and so forth passes on about the store and what is being sold in it. To pull in the consideration of bystanders, a store has an interval of time of around 10-15 seconds. A display made at the Window, is the initial introduction on the passer by and it passes on about the target buyers and their segment qualities, the store is engaged for.

5. Conclusion:

Visual Merchandising as a silent salesman, as its components certainly pass on the business message through visual allure. To satisfy the changing expectations for the customers, retailers need to put more emphasis on introduction and presentation of offerings. Retailers need to comprehend the significance of customer's expectation and give the correct environment to allure them. Window displays goes about as an improvement for the customers to visit the store. It has different advantages like showing best merchandize, giving data about fresh offerings and pulling in value touchy customers by showing limited time stock accordingly retailers should set up an appealing and informative display. Colours make a significant impact on the personalities of the customers and can lead to positive shopping experience. They mirror one's dispositions and accordingly, add meaning. Therefore colour assumes a fundamental part in making a positive shopping experience. Henceforth, retailers ought to be cautious at the hour of choosing the colour plan.

Customers often react to the lighting all the more emphatically as lighting assists with choosing right items, lessen the time squandered and feel unwinding during the shopping visits. Hence, visual merchandisers can choose proper lighting framework that makes fulfillment of psychological needs of customers. Music is played in retail outlets not with the target of giving distraction but to induce buying experience. The sort of the music played at the outlets depends on the items being sold and target customers. The choice of the music to be played at the store and at what volume is a portion of the difficulties that retailers can face. The soft and classical music are generally suggestive than other kind of music.

There ought to be appropriate connection between the season and the product offerings catered. The store climate needs to be warm, inviting and cordial giving a client an essential shopping experience. The Store needs to be logically arranged like appropriate groups and classifications ought to be referenced, with the intention

that all merchandize of one kind, colour, and size is situated together assisting the client on a reasonable decision. Among the different highlights of the store like the helping, show on the life sized models, staff conduct, tidiness are imperative to change over the window shoppers into the prospective customers. The retail outlet owners need to consistently manage these actually in order to expand the footfalls.

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**A Study of the Communication Discourse on
the Vaishnva Consciousness of Chhayavadi
Hindi Poets
(Special Reference: Sumitranandan Pant's
Poetic Approach)**

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Introduction: The Chhayavadi in Hindi poems was the most unforgettable achievement of Indian cultural consciousness. One thing is particularly clear when studying the poetic sensations of the Chhayavadi poets, especially Sumitranandan 'Pant' and Suryakant Tripathi 'Nirala', that the sensitivities of these poets were much closer to the Vaishnav consciousness. But when the question of Ram Katha poems of the Chhayavadi poets comes, then it is generally said that what is the purpose of the Chhayavadi poets with Ram Katha? In this context, by taking the total amount, the poem 'Nirala', 'Panchavati' (1-5) and 'Ram ki Shakti Pooja' are mentioned. It is true that Jayashankar Prasad, the saintly poet of Shaivism, did not write anything related to Ram Katha. Actually Prasad ji was the poet of Shiva's Pratibhigya Darshan. He was an exclusive worshiper of youth and love. The seductive combination of the form of celibacy, which he has presented in Kamayani, to tell the story of the development of humanity with respect to the very subtle Vedic context of the Holocaust, is unique in itself. This shows the beauty of Prasad and the urgent need for 'coordination of power' in the context of the time, it is also clear how deeply he was attached to the Shaiva Darshan. Probably because of this attachment, he did not make Ram-Katha, which has been going on since ancient times, a derivative of his poetry. In the early period of his Kavikarma (Poetic deeds), he wrote a total of three poems like 'Ayodhya ka uddhar (Jharna)', 'Mahakavi Tulsidas' and 'Chitrakuta' (Kanan Kusum). But the "Ayodhya Ka Uddhar" (salvation of Ayodhya) relates to Rama's son Kush, based on the sixteenth canto of Mahakavi Kalidasa's Raghuvansh. This poem of 228 lines has no direct relation to Rama-Katha.

Similarly, 'Mahakavi Tulsidas' is also related to Tulsi, not Rama. In Chitrakoot's poetic poem, Prasad has taken the Rama-

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Katha, but in it, describing the natural scenes of Chitrakoot, Chitrakoot's famous narrative theme - Rama-Bharata-Milan has just mentioned. Changes have not been made. Mahadevi Verma also did not write any poem related to Ram Katha. Mahadevi does not come out by encroaching personal affliction in her solitary mystery practice, so despite all her believer's consciousness, she kept on showering with a change of sorrowful grief (नीर भरी दुःख की बदली), or burning 'sweet as someone's deep insolent'. (किसी का दीप निष्ठुर) The monistic spirituality of mysticism had become the ultimate culmination of her actions.

Pant's Pallav: the first fragrance of Vaishnav consciousness

The position of Pant and Nirala among the Chhayawadi poets is certainly different. Pant was influenced by Tulsidas from the beginning. He has written in the role of 'Pallava'. The light emanated from the Ratnavali of that 'जायो कुल मंगल' That –

जन्म सिंधु, पुनि बन्धु विष, दिन मलीन, सकलंक
उन सन समता पाय किमी, चन्द बापुरो रंक ।

He is the imperishable subtle body of our Sanatana-Dharma-Prana ethnicity. The great ideal of Arya civilization, in which his Sun-bright face is clearly visible. He is the renewable image of eternal in the serene Manas of Tulsidas. The immortal mantra of Shakti that has developed over his hundred and hundred stars - magnetized simple - liquid vetis, is full of the holy - verse - Renu of Maryada Purushottam. 'Manas' is history in epic, epic in history. The constellation of the godly happiness of that era is the Taj Mahal, in which the virtuous memory of Sree Sitaram is awakened in eternal peace. (**Pallav: edition II, pp. 7-8**)

Pallava is the most popular work of Pant's first phase of poetic development. In 'Pallava', he has specifically recalled the Vaishnava theism of 'Sur' and 'Tulsi', mentioning the entire Hindi poetry tradition. It is a matter of importance that even in the last phase of his poetic development, Pant could not get rid of his Vaishnavite-based theism –

साधना करो युग कृष्ण, साधना करो राम ।
फिर लीन ब्रह्म में ग्रहण करो नव रूप नाम ॥

(Pant: vani, ed. no.1958, p.75)

This believer's poetry - consciousness remained uninterrupted till the end (1964) of Lokayatan-

प्रिये दाशरथि वैदेही क्या हम?
परब्रह्म मैं, पराशक्ति तुम सुविदित

सर्वेश्वर, सर्वज्ञ, सर्वगत, शाश्वत
बहुरूपों में भी हम एक अखंडित।

(Pant: Lokayatan, p.17)

Nirala's Ram Consciousness: replication of Tulsidas' Ram

The position of Nirala was different from that of 'Pant' among the Chhayawadi poets. After the terrible attack of the epidemic, the responsibility of the remaining people of the family came to 'Nirala'. He also discharged this responsibility with his devotion. It has also been mentioned by Nirala - the admirer of literature, Dr. Ram Vilas Sharma and other scholarly critics. Possibly due to these circumstances, 'Nirala' became a Masi-jivi - he remained a 'freelancer' throughout his life.

He had made literature a means of livelihood. As beautiful as Nirala's wife Manohara Devi, her gorge was as sweet. She used to sing the Chaupayis of Manas. Nirala's affection towards Khadi Boli Hindi (dialect) and Tulsi literature was due to Nirala. Nirala was revolutionary. He has demonstrated his revolutionarism in both life and literature. But despite all his revolutionary aspirations, he could not be freed from the unique spirituality and Vaishnava believer-consciousness. These facts contributed a great deal in the creation of his poetry. On the one hand, in the personal period of his creation, where he has written while proclaiming the importance of Tulsi and Ramcharitmanas – “Hindi is fortunate that Tulsi is there with his unique poetic style and making literature prosperous - no one like Tulsidas is there in the garden of world literature”. We have a strong belief in the incomparable Ramayana, to pull homeless people from the borders of the dual land and establish them on the monopoly and unbroken power on the monolith and to respect politics with the rich and material power in front of the kings - emperors - the elimination of enjoyment. And to show the importance of renunciation, how far and how a man can do hard work - to preach it, the incarnation of Lord Shri Ramchandra ji is the same picture that Gusai ji has drawn in Ramayana. (Samanvaya: Monthly, Calcutta, September - October 1922). On the other side, in addition to the classical compositions of “Tum Aur Main”, “Panchavati –

Prasang”, “Var De Veena Vadini Var De”, “Dhanya Kar De Maa”, “Ram Ki Shakti Pooja” and “Tulsidas”, Ramayana (Vinay Khand) has also been transformed into a Khadi Boli (dialect). He reached the last stop of his poetic journey and introduced spirituality and religious Vaishnav faith in compositions like

Archana, Aaradhna, Geetgunj and Sandhyakali – “Ram ke hue toh bane kaam/ Sanware saare dhan, dhaan, dhaam”

Jag (world) asked who is that Ram? Nirala replies, “*What is in the Vedas is truth, Sama*”. Rama of Nirala is also an 'Asharan', like Rama of Tulsi. Lord Ram is *Suryavanshi. Muni Mana Ranjan*. Ram is a hero and is a believer. In fact, this characteristic of the Chhayavadi poets was the result of a renaissance that had appeared on the global horizon in Hindi through Bengal and which Chhayavadi poets were revealing through their cultural, religious symbols along with their ethnic specialties.

It is worth considering in this context that a poet cannot create great poetry by being estranged from his surroundings or remaining neutral. Needless to say, owing to his entourage - Mahatma Gandhi's Satyagraha movement - as well as being directly connected with the various reformist movements (which also had direct influx of Renaissance kings Rammohan Roy, Ramakrishna Paramahansa and Vivekananda, etc.), only 'Nirala' and 'Pant' were able to work on giving a new dimension to the medieval story- by connecting the references with the contemporary.

The Second Evolution: progressive Pant

On this changing horizon, Pant writes, “the chase of progress of both the physical and spiritual stages of the era would have taken place, and how I have welcomed Arup Nutan (formless newness) as in the form of Anang Nutan” (Structured newness) (Chidambara: Bhumika, p.10). Pant made this announcement about himself in the role of 'Chidambar', an important collection of the said poems written between 1937 and 1957. But Pant heard the chords of progress echoed in a chhayavadi manner. Because only the chhayavadi poet can welcome the non-living 'Arup Nutan' in the form of 'Anang Nutan'. Even during this period, he could not encroach on chhayavadi, while 'Nirala' repeatedly transgresses Chhayavad (even while staying within the periphery of Chhayavad), to break the ancient rudiments and medieval root system and then becomes the companion of progressive approach. How can the common man be liberated from communalism, formalism! Nirala was worried about this. In the poems 'Vidhva', 'Bhikshuk', 'Daan', 'Wo todati Patthar' and 'Adivaas', along with the liberation of poetry, the theme of human liberation can be clearly outlined. But Pant himself has to annotate his poems. He has to write separately and need to duly tell which poems I have written about Neo Equality- “Progressivism had come in my poems only when the poet-critics of

Hindi did not even listen to his name: I came to the deepest corner of Marxism by coming in contact with my friend and brother". With his stubborn feathers, he could do so boldly, with great enthusiasm and joy, (when in Hindi, perhaps this type of poem was not even born, which was called the progressive poem behind) and by the atmosphere of the villages of the latter 'Yugavani' and in the compositions of 'Gramya', he was able to speak freely to the processes of his new life-vision. (Chidambara: Bhoomika, p. 15)

If one looks at the roles and statements of Pant at the time, one particularly emerges, this is the first pant, later the other poet-critic. For example, it is clear from the role of '*Pallav*' that the originator of 'Chhayavad' is the poet Pant. The leader of free verse in Hindi is Pant. It is clear from the role of '*Chidambra*' that Pant Ji is the pioneer of progressive poetry in modern Hindi. But the poet-critics of Hindi do not accept these facts and give credit of these things to 'Prasad', 'Nirala' and Premchand respectively, then it is natural for Pant to be angry. Reacting to what critics have said about his '**Second Evolution**' compositions, Pant has written, "*My Second Evolution works, in which both the physical, spiritual stages of the era are marked by the progress of the era, from time to time. But in particular, it has been the target of bitter criticisms and attacks. The coming generations will be able to see with certainty how the literature of that era, especially, the field of criticism, has been narrow, one-sided, adherent and litigated*". (Chidambara, Bhoomika, p. 10).

Refection of Vedic Content: another second evolution effect

In the second phase (or second evolution) of his poetic deeds, Pant repeatedly brings medieval images, symbols, and narrative references to break the ancient rudiments, that is, medieval social order, and also attempts to relate them to the modern era. They have also translated the Vedic hymns in this sequence. Most of the translated works of this type are in '*Swarnadhuli*'. However, Pant has written that *my compositions, influenced by the study of Vedic literature under blessings in Swarna Dhuli, are not literally translations of Vedic verses. The way my emotions have taken those mantras is their main element and tone. At some places, I have explained those mantras.* (Chidambara, Bhoomika, p. 14)

Pant (and other chhayavad poets too) have chosen such a story, which is known as the regulative element of Indian Arya-culture or due to the virtue of nature-man, has granted approval by Indian Manisha. On one hand he has remembered the great Indian

spiritual poetry tradition by accepting his poetry from Vedic, formal, mythological and other theistic sources, and on the other hand, he has tried to prove his relevance in the present context. Pant's 'Usha', 'Dvasuparna', 'Jyotivrishabh', 'Savita', 'Agni', 'Kalashava', 'Ekam Sat', 'Indra', 'Varuna', 'Sompay' and 'Mangal-Sthavan' are similar poems. In his second poem 'Himadri', describing the beauty of the Himalayas and its usefulness, as well as the unseen austerities of Shiva. He has not forgotten Madan-Dahan (Burning of Kamadeva), Uma's penance and marriage –

मदन दहन की भस्म अनिल में
उड़ अब तक तन करती पुलकित
सती अपर्णा के तप से
वन श्री अवाक सी लगती विस्मित
अब भी उषा वहां दिखती
वधु उमा के मुख-सी लज्जित
बढ़ती चन्द्रकला भी गिरिजा-सी
ही गिरि के क्रोड़ में उदित।

(Pant: Swarnkiran : Himadri)

Vaishnav Consciousness: *translated hymns*

Not to say, Pant's cultural consciousness is very rich and multifaceted. He expand by taking influence from Vedic literature and culture. It is noteworthy that while Nirala was mostly confined to Bangla literature and culture for his translated literature, Pant takes the basis of Vedic literature. This is a proof of the prevalence of Pant. But the problem arises when he says that my works which are influenced by the study of Vedic literature are not literally translations of Vedic verses.

It is necessary to give two examples in this context - a poem by Pant is 'Mangal Sthavan', some of its lines are as follows, -

स्वर्ग शांति दे, अंतरिक्ष दे शांति निरंतर,
पृथ्वी शांति, शांति जल, औषधी शांति दे अजर।
ब्रह्म शांति दे हमें, शांति ही व्यापक उज्ज्वल
शांति धाम यह धरा बने, हो चिर जन मंगल।

(Pant: Swarnnadhuli: Mangal Stavan)

He has written in the beginning of 'Swarna Dhuli' in 'Prasthan Kavita'-

मुझे असत से ले जाओ, तुम सत्य की ओर,
मुझे तमस से उठा, दिखाओ ज्योति छोर,
मुझे मृत्यु से बचा, बनाओ अमृत भोर।

(Pant: Swarna Dhuli)

In this way, many such examples can be presented from the second uplifting poems of Pant, which are literal translations of Vedic hymns.

The chhayavadi poets, as indicated, have expanded their poetic consciousness in Vedic, mythological and historical perspective. In the plays of Prasad and great poetry like '*Kamayani*', his subtle creative cultural insight is revealed, while a progressive poet like 'Nirala' has many mythological-historical references. Especially by adopting Ram-Katha as poetry and translating Bengali poems, he has shown his creative theism.

Pant's Poetic Content: *Spiritual Renaissance* : Pant, while translating the Vedic hymns, as well as showing a unique affection for Rama-Katha poetry, authenticated his theism. It would not be irrelevant to say that Jay Shankar Prasad could not get much time in his life. He died a few months after the publication of *Kamayani* (March 1937). But creative poets like Nirala and Pant continued to carry on the developmental tradition of Hindi. However, there is a huge difference in the developmental tradition of these two poets. Just as Shri Arvind has attempted to coordinate both the spiritual and the western - spiritualist and materialistic views, and by envisaging the descent of the superhuman on the earth, the emphasis has been on the upward transmission of power, similarly Pant has also tried to carry both spirituality and materiality along. He has written, "*I have always kept the feet of spirituality on earth. I have set the heaven of humanity in the very heart of materiality. By disregarding the passive, prohibitive and negative side of spirituality, I have tried to make it a means of development and public life*" (Chidambara: ed. 2, p. 21). Probably in the attempt to make spirituality a mass of mankind, at some point in the medieval period, '*avatarism*' (incarnation) had tried to establish the divinity of God on the earth, and considered God to be 'all-pervasive'. It was said to permeate the universe's roots. Pant has tried to develop this concept in several creative dimensions. He has written in the poem titled '*Maryada Purushottam*' in the *Yugpath* –

जय पुरुषोत्तम! विश्व संचरण में धारण कर
विश्व श्याम तन, तुमने मन में किया अवतरण
प्रथम बार त्रेता युग में, मानव संस्कृति का
जो प्रोज्ज्वल निर्माण काल था, जब जन का मन
बहिर्जगत में बिखरा था इंद्रिय द्वारों से!
सम्भव था तब नहीं शांत स्थिर जीवनयापन

वनजीवी, पशुजीवी, मनुज, मनोजीवी तब
नहीं बना था निद्रा, भय मैथुनाहार की
देह वृत्तियां से चालित वह जंतु मात्र था।
प्रथम संचरण था वह मन का: भूजीवन पर
नहीं नियंत्रण था उसका: वह असंगठित था

(Pant: Yugpath: Maryada Purushottam ke Prati)

The poet believes that by taking the incarnation of Rama, in today's priceless life, the reputation of value will be restored. This earth will become heaven "Descend once again, the charioteer of the inner, newly developed hexagon of the aspirations of the earth." In fact, it was the effect of the same renaissance - neo-theism through which the poet wished to make the earth a paradise. But this consciousness of poet Pant was Dwivedi Yugin (Dwivedi era) poetry - consciousness-

भव में नव वैभव व्याप्त कराने आया,
नर को ईश्वरता प्राप्त कराने आया।
संदेश यहाँ मैं नहीं स्वर्ग का लाया,
इस भूतल को ही स्वर्ग बनाने आया।"

(Saaket, Eighth Chapter, p.185)

Here another attention is paid to the *pran*, whether the life of the man of Treta Yuga was wildlife? Was he a wild animal, animal mechanic? Did not the cultural development of the people exist then? Did not even practices like sleep, fear, sex and diet become limited?

Valmiki Ramayana gives some introduction to the Rama's (past) society. There was a monarchy in India then. Valmiki has described the grandeur of the city of Ayodhya. (Valmiki Ramayana, Balakanda, Canto 6-7) There is a rich tradition of former Ikshvakuvanshi kings of Rama, such as Dileep, Raghu, Aja, Dasharatha etc. It is known from many mythological legends that all these were very mighty. Then how can a human being be an animal or animal of Rama's time, it should be kept in mind that Valmiki was a contemporary of Rama. When Rama had exiled Sita, he took shelter in Valmiki's ashram, Valmiki had taught Ramayana to Luv and Kush.

Similarly, in the long poem '*Maryada Purushottam Ram*', Pant has said that the incarnation of Rama - eclipse - is necessary and necessary to get rid of all kinds of corruption prevailing in the world. In this long poem, he first gave a detailed description of his poetry development by introducing his life. My autobiography has come out in the title "*Purushottam Ram*". Apart from this, the composition

also deals with my conscious feelings. (From the advertisement of 'Kiran veena')

Pant's Ram: Pant's Rama is different from the medieval Rama. Rama is presented in two spiritual contexts in the medieval period. "Dasharatha sut tihu lok bakhana, Ram naam ko maram na jana" by Kabir. Second Tulsi's Rama, "Jehi Imi gavahin Veda budh, Jahi Dharhin Muni Dhyani / Soi Dasharatha Sut Bhagat hita, Kosalpati Bhagvan". That is, Kabir's Rama is not the son of King Dashratha. He is Nirguna, formless Brahm, but Tulsi's Rama is the son of King Dashratha. He is Saguna, the virtuous corporeal Brahma. Pant has envisaged a Ram whose feet are covered in the mud of the earth, and in which there is a sense of collective interest, which is not going to take away the grief of the grief-stricken devotees falling on the feet. Because such Rama does not inspire karma on the social plane. He is like a medieval victorious king or feudal lord.

प्रभु न हुए विजयी सामन्ती भूपति कोई/घिरा चाटुकारों से
जय-जयकार मनाता.... बंध न सके व्यापक सामाजिक सदाचरण में।

(Purushottam Ram)

Pant believes that with all kinds of socio-political etiquette like - bribery, adulteration, inflation, unemployment, bureaucratic even disgusting movement of students, selfishness and sophistication of politicians and criminalization of politics etc. along with the intellectual - literary corruption which, in the eyes of Pant, was being done by the new *Kavita* movement, it would be overcome by the incarnation of Rama.

In fact, Pant was influenced by the Dwivedi era's reformist movement. Ayodhya Singh Upadhyaya 'Hariaudh' introduced Sri Krishna and Radha as social workers in 'Priya Pravasi', Pant in this poem connects Ram to the earth. But this modernization of Rama is not far from Hariodh. Shri Balgangadhar Tilak's 'Geeta Rahasya' also had a major impact on Pant's era. In Gita, Krishna said to Arjuna, "O Arjuna! You do karma (war). Sin - Do not be afraid of virtue. Leave it to me. I am the only one in this entire creation". Pant says - 'I am, fearless, leave all worries / I am the companion of human beings, in the inner heart / of everyone, from my loved ones / uninterrupted ... Path - I will continue to direct / fear / face problems, in development order, which is not impaired by the incessant / sin-virtue, the qualities of those situations / Who is impure or important? DO you know? I am the one. Look at whole universe with an unbroken sense. (मैं हूँ, निर्भय हो, छोड़ो सब चिंता/मैं मानव का सहचर हूँ, अंतस्थ हृदय में / व्याप्त सभी के, निज प्रियजन से/ अविच्छिन्न नित .

.. मैं पथ निर्देशन करता जाऊँगा/निर्भय/ जूझो स्थितियों से, विकास क्रम में जो अविरल पाप—पुण्य से भीत न हो, वे स्थितियों के गुण/कौन छुद्र या महत? जानते हो? मैं ही हूँ। निखिल सृष्टि को देखो एक अखण्ड भाव से)

(Purushottam Ram)

Looking at the unbroken sense, when Pant asks the God, Hridayasala, by what name should you call me? Then Rama answers – “I am known by the name of Rama. Krishna, Jesus, Buddha are all same to me. I am the prophet. I am the one who is Sada Shiv, Para Shakti and Para Brahma. In the particle of the world, there is an expansion of my own glory” (**Maryada Purushottam Rama**).

Actually, Pant is not a poet of long poetry. In the poem Purushottam Rama, the poet's self-introduction (self-projection) seems unnecessary and imposed from above. He has no direct connection with the story. In the long poem, when the poet's self-statement comes as a part of the poem's creation process, it not only enhances the poetic beauty but also reveals the sensibility of the poet, it seems to be accidental. In this long poem, all the types of corruption in democracy have been mentioned in separate paragraphs, there is no relation or harmony between them. This lack of precedent in the poem is not accidental. This is related to the poet's Yugbodha i.e. his conscious feelings as well as the composition process of the poem. Such a statement of fact in the historical palace makes the poet's Yugbodh, while in the absence of linguistic sensibility of the language, the whole poem is an example of literary erosion. It remains as it is.

In the same way, Pant has given a new dimension to *Swarna Kiran* and his great epic *Lokayatan* by connecting *Tretayuga* with agri-culture-

एक युगांत, रुद्र धनु खंडन
कृषि—युग सर्जन राम अवतरण
जनमन धरती, जग जीवन कृषि
संस्कृति, कृष भी, क्षितिजा प्रीता।

(Swarna Kiran: From Ashok Van)

Lokayatan also depicts avatar-symbols like Rama and Sita in this form. “राज्य तंत्र का सूर्य क्षितिज में सोफल राम—राज्य था कृषि मन का युग दर्पण/ गत युग के जीवन के संचय को/जगद्धात्री, तो करता मैं तुम्हें समर्पण” (Sun of state system in the horizon Sofal / Rama - The state was the mirror of the agricultural mind / The life of the past era, accumulation of mind / Jagadhatri, I will surrender to you). (Pant: *Lokayatan*)

The Conclusion: with Pant's symbolic interpretation of Vaishnav Consciousness

Pant ji has also designed a metaphor for the Ram Katha and its characters in 'Lokayatan', as Bharata is the symbol of ideal brother and the Dharma Chakra, Kaikeyi is of bitterness and spiritual sentiment and Dasharatha is of true and kind King. 'Lakshmana' is an emblem of Anantabal - masculinity and service, while Urmila is a life-long symbol of the woman's pale and a deep sea of violence. Hanuman is an unbeatable masculine and destroyer of fear and ignorance. Ravana is the stronghold of 'ego instinct' and Lanka is for unintelligent. Gold antelope is deceiving to the female mind. Laxman Rekha is the dignity of the house courtyard, which the woman has to stigmatize when she crossed it without having any logic. Pant has seen the incident of Dhanush dissolution as cultural dense on the same background, where North and South Rudra and Vishnu, Shaiva and Vaishnavas meet. (*Lokayatan*., pp. 10-11, 15-17). Apart from Rama and Sita, other characters of the Rama-Katha also fall under the Deva symbol or the avatar symbol. In Pant's poetry, these incarnation symbols are so familiar and personal meaning linked to psychological, moral and family meanings that the possibility of a new economy is often eliminated in them. That is why even this metaphorical plan of Pant could not move beyond the creative thinking of the two centuries. Maithili Sharan Gupta has also made a similar attempt in 'Saket'. Avatar symbols have dynamism.

Incarnation-symbols can be molded according to the aspirations and needs of each era. The avatar symbols are often manozoic. But in the absence of proper context, their creation and execution is not possible. It is not accidental that when Pant, influenced by Gandhism, connects the Devasur struggle with Gandhi's Satyagraha movement, everything seems to be blamed in the absence of proper context. For example,

"इधर खड़े चिर सौम्य देवता, उधर खड़ा उन्मत्त दैत्य, बलरू शक्तियों में सक्रिय हो पाया, भू पर शुभ्र अहिंसा का बल" (Just like standing here, gentle deity, while standing there, the frantic monster was able to be active in the forces of power, the force of non-violence on the ground) (Pant: *Lokayatan*). Here *Chirasaumya Devta* is Gandhian Satyagrahi. The British government is a 'manic monster force'. Satyagrahi fight with the weapon of non-violence. It is difficult to say how many poeticities can be achieved with this metaphorical scheme - the British oppress them with weapons of violence.

Prospects of Agro- Based Industries for Rural Development in Vaishali District

*Devendra Prasad Sah **

This research paper aims at throwing light on the spatio-temporal growth of infrastructure facilities and tracing out prospects of agro-based industries for rural development in Vaishali district, one of districts of Mithila Plain in North Bihar. Because rural development has been receiving attention in recent years from the central as well as state Governments, in view of its importance to the national reconstruction and, hence, a number of plans and schemes have been attempted to raise the standard of living of the rural masses.

Key words : Rural Development, Spatio- temporal, Growth, Infrastructure Facilities, Standard of Living

1. Introduction : "The present research paper is an humble attempt of the researcher to trace out the spatio- temporal growth of infrastructure facilities as well as the prospects of agro - based industries for rural development in Vaishali District. It is well known that presently rural development has been the focus of planning by the central and state Government for raising the standard of living of the rural masses. Because the only way of raising the standard of living of the rural people is by bringing about structural transformation of the rural economy by reducing the dependence of the rural masses on agriculture, and not by shifting rural population to urban areas. It is in this context that a study of the development of agro-based industries in or near the rural areas and the impact of these industries on rural development.

2. The Study Area : Hemmed in between latitudes $25^{\circ} 4' N$ to $26^{\circ} 10' N$ and longitudes $85^{\circ} 57' E$ to $86^{\circ} 26' E$ on an area 2536 km^2 , under Tirhut Division. This is a part of Middle Ganga Plain in general and Mithila Plain in particular as per regional classification by Prof. R.L. Singh (1971) in his famous book India : A Regional Geography "As per 2011 census Vaishali district has total population 3,495,249 including 1847,058 males and 1648191 females thus registering a low sex ratio of 892 and high density of 1717 persons

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per km². It has registered 28.58% decadal growth rate. The total literacy is 68.56% including 77% male literacy and 59% female literacy. The district has three subdivisions i.e. Hajipur, Mahnar and Mahua and 18 C.D. Blocks i.e. Mahnar, Vaishali, Vidupur, Goraul, Raghapur, Lalganj, Hajipur, Mahua, Jandaha, Fatehpur, Shadabujurg, Rajapakar, Bhagwanpur, Chehrakala, Prenraj, Fatehpur, Belsari & Desri" The important crops are wheat, rice, Maize and tobacco and the famous horticulture products like banana, litchi and mango which are raw materials for agro- based industries.

3. Objectives of Research : The economic policy of the Government of India has laid down top priority to the concept of integrated rural development which demands a dynamic approach for co-ordinated growth of all sectors of the economy-balanced regional development has, therefore, been accepted as a strategy of economic planning in India. (Prasad, S.M. 1980). This strategy has become essential for the attainment of the primary objective of achieving a uniform living standard for the Indian population. For raising the living standard of the rest majority in rural areas, planning and implementation of rural industrial development programme are essential requirements because of heavy and over dependence on agriculture for employment. Thus the main emphasis of the new industrial policy is to stress upon development of small tiny and cottage industries and handicrafts etc., for creation of maximum employment opportunities. For balanced growth of all regions wide dispersal of cottage and small industries in rural areas and small towns is highly desirable. The recognition of planning as a 'sine-qua-non for rapid development putting emphasis on the development of industries based on three essential factors, viz. local resources, local skill and local market has to be accepted as an effective tool. The present study is a step forward in this direction. The objective of the study is to identify the industrial potential of Vaishali district particularly so in the small, cottage and tiny sector. Attempts will be made to identify the growth potentials in other sectors of the economy as well, since any exercise of identifying the industrial potential in isolation. Specially the backward district like Vaishali will be an exercise in futile. Therefore, the objectives of the study can broadly be summarised as under :

- (i) To identify growth potentials for industrial development of the district on the basis of available resources and to identify representative industries which may be promoted in different areas of the district.

- (ii) To identify the problems being faced by traditional artisans of the district and to suggest measures so that the working capability of the traditional artisans may be organised on scientific and commercial basis.
- (iii) To identify growth potentials in the primary sector i.e. agriculture.
- (iv) To identify and suggest the required growth pattern for other sectors like power, irrigation, transport, communication and other infrastructure facilities which are essential ingredients to support the growth of industry and agriculture.

4. Research Hypothesis : The hypothesis is precisely defined as a tentative or working proposition suggested on a solution to a problem, and the theory as the final hypothesis, which is defensibly supported by all the evidence. (Kaul, L., 2002, p. 95).

In this research project, these hypotheses have been elaborated and tested with the help of case studies :

- (i) It is hypothesized that these sectors have better inter sector linkages and available to generate better income distribution compared to non- agricultural manufacturing industrial sector and other non- tradable sectors.
- (ii) Agro- based industries should be promoted in rural areas for cluster input locations to pull agricultural labour out of primary agriculture to improve the rural income of farmer as well as labour to prevent mass exodus of labour class.
- (iii) In the present research work this hypothesis has been tested with the help of case studies of selected villages that agro- based industries may be helpful in rural development of Vaishali district region and may also be helpful in checking out - migration of labour from the district.
- (iv) The district has enough progress for developing horticulture - based industries like litchi processing, mango- processing, banana processing industries having enough potential to generate extra employment.

5. Contribution of Present Research : The present research work will essentially highlight the transformation of the rural economy consequent upon the initiation of the process of rural agro-based industrialization. In more precise terms, the following will be the main contribution and objectives of the study :

- (i) To study the impact of agro-based industries on rural employment. This objective broadly highlights the changing pattern of rural employment that expresses itself in the form of

direct employment in the farm and tertiary sectors after the setting up of agro-based industries.

- (ii) To study the changing occupational structure of the rural population consequent upon the setting up of agro-based industries. The emergence of the labour force and entrepreneurship for agro-based industries and the absorption of agricultural workers by agro-based industries will be some of the important aspects dealt with in the present study, and
- (iii) Finally the impact of agro-based industries on the wage rates prevailing in the farm sector will be evaluated and the changes in the income levels of the rural population of Vaishali district will be examined.

Hence, the study has both academic and socio-economic significance and the research work may prove very useful for teachers as well as researchers in Geography and allied disciplines.

6. Strategy for Development of Agro-based Industries for Rural Development. For balanced economic development with emphasis on agro-industrialization, the suggestions under the following heads have been given for the district.

7. Conclusion : Thus, this research paper throws light on the spatio-temporal development of agro-based industries and finds out prospects of agro-based industries for rural development in Vaishali District. Hence, the study has both academic and socio-economic significance and may prove torchlight for the researchers in Geography and applied disciplines of social science.

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Level of Literacy and Socio- Economic Condition of S.C. Population of Begusarai District

*Indradeo Ram**

This research paper is an humble approach of the researcher to trace out the changes in the level of literacy and socio- economic condition of Scheduled Caste Population of Begusarai district of North Bihar in spatio- temporal perspective. Literacy reflects the socio- economic and cultural set-up of a nation, ethnic group or communities and is the most important component of Human Resource Development. As per the concept of the Population Commission of the United Nations, "Literacy generally refers to the minimum level of literacy skills i.e. the ability of read and write with understanding Literacy is essential for eradicating poverty and mental isolation for cultivating peaceful and friendly international relations and free democratic processes.

Key Words : Level of Literay, Human Resource Development Socio-economic condition, mental isolation

1. Introduction : This research paper aims at examining the spatio-temporal pattern of level of literacy and socio- economic condition of S.S. Population of Begusarai District of North Bihar. Literacy reflects the socio-economic and cultural set-up of a nation, ethnic group or communities and is the most important component of human resource development. As per the concept of the population commission of the United Nations, 'Literacy generally refers to the minimum level of literacy skills i.e. the ability to read and write with understanding. As per census of India, 2001,' A person aged 7 years and above who can both read and write with understanding in any language has been taken as literate. Literacy is essential for eradicating poverty and mental isolation for cultivating peaceful and friendly international relations and free democratic processes. Further literacy and level of education also influence attributes of population like fertility, mortality, mobility, occupations etc. It is being increasingly believed that it can be a powerful means to ameliorate the suffering Harijans and for overcoming the social, physio-logical and economic barriers under which they have been since long. (Goyal, 1981)

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The consciousness for upliftment through educating scheduled caste people emerged during the 20th century and is still going on. But the literacy level of scheduled caste population in Bihar is still very low.

2. The Study Area : Hemmed in between latitudes 25°14' 44"N to 25° 45' 58"N latitudes and 85°44' 34" E longitude to 86' 30' 51" longitudes on an area 1918km². Begusarai District has 2.03% area of the state. As per 2011 Census Begusarai District has total population 2,954,367 accounting for 2.85% of the total population of the state. Begusarai district has density of 1450 persons per km² ranking 5th in the state. Begusarai district has 2,387,311 rural (80.81%) and 567056 (19.19%) urban population. Since 1951 Begusarai has shown declining sex ratio i.e. 1022 (1951), 1023(1961), 940 (1971), 940 (1981), 898 (1991), 912 (2001) and only 894 in 2011. So far literacy is concerned Begusarai has 66.23% total literacy including 74.23% male literacy and 57.10% female literacy. Begusarai district has 14.5% S.C. population having 918 sex ratio and 31.4% literacy rate which is very low. Hence, Begusarai has been selected as study area.

3. Objectives : The main objectives of this research paper include :

- (i) To trace out the spatio- temporal trend of literacy level of S.C. population of Begusarai district and
- (ii) To suggest suitable strategy of planning for ensuring higher educational development of S.C. population.

4. Research Hypothesis : M. Verma (2002) opines :

"A theory when tested as a testable proposition formally and clearly and subjected to empirical or experimental verification is known as a hypothesis."

The main hypothesis formulated and tested in this research are :

- (i) Low literacy rate have been associated with high birth rates in S.C. population.
- (ii) High rate of illiteracy in S.C. population has casted, negative off shoots like poverty, indebtedness and bad habits of drinking etc.

5. Discussion and Findings : The interpretation of spatio- temporal trend of S.C. Literacy is based on methodological approach including collection of data from primary source with the help of questionnaires, schedules and interviews of 20 families of 4 sample villages of S.C. dominating population and from secondary sources like libraries, Census Hand books and statistical section of Begusarai Collectorate.

Begusarai District has 18 C.D. Blocks with percentage of S.C. population and general literacy rate as :

- (1) Khudabandpure Block having 13170 S.C. population being 15% of the total population with general literacy rate 62% total including 71% male and 52% female literacy as per 2011 Census.
- (2) Chhorahi (C.D. Block having 19830 S.C. Population being 16% of the total population has 64% general literacy with 73% male and 54% female literacy rate as per 2011 Census.
- (3) Grahpara C.D. Block has 20074 S.C. population being 18% of the total population has 56% total literacy having 65% male and only 45% female literacy rate which is the lowest in the district.
- (4) Cheria Bariarpur C.D. Block is a S.C. dominated Block having 26912 S.C. population being 18.5% of the total population with 62% general literacy comprising 70% male literacy and 52% female literacy which is encouraging.
- (5) Bhagwanpur C. D. Block has 29699 S.C. population fourth highest in the district with 17% of the total population having 66% total literacy including 74% male literacy and 57% female literacy.
- (6) Mansurchak C.D. Block has 17475 S.C. Population which is 22% of the total population with 67% total literacy comprising 75% male literacy (highest in the district) and 58% female literacy.
- (7) Bachhwara Block has 30558 S.C. population which is 16% of the total population with 60% total literacy including 69% male literacy and 51% female literacy.
- (8) Teghra C.D. Block has 27714 S.C. population i.e. 11% of the total population with 67% total literacy comprising 74% male literacy (second highest in the district) and 60% female literacy (highest in the district.)
- (9) Barauni C.D. Block has 33872 S.C. population (second highest in the district) i.e. 12% of the total population with 68% total literacy (highest in district) including 75% male (highest in the district) and 59% female literacy that is also highest in the district. This is only because Barauni Industrial Complex have Oil Refinery, Thermal Power and Fertilizer Corporation having literate workers.
- (10) Birpur C.D. Block has 17342 S.C. population i.e. 18% of the total population with 59% total literacy including 68% male and 56% female literacy.
- (11) Begusarai C.D. Block has 27384 S.C. population (highest in the district) i.e.14% of the total population comprising 67 % total literacy, 74% male literacy and 60% female literacy.

- (12) Naokothi C.D. Block has 18693 total population i.e. 18% of the total population with 60% total literacy including 69% male literacy and 51% female literacy.
- (13) Bakhari C.D. Block has 27968 S.C. population which is 20% of the total population comprising 59% total literacy 67% male and 51% female literacy respectively.
- (14) Dandari C.D. Block has 16205 S.C. population which 21% of the total population having 58% total literacy including 66% male and only 48% female literacy rate.
- (15) Sahebpur Kamal C.D. Block has 18,176 S.C. population i.e. only 9% (lowest in the district of total population comprising 62% total literacy, 70% male and 53% female literacy rate.
- (16) Balia C.D. Block has 19460 S.C. population i.e. only 11% of total population including 64% total literacy, 71% male literacy and 56% female literacy.
- (17) Matihani C.D. Block has only 13,311 S.C. population (only 9% of total population, the lowest percentage in the district) having 65% total literacy comprising 72% male literacy and 57% female literacy, and
- (18) Shamho Akha Kurha has only 4427 S.C. population the lowest in the district i.e. 14% of total population having 53% total literacy comprising 60% male and 45% female literacy.

From the above analysis, it is clear that so far as number of S.C. population in 2011 Census in blocks in concerned, Begusarai Block with 77,384 S.C. Population ranks first. So far percentage of S.C. Population to total population is concerned, Mansurchak with 22% ranks first. So far total literacy of Blocks is concerned again Mansurchak with 67%, Teghra with 67% and Begurarai with 67% jointly rank the first position. So far male literacy rate is concerned again Mansurchak with 75% literacy rate and Barauni Block with 75% literacy rate rank jointly the first. In census of female literacy.

6. Conclusion: Schools are the temples of learning. Education transforms lives and it is mandatory to build peace, eradicate poverty and drive sustainable development. Students of rural schools are very talented. They know how to survive in even very harsh situations. They know amazing variety of things. Many children here have amazing skills-drawing, making cane baskets and implements, weaving clothes and so on. Thus, infrastructures have to be upgraded to provide all important forms of learning.

Ensuring quality education of all children especially in rural area is highest priority of government. Emphasis should be on

providing infrastructural support to all existing schools and to ensure quality education rather than increasing the number of school. Needless to say that Government's initiative to provide infrastructural support has improved the situation. Effective implementation of its various scheme for the elementary stage and for secondary level will ensure quality education to millions of children in rural areas.

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Judicial Review of Government Contracting: Plethora of Paradox under Umbrella of Equitable Principle of Unfairness

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This research paper deals with whether the government has freedom of contract? What is its scope? Whether power to enter into contract is unfettered or unrestricted? Predominantly emphasizing on facet, whether government contracts are subject to doctrine of equality enshrined under Article 14 of the Constitution? The main issue can be subdivided into two parts, whether the state must be fair or reasonable while awarding the contracts and secondly, whether contractual terms are subject to judicial review? It covers procedural and substantive aspects of contracting as executive function. The attempt has been made here by the author to find out the position of law in India.

Key Words: Judicial Review, Freedom of contract, Government Contract, Reasonable etc.

I. Introduction

Paradigm shift in the role played by the government from police state to *laissez faire* and from *laissez faire* to welfare state eventually led to increase in the state actions in the form of contracts. The state while carrying out its functions, necessitate to enter into numerous contracts viz. licenses to use, exploit natural resources, licenses to run business, award of public work is also done in the form of contracts etc. Being a welfare state, India is not an exception to it¹. It is also mentioned in the Constitution under Article 298 that it can carry out any trade or business and can enter into contract for any purpose under its executive power. Today the state pervades almost every aspect of human life.

It is evident that government contracts fall under the executive power of the state, the issue here is: whether it is sovereign or commercial function. There is plethora of cases where the Supreme Court and High Courts have explained the nature of government contracts but there is lack of uniformity and consistency in these verdicts. It is essential to determine the nature of such

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contracts because the applicability of laws and remedies available against the government in such cases greatly depending upon it, especially the issue whether it is subject to judicial review or not?.

The said issue is tried to be dealt herein below in this research paper focusing the aspects viz. whether the government has freedom of contract? What is its scope? Whether power to enter into contract is unfettered or unrestricted? Predominantly emphasizing on facet, whether government contracts are subject to doctrine of equality enshrined under Article 14 of the Constitution? The main issue can be subdivided into two parts, whether the state must be fair or reasonable while awarding the contracts and secondly, whether contractual terms are subject to judicial review? It covers procedural and substantive aspects of contracting as executive function. The attempt has been made here by the author to find out the position of law in India.

II. Conceptual Clarity

Government Contracts: Does it mean a contract where one of the parties is government? The case is not so simple; the problem in identifying government contracts lies in uncertain meaning of the word government and absence of uniform law explaining the same. Often, the word government is used interchangeably with word executives. Does it mean every contract entered by any such government agency or instrumentality shall be considered as government contract? Articles 298, 299 from Constitution of India provide for the procedure & authority to enter such contracts. It is also required to understand the difference between statutory and government contracts. Statutory contracts need not required to fulfill the conditions laid down in the Arts. 298 and 299. In *State of Haryana v Rallia Ram*² where, auctioning away of right to sell country liquor under the Punjab Excise Act 1914 and the Punjab Liquor Licenses Rules 1956 was held outside the purview of Article 299 of the Constitution. It may be concluded that statutory contract is a contract which is entered according to the powers vested by a specific statute or the contract of which terms are fixed by the statute itself, where as government contract is a contract entered according to the provisions of the Constitution under Arts. 298 and 299. The discussion is pertaining to applicability of Art. 14 and therefore the definition of 'state' provided in Art. 12 of the Constitution is also significant in deciding the scope of Art.14 and contractual actions of the government.

Sovereign Function: The functions which can be performed only by sovereign authority shall be treated as sovereign function. Without prejudice to the application of doctrine of separation of powers in India, for the purpose of present research paper the Central Government is sovereign authority with respect to Union of India but it doesn't mean every function performed by the central government has a colour of sovereign function. There are many decisions where the courts in India have tried to distinguish between sovereign and non-sovereign functions³.

Commercial Function: Now days government functioning is not restricted only to welfare and policing of the people. The government is making money from its various actions and contracting is one of them. No doubt, ultimately the government is bound to use the money raised by such business for general welfare of the public as constitutional mandate but the fact remains, that government does perform many functions of commercial nature and dominantly in the form of contracting.

Unfairness: The expressions unfair, arbitrary and unconscionable are used interchangeably. The dictionary meanings of the word unfair are something which is unjust, one-sided or biased etc. The doctrine of equality or mandate of applying the principles of natural justice is a basis of fairness in government actions according to Art. 14 of the Constitution of India, 1950.⁴ To precise the doctrine gives protection against unfair, unreasonable, arbitrary actions of the state.⁵ Equality is a dynamic concept and from positivistic point of view equality is antithetic to arbitrariness⁶ not only that even violation of principles of natural justice amounts to violation of right to equality.

III. Freedom of Contract

It's a fundamental doctrine of English contract law. The meaning of this principle precisely is, a party to the contract has option/ choice to decide the counter party as well as terms of the contract. In light of definitions of 'proposal' and 'acceptance' provided in the Indian Contract Act, 1872 it can be said that this freedom is recognized specifically in Indian Contract Act 1872 as well. It is often said this principle is greatly curtailed by legislature and judiciary by laying down number of restrictions on this freedom of individual. What about government as a party to a contract.

Recently in *Tata Cellular v UOI*⁷ the Supreme Court observed that government must have a freedom of contract. The pertinent question is regarding the extent of scope of freedom of

contract of government. Whether private individual and government can be treated at par? In simple words, can the government act arbitrarily while selecting the party or whether government is bound by principle of fairness enshrined in Art. 14 of the Constitution. The law relating to this issue is developed in three phases.

Earlier View: Commercial Function : In the beginning period of the Constitution, while dealing with the governmental freedom of contract, judiciary was guided by difference between sovereign and commercial function. It was argued that the making of a contract is a commercial function and not sovereign function therefore the state like an individual also is free to decide with whom they want to enter into contract. In one of the earliest instances *K.N. Guruswamy v State of Mysore*⁸ the Supreme Court held that where the actions of the state government in contractual matters do not have a touch of public functions or discharge of public duty, in such cases the question of mandate to act fairly, justly and reasonably by the government is not maintainable, as much as there is nothing which militates against concept of requiring the state always to act fairly, justly and reasonable even in contractual matters.

In another incident namely *C.K. Achutan v State of Kerala*⁹ where District Medical Officer allotted a contract to a society for supply of milk to a government hospital of Cannanore, preferring over petitioner (individual). The Supreme Court said where one person preferred to another, the aggrieved party could not claim the protection of Art. 14 because the choice of a person to fulfill a particular contract must be left to the government. The court further observed that government contract stood on no different footing from a contract of private party.

In *V.P. Thomas v State of Kerala*¹⁰ where petitioner was blacklisted for irregularities in his work, the Kerala High Court in its verdict observed that although every citizen has right to carry on trade or business he has no fundamental right or other right to insist upon the government to enter into business with him. There is no invasion of civil right and rules of natural justice can't be invoked under Art. 14 of the Constitution. To summarize, the Indian judiciary refused to apply the principle of fairness or equality to government contracts in the starting phase of development of the constitutional law in India.

Changes in the Trend : But with passage of time the trend changed and gradually the courts started taking up the pleas of violation of right to equality in government contracts. In one of the earliest

instances, *Rasbihari Panda v State of Orissa*¹¹ the government decision granting contract to a person who did satisfactory work in previous year set aside by the Supreme Court as violative of Arts. 14 & 19(i)(g). Another notable decision is *M/s. Erusian Equipment & Chemicals Ltd. v State of W.B.*¹² where the Supreme Court observed that equality of opportunity applies to matters of public contracts and certain principles of natural justice should be followed in awarding contracts. Besides the Supreme Court there are many decisions of various High Courts from India applying the touch stone of principle of fairness in government contracting.¹³

Present Contemporary Approach : In *UOI v Dinesh Engineering Corporation*¹⁴ where the Railway Board rejected the tender of the respondent. The Supreme Court ruled that the Board had acted arbitrarily and without applying its mind while doing so. It was further observed that a public authority even in contractual matters should not have an unfettered discretion, in contracts having commercial element, the authorities are bound to follow the norms recognized by the courts.

The remarkable decision in *Tata Cellular v UOI*¹⁵ the apex court observed that government must have a freedom of contract but the court also observed that administrative discretion can be reviewed in awarding a contract on following grounds namely illegality, irrationality and procedural impropriety. It means though the doctrine of freedom of contract applies in government contracting, the degree and scope differs compare to individual contracts. The Supreme Court further observed that court does not have the expertise to correct administrative decision and quashing decision of granting contract. It may impose heavy administrative burden on the administration and lead to increase and unbudgeted expenditure.

IV. 2G Spectrum Verdict: An Overview

Prof. Upendra Baxi,¹⁶ a legal stalwart, describes the decision of the Supreme Court in *Center for PIL v UOI*¹⁷ popularly known as 2G Spectrum scam case, as good law but poor economics. It is the latest decision of the Supreme Court throwing light upon applicability of Art. 14 of the Constitution to government contracts. Five issues were framed and decided upon by the apex court in the said decision. The questions dealt by the Supreme Court mainly revolving around the constitutional validity of allocation of 2G spectrum, in light of Art. 14. Importantly, the decision has once again propelled the controversy about nature of government contracts, whether it is commercial or sovereign function? The issue

can be simplified as, whether government contracting is in discharge of public function or to gain the profit.

Now days new sources of wealth are being created by the government in the form of privileges of rights, which are allotted by way of licenses e.g. licenses for mining, fishing, boating, to run wine shops etc. The government is the custodian of the finances of the states and has to protect its financial interests.¹⁸ This should be the predominant objective while issuing the licenses. The 2G Spectrum Scam case is a blatant example where the Supreme Court cancelled 122 licenses allotted for use of spectrums for this main reason.

In 2G Spectrum case the Supreme Court exercised its power of judicial review to decide the legality and propriety of method adopted by the Department of Telecommunications to allocate natural resources. One of the grounds on which the licenses issued were cancelled is, that a favour was given to few respondents because of which they benefitted at the cost of public exchequer. The court further observed that the decision is arbitrary and also violative of principle of equality. The court also considered the recommendations made by the TRAI regarding distribution of spectrum. The court in its directions asked to conduct auction for distribution of spectrum.

The verdict is welcomed from all corners except few but from legal point of view it really raises few issues viz. what is the extent of freedom of contract for government, whether the court can take policy decision regarding method for distributing natural resources, whether auction is the only legal method to award government contract, whether court possesses expertise to decide the appropriateness of administrative decision in given situation, whether court can go into the merit of the administrative decision, what was the object of distributing spectrum- to make profit or provide inexpensive phone network for general public. Definitely the judgment is not in consonance with some earlier decisions.

The decision seriously creates doubt in the minds of foreign companies regarding fate of government decisions. Though the decision is seriously criticized as without sound and authoritative legal reasoning¹⁹ nevertheless it may be fairly concluded that the administrative decision set aside mainly for loss suffered by government in monetary terms, hence the court reviewed substantially the commercial propriety of the government decision on basis of principle of fairness under Art. 14 of the Constitution.

Judicial Review of Contractual Terms: In all above discussion the procedural aspects are taken into consideration. Another aspect

regarding judicial review of government contracting is whether contractual terms of government contract are subject to judicial review. In *Sterling Computers Ltd. v N. M. Publication*²⁰ the Supreme Court held that court can act as an appellate authority to examine details of terms of contract. Further the apex court in *Kerala State Electricity Board v Kurien V. Kalathil*²¹ observed that interpretation and implementation of a clause in a contract can not be subject matter of a writ jurisdiction. The author believes here instead of having such a blanket protection to government contracts from challenge of arbitrary or unfair terms in appropriate cases courts should have entertain or decide such cases in purview of doctrine of equality.

Enforceability of Government Contracts under Writ Jurisdiction: So far in several cases²² the Supreme Court and High Courts from India have taken a view that breach of contract is not amenable to writ jurisdiction and it falls under the purview of private law here it is the Indian Contract Act 1872. The famous author on Constitutional Law *Mr. M. P. Jain* suggests that one of the main reasons for this judicial stance was that question of breach of contract would depend upon facts and evidence.²³ To contradict this, in *ABL International Ltd. v Export Credit Guarantee Corporation of India*²⁴ the Supreme Court said in an appropriate case the writ court has jurisdiction to entertain a writ petition involving disputed questions of fact and there is no absolute bar in public contracts.

Arbitrary Termination and Promissory Estoppels: The freedom of contract does not include arbitrary termination of contract already resulted. There are number of cases where after awarding contract government has terminated the same relationship without assigning any reason. Point is whether arbitrary termination of contract falls under writ jurisdiction. In *Vinod Kumar v UOI*²⁵ the distributorship was offered to the petitioner. The petitioner invested substantial amount and completed all formalities later on concern department cancelled it without giving an opportunity to the petitioner of being heard. The Supreme Court set aside the order of government on ground of violative of Art. 14 of the Constitution and promissory estoppels. In *Omprakash Poriwal v UOI*²⁶ the High Court said arbitrary termination of storing agency by FCI without giving any reason is unconscionable and unreasonable.

But in *Pallavi Granite Industries v UOI*²⁷ the court observed that the government cannot by contract hamper its freedom of action in matters connecting the welfare of the state. In short a contract may

be cancelled and doctrine of promissory estoppels will not be applicable.

V. Conclusion & Suggestions

It is settled law that only state actions discharging sovereign functions like making of laws, administration of justice, maintenance of law and order etc. are subject to judicial review and commercial functions of the state are outside the purview of said doctrine. Now days the demarcating line between sovereign and non-sovereign function is largely disappeared. It is inappropriate to have conclusive test deciding the nature of government action and so as government contracting. Each case should be decided on the basis of given facts and circumstances.

The researcher believes that function of the court in deciding the propriety of government contracts is nothing but balancing of interests between society and individuals. To support this view *Y. Konda Reddy v State of A.P.*²⁸ is an authority where the High Court observed that public interest can outweigh the legitimate expectation which is a facet of equality clause in sphere of contractual relations. The government contract which is unfair for individual party may be beneficial for the public at large and vice versa. So the court must be balanced in approach and it must not be unfair with any of them. It must be understood that there is a close nexus between corruption and violation of human rights and incidentally violation of fundamental rights.

To sum up there is lack of uniformity and consistency in decisions of the courts in India pertaining to scope and applicability of doctrine of judicial review in sphere of government contractual matters. In an appropriate case the Supreme Court should formulate guidelines to exercise the power of judicial review in government contraction.

Reference:

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1. To support this statement refer the provisions from Part IV of the Constitution of India 1950 especially Art. 38
 2. *AIR 1984 SC 1326*
 3. See *Agricultural Produce Market Committee v Ashok Harikuni*, (2000) 8 SCC 61; *Chief Conservator of Forests v Jagananath Maruti Kondhare*, (1996) 2 SCC 293
 4. See *Kumaon Mandal Vikas Nigam Ltd. v Giri Shankar Pant*, AIR 2001 SC 24

5. See more *E.P. Royappa v State of Tamil Nadu*, AIR 1974 SC 555; *Maneka Gandhi v UOI*, AIR 1978 SC 597
6. See *State of Haryana v Rallia Ram*; AIR 1984 SC 1326
7. AIR 1996SC 11
8. AIR 1954 SC 592
9. AIR 1959 SC 1081
10. AIR 1969 Ker 81
11. AIR 1969 SC 1081
12. AIR 1975 SC 266
13. *Veekay Connectors Pvt. Ltd. v National Small Industries Corporation Ltd.*; AIR 2005 All 57
14. (2001) 8 SCC 491
15. AIR 1996 SC11
16. For full comment visit
<<http://www.indianexpress.com/news/good-law-poor-economics/915881>>
17. (2012) 1Comp LJ 497 (SC) : (2012) 3 SCC 1
18. See J. K. Chauhan, “Delhi Law Review”, ‘The Constitutional Right to Equality in Government Contracts: Judicial Exposition’, xxi DLR (1991) 83-95
19. Sudhir Krishnaswamy, ‘The Supreme Court on 2G: Signal and Noise’, “Seminar” (SEMINAR 642- February 2013, Delhi) pp. 29-36 at p. 29
20. AIR 1996 SC 51
21. AIR 2000 SC 2573
22. *Kerala State Electricity Board v Kurien V. Kalathilal*, AIR 2000 SC 2573; *State of Bihar v Jain Plastic and Chemicals Ltd.* AIR 2002 SC 206;
23. See Prof. M.P. Jain, “The Indian Constitutional Law”, (Wadhwa Publications, Delhi 2009) at p. 1547
24. (2004) 3 SCC 553
25. AIR 1991 SC 1
26. AIR 1988 Cal 141
27. (2007) 15 SCC 30
28. AIR 1997 AP 121

Online Purchasing: A Study on the Consumers in the City of Varanasi, Uttar Pradesh

*Harsh Agrawal **

Electronic commerce, commonly known as e-commerce, refers to the buying and selling of products or services over electronic systems such as the internet and other computer networks. Internet is the rapidest growing media during the past decade. Especially, online shopping is a rapidly growing e-commerce area. Online stores are usually available 24 hours a day, and many consumers have internet access both at work and at home. A successful web store is not just a good looking website with dynamic technical features, listed in many search engines. This study aims to establish a preliminary assessment, evaluation and understanding of the characteristics of online shopping. An effort has been made to investigate online consumer behaviour, which in turn provides E-marketers with a constructional framework for fine-tuning their E-businesses' strategies.

Introduction : Generally speaking the trend of e-commerce has increased rapidly in recent years with the development of Internet and due to the easy accessibility of Internet usage. Easy access to Internet has driven consumers to shop online. Globally more than 627 million people have done online shopping so far. Books, airline tickets/reservations, clothing/shoes videos/games and other electronic products are the most popular items purchased on the Internet. (AC Nielsen Report on Global Consumer Attitudes towards Online Shopping, 2007).

The process of online buying behavior consists of five steps and it is similar to traditional shopping behavior (Liang and Lai 2000). For instance, consumer recognize the need for buying some product (book), they refers to the Internet to buy online and start to search for the information and look for all the alternatives and finally make a purchase which best fits to their needs. Before making final purchase consumers are bombarded by several factors which limits or influence consumers for the final decision.

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The main theme of the study is to know the factors that influence the consumer's behaviors towards online shopping. Researchers will also focus on to find out which types of products are usually purchased by online shoppers. According to the online survey within few American students, Case, Burns, and Dick, (2001, p.873) concluded that "Internet knowledge, income, and education level are especially powerful predictors of Internet purchases among university Students".

The problem area that is Consumers attitude towards online shopping will determine the attractive factors that influence consumers to shop online and those factors will help marketers to formulate their strategies towards online marketing respectively. As our area of research will be on Uttar Pradesh and specifically on Varanasi so our research thesis will not only be helpful for the marketers in general but specifically will be helpful for the marketers in Uttar Pradesh.

Statement of the Problem

An increasing number and variety of firms and organizations are exploiting and creating business opportunities on the Internet. In order to gain competitive edge in the market, marketers need to know the consumer behavior in the field of online shopping. So it is important to analyze and identify the factors which influence consumers to shop online in order to capture the demands of consumers.

Aim: Analyze the online purchasing behavior of online shoppers living in Varanasi, U.P.

Objectives: The objectives of the study are to:

- Discover factors that motivate people to shop online;
- Find out the type of goods purchased usually by online shoppers;
- Identify the socio-economic profile of online shoppers; and
- Find out the process adopted by online shoppers for online purchase.

Method : The research '**Online Purchasing: A study of the Online Consumers in the city of Varanasi**' is a type of market research. Researcher needed some data about the online consumers' behavior to analyze their online purchasing behavior. To get this data, the researchers interacted with the online shoppers and asked questions. So, Survey method was used to gather information

Variables

Objective	Independent Variable	Dependent Variable
Discover Factors that motivate people to shop online.	Availability of large variety Time saving Payment method Home delivery facility Return policy Discount offer	Factors motivating online shopping behavior of consumers
Identify socio-economic profile of online shoppers	Age Occupation Gender Income Marital Status	Socio-economic status of online shoppers
Find out process adopted by online shoppers.	Channel of purchasing Comparison of products Payment Method adopted	Process adopted by online shoppers.

Sampling design : It is not possible for the researcher to have a list of the online shoppers in Varanasi in such a short period of time. So he/she opted non probability sampling. Since the researcher needs samples who shop online; Snowball Sampling design met this criterion. Thus snowball sampling design has been used in this study. In this type of sampling, some respondents; who fulfill the criterion are contacted, and then these respondents suggest some other respondents who fulfill the criterion. This chain continues till the desired number of respondents was contacted.

Sample size : Keeping in view the limitation of time and resources researcher has decided to take the sample of 100 respondents for the research. He contacted 100 samples, but 32 samples refused to give response. Thus, response of 68 samples has been recorded on questionnaire.

Tools: Questionnaire

The questionnaire is carefully designed to meet the requirements of the research. The questionnaire is divided in four sections; each section fulfilling purpose of an objective of this study.

Section A consists of one question that determines the factors that motivate online consumers to shop online. Section B contains one question that finds out which type of goods are usually purchased online by online shoppers. Section C has five objective questions that identify the socio-economic profile of online shoppers. Section D

consists of three questions that find out the process done by online shoppers while purchasing online.

Data Collection Method : The researcher contacted persons in his/her acquaintance who do online shopping. These persons were contacted and asked to fill up questionnaire and suggest some other persons who usually shop online. Now these persons suggested some other persons who shop online. Thus the chain continued till the appropriate number of samples was contacted.

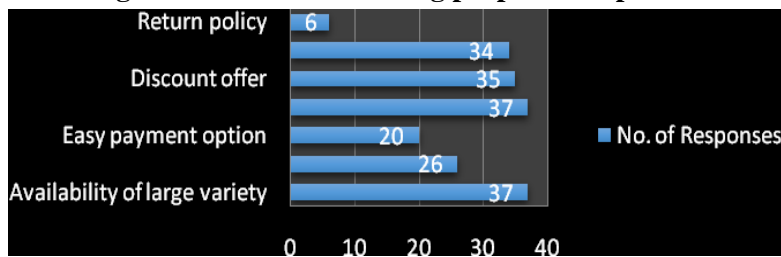
Findings : Findings of this study has been divided into four parts,

- The first part shows the gathered data on factors that motivate people to shop online;
- The second part presents the data on type of goods purchased usually by online shoppers;
- The third part carries the socio-economic profile of online shoppers and
- The fourth part consists of gathered data on process adopted by online shoppers for online purchase.

1. Gathered data on factors that motivate people to shop online

There are many factors that motivate people to shop online. To consider all the factors in a particular study is quite impossible. So the researcher chose seven factors to be calculated in this study.

Figure 1: Factors Motivating people to shop online



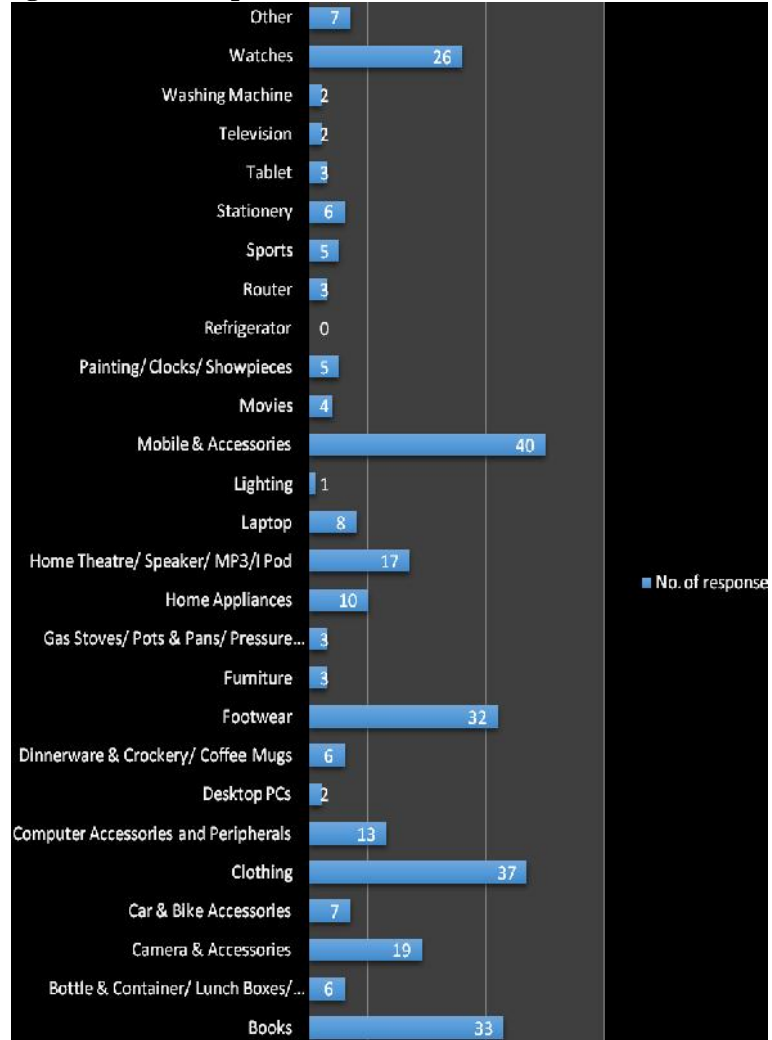
The study showed that 54% of the online shoppers, considered in this study, think ‘availability of large variety’ and ‘home delivery facility’ is the main driving force while 51% of the online shoppers shop online because of ‘Discount offer’. Other motivating forces, which had led to online shopping, were ‘time saving’ (50%) and Price comparison facility (38%).

2. Type of goods purchased usually by online shoppers

It is depicted in the Figure 4.2 that the highest category of goods purchased by the respondents is ‘Mobile & Accessories’ (56%), clothing (54%), books (48%), footwear (47%) and watches (38%). Besides this, respondents also purchase ‘Camera &

Accessories (28%)', 'Home Theatre/ Speaker/ MP3/I Pod (25%)' and 'Bed sheet/ Curtain/ Cushion & Pillow Cover (22%)'. Whereas the lowest category of goods purchased online are Air conditioner, Refrigerator, TV, Desktop PCs Furniture and Washing Machine.

Figure 4.2: Goods purchased online

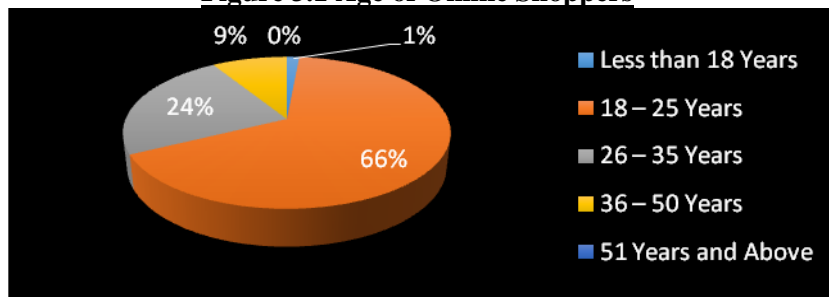


3. Socio-economic profile of online shoppers

This section was used in order to establish the socio-economic profile of consumer. It is used to find consumers' age, gender, profession, income and marital status.

3.1 Age of Online shoppers : Age was included to find out if there is a significant relationship to what impact the factors have on different age groups. Age is a demographic value that can be used in order to further explain and elaborate on some of the other questions of this study.

Figure 3.1 Age of Online Shoppers

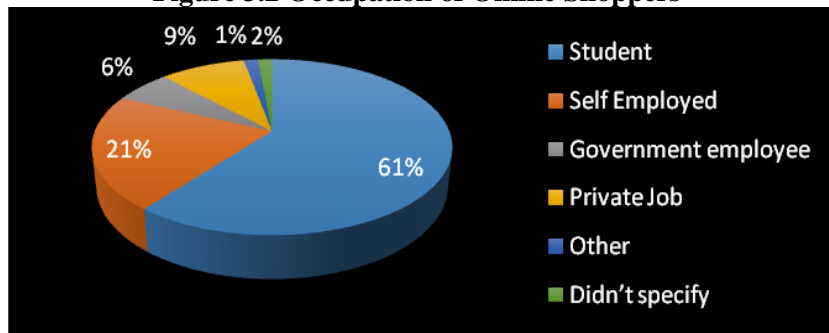


The research was conducted among the people who shop online in the Varanasi city. The age groups, 18-25 years and 26-35 years held the majority of respondents, 66% and 24% respectively. This data explained that the consumers we investigated had a majority number of younger online shoppers.

3.2 Occupation of Online Shoppers : Occupation was included to find out if there is a significant relationship to what impact the factors have on consumers having different occupation. It also help in finding which type of goods are purchased by them.

It is clear from the figure 4.3.2 that majority of respondents of this study are students i.e. 61%, While 21% of the respondents are self employed.

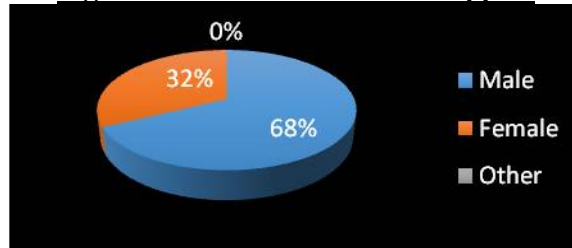
Figure 3.2 Occupation of Online Shoppers



3.3 Gender of Online shoppers : Gender was included in the survey in order to find out if there is a difference between men and women

concerning the beliefs toward the factors, goods purchased and process adopted for online shopping. The following figure shows the distribution of the male and female respondents that were included in the survey.

Figure 3.3 Gender of Online Shoppers

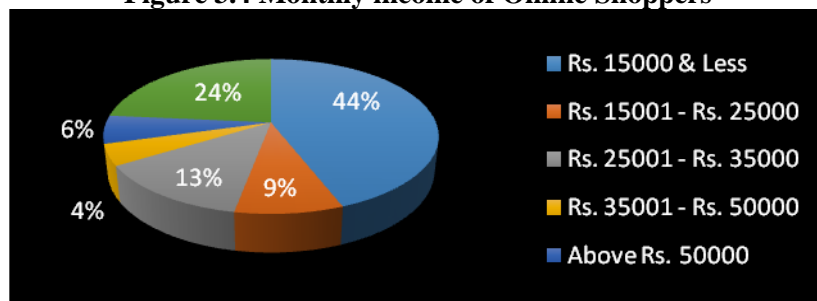


The distribution of male and female respondents shows a majority of male respondents (68%), compared to female respondents (32%). Males respondents (68%) are approximately twice of female respondents (32%). An explanation for this distribution might be that male respondents have been more willing to answer the questionnaire.

3.4 Monthly income of online shoppers : Income was used in the questionnaire mainly to find if the respondents that have higher income spend more money online or not.

Income plays a huge role in purchasing behavior. Figure states that 44% of the respondents have income less than Rs.15000. The distribution of the variable income is highly connected with the fact that the majority of respondent is student and, therefore, has a lower income. It is also found that 24% of the respondents didn't specify their income.

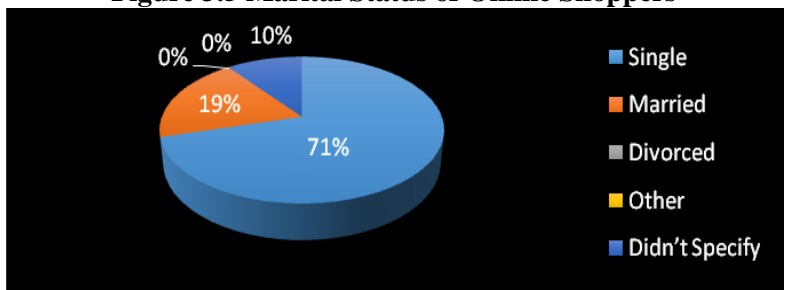
Figure 3.4 Monthly income of Online Shoppers



3.5 Marital Status of online shoppers : Marital status was included in the survey in order to find out if there is a difference between married person and single person concerning the beliefs toward the factors, goods purchased and process adopted for online shopping.

The following figure shows the distribution of the male and female respondents that were included in the survey.

Figure 3.5 Marital Status of Online Shoppers

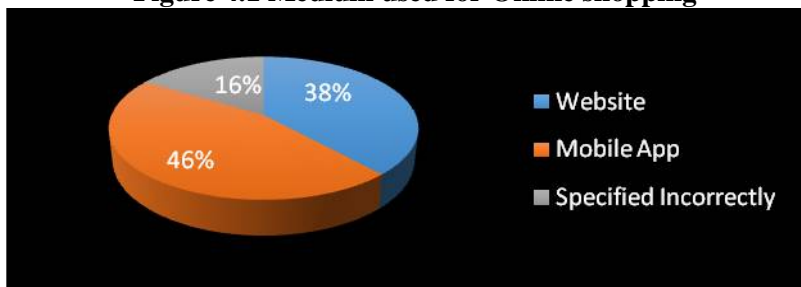


Marital status affects the need of product for individual. Single person's need differs from that of Married person. Figure states that 71% of the respondents were 'single'. While 19% were married.

4. Process adopted by online shoppers

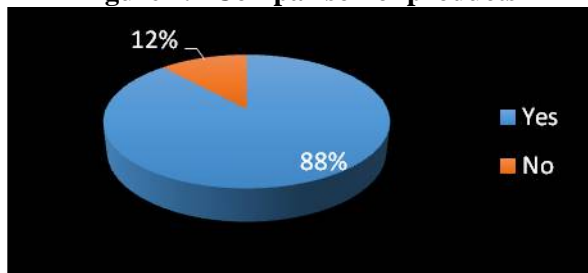
4.1 Medium used by online shoppers : According to the Figure 4.1; 46% of the respondents use Mobile App for online shopping and 38% use websites for online shopping.

Figure 4.1 Medium used for Online shopping



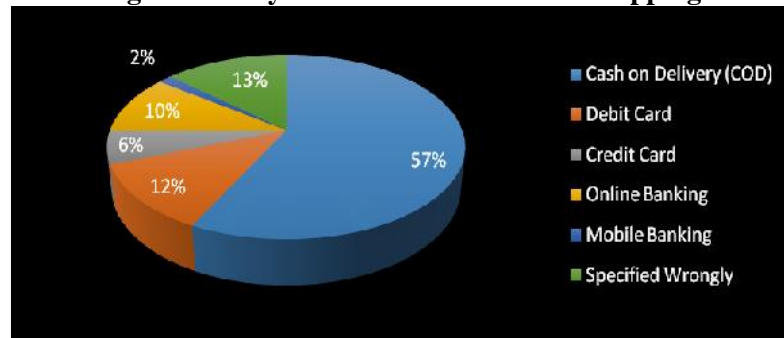
4.2 Before-purchasing process : From the figure 4.2 it is clear that almost all the online shoppers compare products over different online shops. 88% of the respondents agreed that they compare products before purchasing.

Figure 4.2 Comparison of products



4.3 Payment method adopted by online shoppers : It is clearly depicted from the figure 4.4.3; that Cash on delivery (57%) is the most popular payment method among online shoppers. 'Debit card' and 'online banking' options are also used by the respondents to shop online.

Figure 4.3 Payment Method for online shopping



Conclusion : The e-commerce is one of the biggest things that have taken the business by a storm. It is creating an entire new economy, which has a huge potential and is fundamentally changing the way businesses are done. It is believed that electronic commerce will become a huge industry in the coming years and online shopping is now becoming a significant part of the consumer's daily life to meet their never ending requirements in a convenient way. A huge buyers and sellers across demographics are shopping online because of the changing lifestyles and shopping habits. It is seen that despite the immense possibilities available on the internet it is mainly used for mailing, chatting and surfing. E-mail applications still constitute the bulk of net traffic in the country.

In this study we examined some factors affecting on online shopping behavior of consumers, type of goods purchased by them online. This study also revealed their socio economic status and the process adopted by them while shopping online.

The socio economic profile of respondents has a huge impact on their online shopping behavior. Findings suggest that people who shop online are generally between 18 to 25 years old and are students. Males and singles tend to shop online more than females. People who earn Rs. 15000 & less monthly prefer to buy online.

Online shoppers mostly purchase Mobile & accessories, clothing books, footwear and watches. While big electronic products like Refrigerator, Washing Machine, AC, Desktop and TV are less

purchased online. In contrast people purchase MP3, iPod and Home theater systems online.

Availability of large variety, Home delivery Facility, Discount Offer and Time savings are the factors that motivates them to purchase online. They shop online through Mobile App and websites both as not much difference is found between them. But before purchasing they do compare products over different online shops. Cash on Delivery (COD) payment is the most reliable mode of payment among online shoppers.

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Study of Culture, Society and Individual

*Dr. Anjali Kashyap **

Introduction : The society comprises web of people and their different cultures. People of any given society are bound to a certain cultural identity and this, in turn, has a significant influence towards individual behavior (Masrek, 2011: 01). Thus, there is a close relationship between society, culture, and individuals.

The term society is commonly replaced by the term community but for a community formation, three things are required i.e. 1. Living territory, 2. 'We' Feeling, 3. Cooperation, while society is defined as the organized group of persons associated together by one mean or other. Henry Maine in his book "Primitive Society" in 1861 talked about status societies and contract societies. In status societies, each person has a fixed relationship to others via birth or family background, etc., whereas, in contract societies, voluntary agreements between individuals are present and are not based on birth. F. Tonnis in 1887 talked about Gemeinschaft i.e. community where repressive laws were used and the other is Gesellschaft (society) where restitutive laws are present (Like in our contemporary time). Gemeinschaft comprises of face to face relationships, we feeling, warmth and love while in Gesellschaft relatively complex division of labour is found. Durkheim (Sociologist) talked about mechanical solidarity (found in Gemeinschaft community) and organic solidarity (found in Gesellschaft society) (Erikson: 2004, 23-24).

Further talking about culture, the term conveys various meanings and thus there is no single term used for it. The Sanskrit term for culture is Sanskriti, both Sanskrit, and sanskriti are derived from Sanskar i.e. Culture. Some sociologists use the term "Culture Elite" for the intellectual leaders of society while some philosophers see culture as intellectual attainment of man. David Bdney an anthropologist defines culture as the self-cultivation of human nature as also the cultivation of natural geographical environment (Majumdar&Madan:2017, 12-13).

Culture can be studied with a focus on local life or rather we can say it can be studied using the comparative method, as it

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becomes possible to explore the linkages between the locally lived world and large scale phenomenon (say, global capitalism). People are profoundly shaped by a particular culture. The word culture can be used to convey various meanings; culture has been defined by Marett as communicable intelligence, for Malinowski, culture stands for a total way of life which secures for an individual the satisfaction of his bio psychic derives thereby investing him freedom while for Radcliffe Brown, culture act as a process of handling down and acquiring traditions (Majumdar & Madan, 2017: 12-13). There found a rapid change in culture with the passage of time (Erikson, 2004: 01-05).

Indian society is diverse in nature i.e. huge diversity (regional, linguistic, religious, etc.) is found here. Indian society (Indological perspective) deals with Indian philosophy, art, culture, cultural norms, and practices, etc. Ronald Inden (1986) holds that Indian society is just the opposite of western society (Ghosh, 2019: 15-16). It is a land of multi-cultures. Dogra culture is found in the Jammu region (Jammu and Kashmir, India). In the Dogra culture people are strictly adhere to old traditions and rich rituals; it's a land of many beliefs and norms, though there is a changing urban culture that doesn't affect rural culture.



Figure: Jammu City (Duggar Pradesh) showing River Tawi (Symbolic Landscape) and houses on the banks of the river (Source: Google Images)

Culture : To understand a culture, the case study method is applied to the present study; I interviewed working females from higher education department.

As per first interviewee, as an old funny adage in her part of the world goes, she shared, ‘All that people care about a son is that he should be born, and thereafter he is set free. In contrast, a daughter

needs a lot of care through her entire upbringing if she is born'. This is an ideology which is very much prevalent even today as we speak. Boychild has less care for as males are deemed strong, hence it often turns out that men lack social understanding more than women. While girls are brought up with a far greater set of rules and cared for because they are supposed to be weak and vulnerable. So much on the lines of Radcliffe's theory of culture being handed down and acquiring traditions, she was made to acknowledge the supposedly inherent female vulnerability since her childhood. Culture has turned her into a submissive personality according to her.

Dating or hanging out with male friends is treated as taboos (specifically in rural India). Girl, when enters in her adulthood are forced to have an, arranged marriage, as per record of Indian Human Development Survey (IHDS) conducted by National Council for Applied Economic Research (NCAER) in 2011-12 only 5 percent marriages inter-caste marriages i.e. 95 percent of marriages are arranged marriages (The Hindu:20.03.2020). Adding some statistics, India ranked 127th out of 146th countries on the gender inequality index and came 114th in the world in terms of gender gap (Singh, 2017: 139-140).

As Linton (1938) argues the thing which influences any person is not a culture (in general) rather a particular culture, it plays the 'role of guide'. Dogra culture doesn't give much freedom to females; they are strictly adhering to males' instructions throughout her life. The interviewee has to face such problems (comparisons, wrongly judged, misleading, forced to marriage at an early age). Dogra culture found to have a rigid structure in terms of traditions and norms. Linton further argues that culture is man's guide as it liberates as well as enslaves him/her as all guides do (Majumdar & Madan, 2017: 15-16).

As per another interviewee, she talked about her marriage in 1988. She completed her education after marriage, her mother-in-law was supportive as told by her. She did master's and doctorate in chemistry and is working in higher education department as assistant professor. She stated that though her in-laws family (Consanguine relations) were liberals but still there is difference between mother and mother-in-law's affection. Many sociologically studies revealed that behavior of the two ladies are found to be different. Shih (2015) examines respondents across ethnic and national backgrounds to deploy an ideology of 'expressive mothering' emphasizing close

affective bonds in evaluating their mother-in-law, often relying on their own mothers as the standard of comparison.

Though the cultural norms rigidity has reduced but it still prevailed to a great extent. One can say that Jammu is in transition phase. People are accepting new norms of inter-caste marriage, specifically in urban areas due to acceptance of such marriages by highly qualified people, comparatively.

Another interviewee talked, again, about transition phase, she worked in higher education department as lecturer, liberty is there as per education is concerned but rituals like veil system still exists, more specifically in rural areas. There is difference between male child and female child upbringing. Female child attached to rituals and indoor upbringing while male child has more to do with outdoors and liberty, making it difficult for female world to grow better.

Conceptualizing Kinship and Work : Kinship is a system of developed social relations made by either blood bond or by marriage, or simply we can say that it is based on ties of blood, marriage, or sometimes adoption as well. Kinship is divided into parts i.e. Affinal Kinship (related through marriage, for instance, son-in-law, brother-in-law), Consanguineous Kinship (Kins are related through blood, for instance, siblings, parents and children). According to many sociologists and anthropologists, the kinship system is the collection of rules which regulates the nomenclature, heiress, heritage, marriage, etc., and determines the status of a person in any specific society in a group from the point of view of blood relations.

Unilineal relatives are those persons who are related with one another by direct line of descent (it is that group whose membership is based on birth) For example Father, Father of father etc. While Collateral Kin are those persons which are related to is indirectly, for example, brother of father uncle, sister of mother's aunt, etc. In addition to these, Cognatic relatives, if any common ancestor relates the person with one another then these types of relatives are known as cognates.

Morgan differentiates between classificatory and descriptive system kinship. In descriptive kinship, actual relationship of a person can be seen easily, as in India, for instance 'Taya' (Father's Elder Brother), 'Chacha' (Father's Younger Brother) Whereas in Classificatory kinship no such distinction is found, for example calling an individual uncle or aunt (It doesn't signifies actual relationship).

The kinship system in India is descriptive in nature. She (Interviewee) is a daughter-in-law, wife, mother, and sister-in-law. Here, in India, the Kinship system bound people in more rigid marital statuses and leaving a dead marital relation is hard. Marital relation is not about two people but it's about two families, thus a person has various kins (Primary, secondary or even tertiary sometimes). These kins are behavior specific, for instance, elderly people have respectfully treated whereas siblings are affectionately treated. The interviewee told about family politics. In India, mostly, a joint family exists. A working woman in India has to do household chores as well. As the day starts, which lady is going to cook food for the whole family is tricky. A family where two daughters-in-law are present has this problem of family politics. Household work like washing utensils, clothes, cleaning the house, is not equally distributed and thus managing a number of works for one person becomes difficult.

After a long day at work, it's difficult to concentrate on your dream career. One has to become a perfect household lady; one must give a monthly salary to elders of the house. One can't spend her own income for pleasure. According to the interviewee, after marriage life changes drastically, there is no scope for career, art or dreams. A lady has to dedicate her whole life to a good upbringing of her children and taking care of her in-laws. Life seems to be a hard reality. The life of married Indian women has more obstacles compared to women in the urban.

Interviewee stated that in Dogra Culture, elders are authoritative figures and must be treated respectfully in family. Younger people have to take permission before taking any important step. Family work is distributed among the members, which most of the times accompanied with family politics making it harder to concentrate on your own fruitful (office) work.

Education : Heading towards education, the interviewee has done her master's in the Hindi language, she thanked her parents that they gave support and encouraged her for education. After marriage, all she did is household chores (unpaid labor) and work outside the house (work for salary). She wanted to do a doctorate but her family member (affinal relatives) didn't allow doing the same. Girls, at large, didn't get the opportunity to get even basic elementary education, specifically in rural India. Literacy in post-independent India is found to be, for the year 2011, 58.75 percent (rural females) whereas 79.92 percent (urban females) thereby reflecting that women

in urban India have more opportunity. Moreover, the interviewee talked about the adult literacy rate, according to her, due to a lack of adult literacy, she has some complications in her marital life. In our country, having adult literacy is like a crime or a taboo, knowledge about birth control, private parts, opposite gender is totally restricted, specifically for females. One learns about it either in college or through friends, people in India are still restricted to their traditional ideologies.

Observations and Comparisons : Rural women adhere to traditional family norms and values more in comparison to women in urban India. Their lifestyle differs (in terms of way of living and dealing with stress) which may predict the level of stress they are dealing with. Urban culture in Indian society provides more opportunities for work and growth, thus life in rural areas strict to more of problems life illiteracy, less working opportunity thereby enhancing more stress and other psychological problems.

Conclusion : India is rich in diversity but the life of women found to face a number of obstacles in her lifetime. She is not supposed to live a life of her own. Celibacy, single mother, live-in relation, sexual relation before marriage are not easily acceptable in Indian society. Though many measures have driven women in growth and development projects her life still faces prejudice specifically in rural settings. Cultures are meant for the betterment of human life but sometimes it becomes hard on its own people. It doesn't allow people to go beyond its boundaries. Society and culture that hinders individuality need change.

Limitations/Loopholes/Challenges

- All the interviewees are taken from higher education department.
- Interviews are taken at different time interval i.e. before pandemic (February 2020) and after pandemic (November 2020).
- Interviewee belonged to Samba District, Ranbir Singh Pura Tehsil and Kathua District of Jammu region i.e. Convenience sampling was used.
- Interviewee identification is hidden, as a part of research ethics.
- Only females were interviewed.

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Social Media Addiction: A Threat to Student's Social and Physical Health

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Introduction : Day by day the world is coming closer to closer. As it is said by Marshall McLuhan, a sociologist and philosopher of communication theory, "The new electronic independence-creates the world in the image of a global village." This electronic independence is inherently dependent upon the internet, which illuminates the lives of thousands of people by spreading knowledge internationally, thereby making us a global citizen. Humans are social animals who always like to remain in some group, and all our traditions and cultures are the product of this group-oriented facet of human nature.

Social media is a form of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content (such as videos). Social media is a "platform to create profiles, make explicit and traverse relationships" (Boyd & Ellison 2007), Kuss and Griffiths (2014) also define Social media as "virtual communities where users can create individual, public profiles, interact with real-life friends, and meet other people based on shared interests. Instagram, Telegram, Facebook, Twitter, Skype, and What's App are among the most popular and commonly used virtual social networks. There are 4.39 billion internet users in 2019, an increase of 366 million (9 percent) compared to January 2018 data. In 2020, the global Social media penetration rate reached 49 percent, with East Asia and North America having the highest penetration rate at 71 and 69 percent respectively (Stastita.com). There are many types of social media-

- Social networking sites
- Social review sites
- Image sharing sites

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- Video hosting sites
- Community blogs
- Discussion sites
- Sharing economy networks

One of the most interesting things to look at is the increasing number of student users on social media. As per the survey conducted by Pew Research Center, 72 percent of high school and 78 percent of college students spend time on, Facebook, Twitter, Instagram, etc., 29.5% of surveyed college students in Singapore were addicted to online social networking sites/platforms (SNS) (Tang, Woen, 2017). These numbers indicate how much the student community is involved in the virtual world of social networking. No doubt social media has opened a Pandora's box of knowledge like never before but getting too much involved in social media can lead to an addiction, known as Social media Addiction. A Research report "A Day without media" conducted by International Center for Media & the Public Agenda (ICMPA) asked 200 students at the University of Maryland, College Park to abstain from all media for 24 hours. After their 24 hours of abstinence, the students were then asked to blog on a private class website about their experiences: to report their successes and admit to any failures. What had they learned of their consumption of media and admit to any failures. The 200 students wrote over 110,000 words: in aggregate about the same number of words as a 400-page novel. The study concluded that most college students are not just unwilling, but functionally unable to be without their media links to the world. Their reactions to going without media for 24 hours in literally the same terms associated with drug and alcohol addictions: In withdrawal, frantically craving, very anxious, extremely antsy, miserable, jittery, crazy.

Social Media Addiction

The term "internet addiction" was proposed by Dr. Ivan Goldberg in 1995 for pathological compulsive internet use. (Basu & Dalal, 2016) Griffith considered it a subset of behavior addiction and any behavior that meets the 6 "core components" of addiction, i.e., salience, mood modification, tolerance, withdrawal, conflict, and relapse (Griffith, 2005): Social networking addiction refers to mental concern over the use of social networks and the allocation of time to these networks in such way that, it affects other social activities of individuals such as occupational and professional activities, interpersonal relationships and health leading to disruption of their lives. Over the past decade, addictive behaviors, such as overuse of

the internet or social networks, have become a part of the everyday life of students. Social networking addiction includes characteristics such as ignoring the real problems of life, neglecting oneself, mood swings, concealing addictive behaviors, and having mental concerns. (Guedes et al., 2016)

There are many different theories about addiction to the internet and social networks. The most important theories include dynamic psychology theory, social control theory, behavioral explanation, biomedical explanation, and cognitive explanation. According to dynamic psychology theory, the roots of social networking addiction are in the psychological shocks or emotional deficiencies in childhood, personality traits, and psychosocial status. According to the social control theory, since addiction varies in terms of age, sex, economic status, and nationality, certain types of addiction are more likely to be found in certain groups of society than in other groups. The theory of behavioral explanation believes that a person uses social networks for rewards such as escaping reality and entertainment. Based on the biomedical explanation theory, the presence of some chromosomes or hormones, or the lack of certain chemicals that regulate brain activity, are effective in addiction. According to the cognitive explanation theory, social networking addiction is due to faulty cognition, and people tend to use social networks to escape from internal and external problems. Social media addiction leads to numerous physical, social, mental problems.

Children reported several physical and mental health problems without indicating internet addiction or overuse. Physical health symptoms including eye problems, headaches, not eating, and tiredness. For mental health symptoms, children reported anxiety cognitive salience of online events, aggression, and sleeping problems. Sometimes they reported these problems within 30 min of technology use. (Cernikova, Smahel & wright, 2015) Greater use of the Internet was directly associated with social involvement declines, in participant's communication with family members in the household, declines in the size of their social circle, and increases in their depression and loneliness, A 169 people in 73 households examined.(Kieser, Kraut, Lundmark, Mukopadhyay Patterson, & Scherlis, 1998) negatively impacting social health.

Physical Health

Physical well-being consists of the ability to perform physical activities and carry out social roles that are not hindered by physical limitations and experiences of bodily pain and biological health

indicators. It refers to overall well-being and is the most visible of the various dimensions of health, which also include social, intellectual, emotional, spiritual, and environmental health. Some of the most obvious and serious signs that we are unhealthy to appear physically. Addressing this dimension is crucial for anyone attempting to sustain overall health and wellness. Physical health can be defined as the proper functioning of all the external and internal parts and organs of the person's body which allows the person to perform the daily tasks normally without any limitation (World Health Organization, WHO 1948). While physical health consists of many components, here is a brief list of the key areas that may be addressed:

- Physical activity- include strength, flexibility, and endurance
- Nutrition and diet- include nutrient intake, fluid intake, and healthy digestion
- Alcohol and drugs- includes the abstinence from or reduce consumption of these substances
- Medical and drugs- includes addressing minor ailments or injuries and seeking emergency care as necessary
- Rest and Sleep- includes periods of rest relaxation, along with high- quality sleep

Social Health

Formal consideration of social health was stimulated in 1947 by its inclusion in the World Health Organization's definition of health: Health is "A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" Social health has also become relevant with the increasing evidence that those who are well integrated into their communities tend to live longer and recover faster from the disease. Hence, social health may be defined in terms of social adjustment and social support or the ability to perform a normal role in society. There are 5 dimensions of social health and well-being i.e. social integration, social contribution, social coherence, social actualization, and social acceptance. (Keyes, 1998)

Social health is more than just the prevention of mental illness and social problems. Being socially healthy means an increased degree of happiness including a sense of belonging and concern for others.

As we grow, social ties start building their place in our lives. We become a part of different communities around us like school, college, office, etc. These positive relations help us build a support

system making us healthier. Social health might seem ignorable and difficult to address yet it stands as one of the pillars of health. (National Health Portal of India).

It has been demonstrated that those who are well integrated into society have a longer and healthier life. A review published in PLOS (Public Library of Science), Medicine indicates that good social relationships were associated with a 50% increase in survival chances. Holt-Lunstad Layton, Smith (2010) Having a healthy relationship involves good communication, empathy, and care for family, friends, and colleagues. Being self-centered, violent, and alone leads to ill effects on health causing stress and depression which are a threat to self and others. Social isolation and social exclusion, are indicators of poor chances of survival with a decreased degree of quality of life, depression, and increased risk for chronic diseases. These in turn can lead to poor physical and mental health. Hence, social health can be considered as the cause behind the cause.

Social Media and Physical and Social Health

Understanding the causes, consequences, and remedies for excessive social media use is of paramount importance for the safe and secure future of our country as India is a country having a young population. Social networking has a various impact on physical and social health, keeping it into consideration many kinds of researches have been done-

Akubugwo and Maria burke (Akubugwo& Burke,2013) examined the impact of social media on academic relevance, possible effect on social behavior, and on academic progress resulting that 30.43 of respondents strongly agreed that students using social media cultivate bad behavior like using slang language, disrespect and idleness, 45.65 percent agreed 4.35 percent undecided and it also exerts a negative impact on academics.

Psychologist Dr. Mark Becker, of Michigan University, investigated whether multi-tasking with social media was a unique predictor of depression or social anxiety symptoms, found a 70% increase in self-reported depressive symptoms among the group using social media and a 42% increase in social anxiety. (Becker, Christopher & Hopwood, 2013). Sherry Turkle talks about a study conducted where parents and children were asked their opinion about technology the results were stunning. Many children reported that they felt their parents were addicted to their cellphone or computer. Children stated a desire for their parents to spend quality time and interact with them wherever parents complained that they get 80

percent less greeting from children at the time of coming back home as they are busy with social media. This study shows the growth of social media addiction in families and a need for more family social interaction. (Turkle, 2011)

Abdullah et al. (Abdullah, 2009) complained that many students lose their social grace of giving due respect to their teachers and even to their parents after as they remain generally engaged in social media. Social media can lead to inspiring improper behavior which may include riots, gossips, terrorism, and disorderly behavior. Any student that linked a deviant as a friend will likely be influenced by the deviant. The friendship stuck in social media have the potential for anti-social behavior.

To determine the association between internet addiction and depression, self-reported symptoms of Attention Deficit and Hyperactivity Disorder (ADHD), social phobia, and hostility for adolescents, a study was done which demonstrated that adolescents with internet addiction had higher ADHD symptoms, depression, and hostility are associated with internet addiction in male adolescents and only higher ADHD symptoms and depression are associated with internet addiction in female students. (Yang, Yen, Yen & Ko 2007).

A cross-sectional study completed by Masthi, Pruthv & Phaneendra, 2018 revealed that A total of 70.67% of the subjects had one or more physical symptoms, i.e. neck pain, tension, the strain on eyes, and fatigue of which 67.42% and 72.75% were from public and private schools, respectively. Psychological changes i.e., anger, loneliness, frustration, and behavioral changes i.e., sleep disturbance and neglect of personal hygiene were observed in 67.42% and 51.01% of public and private school pupils respectively.

Researchers had repeatedly found an association between social media addiction and health. A study was conducted to assess and compare the prevalence of social media addiction between Government and Private Pre- University (PU) college study subjects, to assess the health problems related to social media usage among the study subjects, and to assess the various factors associated with social media addiction. Results stated that the prevalence of social media addiction was 36.9% among users, distributed equally among Private and Government PUs. The most common health problem identified was a strain on the eyes (38.4%), anger (25.5%), and sleep disturbance (26.1%). Being a male, the habit of smoking, alcohol, and tobacco, consumption of junk food, having ringxiety and selfitis were found to be significant risk factors for social media addiction.

Social media addiction was found in over one-third of subjects and the majority had mild addiction. (Hou, Song, Wang, Xiong, 2019)

Results of a study on German students showed a positive relationship between addiction to Facebook, narcissism character, depression, anxiety, and stress (Brailovskaia, Margarf, 2017)

Discussion : Social media addiction is more common than alcohol addiction . It is spreading like an epidemic leaving no age untouched. Enough has been discussed about its impact on social and physical health. There is an urgent need of much awareness about its negative impact on students as positive is known to all.

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Nyaya: The Ways of Knowing

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Western philosophy mainly accepts two sources of knowledge- perception and inference. Indian philosophy accepts a variety of pramanas. Different schools of Indian philosophy accept different sources of knowledge according to their own epistemological concepts. The Carvakas propose only one source of valid knowledge that is perception. The Bauddhas admit two source of knowledge- perception and inference. Sankhya admits three source of knowledge- perception, inference and Sabda or testimony. The Naiyayikas admitted a fourth way of knowing along with these three sources of knowledge. Before going into the deep discussion on pramanas we need to understand the Indian conception of knowledge(prama) and the methods of knowing(pramana). According to Nyaya philosophy in every case in which there is knowledge there must be something that stands out as object of knowledge. The object may be a thing, a quality, an act or an emotion, existent as well as the non-existent. Knowledge lies in the manifestation (prakasa) of objects. Everything is revealed to us when they become objects of knowledge. Without this luminous light of knowledge, we lose the ground of all rational practice and intelligent activity, it is happening on the basis of knowledge. Though knowledge is not separable from feeling and volition yet it is distinguishable. Knowledge is a cognition by which we have an apprehension or understanding of objects. But it is bound up with certain affective elements, namely the feeling of pleasure and displeasure. Prama has been defined by Nyaya as true presentational knowledge (yatharthanubhava). It is a definite and an assured (asamdigdha) cognition of an object, which is true and presentational in character.

The valid knowledge or prama has been defined by the Nyaya as the true presentational cognition (yatharthanubhava). If we analyse this conception of prama we shall get three essential factors involved in all valid knowledge. We know that the conception of prama or valid knowledge implies three essential factors, namely, the

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subject, the object and method of knowledge (pramata, prameya and pramana).

The **first one is pramata**, it has been said that every knowledge involves a subject or knower, in which knowledge inheres as an attribute. The subject is the core ground of all cognitions. It is subject which likes and dislikes things and acts accordingly. Pramata is the Self conceived as an intelligent agent. It is also independent in the sense that it exists for itself and is an end to itself. Its independence comes out in the facts that it enjoys and suffers, it is the center of all activities, and that it directs the course of other things without being determined in its course by them, I.e. it is self-determined. It is thus pramata is described by the Nyaya that which knows and strives, enjoys and suffers, remembers and expects; it is an agent, a striver, a Desirer, a refuser.

Secondly, prama or valid knowledge implies some prameya or object. Process of knowledge refers or directed to the prameya or object. The object of knowledge may be existent or non-existent, it means both the positive and negative facts may be the object of true knowledge. The light of a lamp which reveals the existence of certain perceived objects in a dark room, manifest also the non-existence of those that are not perceived, for if the latter had existed there, they would have been perceived like the similar perceived objects. Subject and object (pramata and prameya) are strictly correlative factors involved in all knowledge.

Thirdly, pramana, all true knowledge must be connected with some method of knowledge. In western philosophy it is common to analyse the knowledge – relation into the three factors of subject, object and the process of knowledge. It is similar to pramata, prameya, and prama in Indian philosophy. But the Nyaya recognized a special cause of knowledge (pramana) as an important factor.

Four pramana has been accepted by Nyaya i.e. perception, inference, comparison and testimony. Now, we will discuss all the pramanas one by one.

Perception: Pratyaksa derivatively means the functioning and operation of sense organs. Where each is in relation to a particular object. In this process the sense may function in two ways. It may function to bring about a contact of itself with the ‘object’ in this case the result is a cognition of the object. Secondly, a sense organ may be operative to produce a cognition of some object, where the sense function consists in sense-cognition, and the result is a judgement of the cognized object as something desirable or undesirable or neither.

The modern school of Nyaya, especially Gangesa defines perception as that which is not produced by the instrumentality of cognition. Perception involves four operative causes, namely, objects, senses, mind and self. Perception is primarily conditioned by the activity of the senses in relation to some objects. In perception the contact between object and sense-organs must be direct. In Nyaya system, a sense is defined as a supersensible organ of knowledge having its locus in the animal organism.

Inference or Anumana: Anumana literally means that knowledge, which follows some other knowledge. It is knowledge of an object due to a previous knowledge of sign or mark (linga). Anumana has been defined in Nyaya system as the knowledge of an object, not by direct observation, but by means of knowledge of a linga or sign and that of its universal relation (vyapti) with the inferred object. Vyapti or universal relation is all important factor in anumana. By looking the definition of inference (anumana) it appears that there must not be less than three proposition and more than three terms in any inference.

The logical form of inference: Five members of syllogism have been explained by the Naiyayikas.

- 1- The first premises of syllogism are called the pratijna or the proposition. It is a statement of one's position and consists in the assertion of some unperceived quality or character in relation to some object of experience.
- 2- The second member of the syllogism is called the hetu or the reason. It consists in the statement of the mark or the sign (linga) which being present in the subject or the minor term suggests that the later possesses a certain property predicated of it.
- 3- Third member of the syllogism is called udaharana or the example. It consists in the assertion of a universal relation (vyapti) between the major and middle terms with reference to some apposite instances.
- 4- The fourth member of the syllogism is called upanaya or the application. It consists in the application of the universal proposition with its example to the subject or the minor term of inference.
- 5- The last member of syllogism is called nigmana or the conclusion. Here the preceding four steps are brought to a point so as to demonstrate the truth of the first proposition, with which the inference starts. We can illustrate the syllogism in this logical way;

- (1) The hill is fiery;
 Because it smokes;
 Whatever smokes is fiery, e.g. the kitchen;
 So the hill smokes;
 Therefore, it is fiery.
- (2) The hill is fiery;
 Because it smokes;
 Whatever is not-fiery does not smoke, e.g. the lake;
 Not so the hill (i.e. the hill does not smoke)

Comparison or upamana: The upamana as a pramana is the source of our knowledge about the relation between a word and its denotation (samjna-samjnisambandha). Upamana is such a knowledge when first we are told by some authoritative person that the word denotes a class of objects of a certain description and, secondly, finding some objects of that description we recognize them as denoted by that word. Upamana is not always due to the knowledge of similarity or dissimilarity between things. Knowledge of similarity and dissimilarity is an accidental character of this or that kind of upamana. Naiyayikas define upamana as the process of reasoning by which we know that a word denotes a certain class of objects on the basis of some authoritative statements. When we analyse the process of reasoning in upamana we get the following steps, firstly, we have an authoritative statement (**atidesavakya**) that a word denotes objects of a certain description, e.g. 'the gavaya is like the cow'. Secondly, person observes any such objects, he has the knowledge that it answers to the given description (**sadrasyadhi**). Thirdly, there is a recollection of the descriptive statement received from authority (**vakyarthasmrti**). Fourth and lastly, there is the resulting knowledge that this kind of objects is denoted by the word in question (**upamiti**).

Sabda or Testimony: Sabda as pramana in Nyaya, is defined as valid verbal testimony. It admits the assertion of a trustworthy person. It is clearly expressed in all the definitions that the first important step in sabda or testimony is the perception of the words of a sentence or proposition set forth by some trustworthy person. Naiyayikas admit two kinds of sabda or verbal testimony, namely, vaidika or the scriptural and laukika or the secular. The Vedas are created by God and are therefore valid all points. Vaidika testimony is perfect and infallible by its very nature.

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Narrativizing Science: A Colonial Response to Indian Knowledge Systems

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Introduction

The views presented in the eighteenth century scientific accounts of Indian mathematics and astronomy were corroborated by various historians such as William Robertson¹, Thomas Twining and George Forster. However, they met with sharp criticism from various quarters, including the Anglicists, Utilitarians and other colonial officials. The most vehement attack on Indian astronomy was launched by James Mill in the second volume of his widely published *The History of British India* in which he asserts that his objectivity is guaranteed by the fact that he has never visited India.² According to Mill, all scientific commentaries which contained anything to suggest the ingenuity of Indian astronomers were to be ‘distrusted’, while those scientists who wrote pejoratively of Indian sciences were to be regarded as rational.³

Let us briefly reflect on some of the major points of criticism:

The Debate on Originality of Indian Astronomical Sciences

We have seen above how Playfair and Bailly had empirically verified the originality of Indian astronomical tables. However, in the colonial drama of 19th century India, rationality, it seems, was subservient to power and prejudice.

While William Jones claimed that ‘the Hindu ecliptic was derived from the Chaldeans’, Montcula argued that it was borrowed from the Greeks.⁴ But, Mill claimed that both systems (Chaldean and Greek) were ‘the same in the end’.⁵

Mill dismissed Bailly’s analysis of Indian astronomical tables because from them,

‘He (Bailly) inferred, not only advanced progress in science, but a date so ancient as to be entirely

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inconsistent with the chronology of the Hebrew scriptures.⁶

Further, Bailly's scientific credibility was questioned in the following way:

'The man who invented a theory of an ancient and highly civilized people, now extinct, formerly existing in the wilds of Tartary ... is not to be trusted as a guide in the reasons of conjecture.'⁷

However, recognizing that he could not debunk Indian astronomy merely by dismissing Bailly, Mill further alleged that 'the most eminent of all the *mathematical converts*, gained by M.Bailly was Mr.Playfair.'⁸ [Italics mine]

At least in matters of scientific dispute, rarely does history reveal such ironies where a Scottish historian arbitrarily discounts the findings of a leading Scot astronomer.

Henry Colebrooke also contested the claim of originality of Indian astronomy by alleging that their solar zodiac was taken from the Greeks, but 'adapted to their own ancient division of the ecliptic into twenty-seven parts.'⁹

In post-independent India, scientists like P.C. Sengupta, Lecturer in Ancient Astronomy and Mathematics, at Calcutta University, have shown us the difficulty of resolving this dispute:

We are not suggesting that the Indian epicyclic astronomy as it was developed by Aryabhata I and his pupils was uninfluenced by Babylonians and Greek sciences. But the problem of discerning how far the Indian astronomers were original as regards planetary theory appears insurmountable.¹⁰

Sengupta sums up the whole controversy in the following words:

Although scientific Indian astronomy is dated much later than the time of Ptolemy, barring the mere idea of an epicyclic theory coming from outside India, its constants and methods were all original.¹¹

The Controversy over Antiquity of Indian Epoch¹²

Another major point of contention between 19th century European scholars was the antiquity of the Indian epoch, which, on the basis of Indian tables, was acknowledged by Bailly & c. to be the midnight of 17th and 18th February, 3102 BC. However, this opinion was contested by Bentley in one of his essays for the *Asiatic Researches* in which he argues that the 'principles of Hindoo astronomy were unknown' to both Bailly and Playfair and their conclusions are 'ill-founded.' He then proceeds to 'do away' with such 'delusions'.¹³ Quite expectedly, Bentley found an ally in Mill, whose tirade against Indian astronomy got another boost.¹⁴

Playfair, naturally disturbed at these accusations, retaliated sharply:

It was not likely that an *amateur*, however distinguished, should convict these astronomers of gross ignorance, or find it so easy to *do away* their opinions, in ... a science which, day and night had been for many years the subject of their study.¹⁵

Rather, he showed that 'were we ... to ascertain the age of the (Indian) tables by Mr. Bentley's rule, we should commit an error of about 1800 years.'¹⁶ With the help of three different examples, including the positions of the sun and moon, Playfair logically establishes the antiquity of Indian epoch at 3102 BC, a conclusion that 'any man of plain sense and tolerable impartiality will be inclined to draw.'¹⁷ Bentley presupposes that Indian astronomers constructed their tables by 'comparing modern observations with a fictitious epoch'.¹⁸ However, Playfair argues that 'this is nowhere proved by Mr. Bentley, though taken as the basis of all his computations.'¹⁹ In summing up this dispute, Playfair cautions that a 'great deal of scepticism ought to be preserved' as 'this subject still requires much investigation' and urges that we 'prevent opinion from taking on this head, any fixed and determinate position'.²⁰ Despite being a strong advocate of rationality, Mill is probably unaware of his logical fallacy when he declares that 'whatever is unproved ... is altogether unworthy of belief (and) deserves simple rejection.'²¹ For those uninitiated in the methods of rational inquiry, the above debate

provides an excellent illustration of the contrast between empiricism and sophistry.

The Charge of Irrationality

It is not uncommon to find Indian astronomy being denounced as irrational and static. French explorer, Pierre Sonnerat, wrote that Indian astronomers determine their eclipses ‘by set forms, couched in enigmatical verses &c.’²² However, Samuel Davis, in his account, refutes this view and says that Sonnerat was ‘too hasty in asserting (the opinion) generally.’²³ Moreover, Elphinstone accused Brahmins of hindering scientific progress:

The same system of priest craft, which has exercised so pernicious an influence on the Hindus in other respects, has cast a veil over their science.²⁴

Moreover, the 19th century method of using shells to compute eclipses came under sharp criticism. Playfair describes this ‘mysterious method’ in his account:

The Brahmin seating himself on the ground, and arranging his shells before him, repeats the enigmatical verses ... and from his little tablets and palm-leaves, takes out the numbers that are to be employed in it.²⁵

James Mill uses the ‘strangeness’ of this method to launch a scathing critique of Indian astronomy:

Scarcely can there be drawn a stronger picture than this of the rude and infant state of astronomy. The Brahmen, making his calculation by shells, is an exact resemblance of the rude American performing the same operation by knots on a string; and both of them exhibit a practice which then only prevails ... when the human mind is too rude and too weak to break through the force of an inveterate custom.²⁶

However, much to the dismay of Mill, modern science vindicated the ‘rude Brahmin’. Commenting on the *Vakyam method* of computation of eclipses, Sengupta notes:

An interesting and rapid method of mechanical computation of eclipses was developed by Tamil

calendar makers. This involved the use of shells to represent various numbers and their sexagesimal fractions.²⁷

Further, Sengupta notes how this method has been studied and validated by modern scientists:

The various numbers gathered from such sources and the tables compiled on the basis of oral information were recently studied by Neugebauer and Van der Waerden, giving a very clear exposition of the *vakyam* process.²⁸

In fact, John Warren, an astronomer of the East India Company, observed how the lunar eclipse of 31 May-1st June, 1825 was nearly accurately computed using the above *Vakyam* method.²⁹

Conclusion : This article has shown that there that the qualitative judgement of nineteenth century Indian astronomical methods did not happen in a purely scientific environment. By hijacking the scientific discourse of the nineteenth century, imperial, religious and political interests played a pivotal role in this process and eventually overshadowed the scientists. One such non-scientific work that influenced the discourse on Indian knowledge systems was *The History of British India* authored by James Mill, who occupied an influential position at the East India Company's headquarters in London. Mill's *History* became the standard textbook at all national universities and a required reading for Anglo-Indian administrators, many of whom shaped the educational policy of modern India.³⁰ Mill's ideas also influenced Macaulay's famous minute of 1835, in which he denounced all attempts to teach "false history", "false astronomy" or "false medicine" because he found them "in company with a false religion."³¹

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FDI and Higher Education in India

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Every country around the globe is trying to integrate its economy with the rest of the world. After globalization of Indian Economy there is a greater need of foreign capital in India. India has today become a budding target of FDI. Indian education sector is one of the pillars of Indian Economy and many global players are willing to enter into it. Education sector assumes greater significance in developing countries like India. This sector offers huge untapped market. The higher education sector, owing to its huge potential, holds very promising prospects. Increase in number of Educational Institutions in India has been remarkably rapid. India faces a big challenge to provide education to young people, especially in far-flung locations. The present paper makes an attempt to study the current scenario of FDI in education sector highlighting the positive and negative impacts of it on the society and economy as a whole. The research approach is exploratory in nature. This paper has major implications for educationists who intend to reap the benefits of FDI as well as Government who need to frame suitable policies of FDI in Education Sector.

Keywords: FDI, Higher Education, Regulatory Bodies

Introduction:

The education sector in India has witnessed a paradigm shift in recent times. Once viewed largely as a charitable or philanthropic activity, it has since metamorphosed into an 'industry' in its own right. So far, basic primary education and certain technical institutions for higher education, like the Indian Institutes of Technology (IITs) and the Indian Institutes of Management (IIMs) have been the mainstay of the Indian education sector. However, due to an increase in the competitiveness in the marketplace coupled with the increasing need to expand quality education at the grassroots level, policy makers in India have slowly but surely set the Indian education sector on the reforms track. The President of India, Shri Pranab Mukherjee has said that "Education is the true alchemy that can bring India its next golden age. Our motto is unambiguous: All

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for knowledge, and knowledge for all". Further, the 12th Five year Plan prepared by the planning commission also aims to give thrust to education in India. Several initiatives are being taken by the government to encourage investments in education sector including greater participation by foreign educational institutions and educational service providers. The Public Private Partnership (PPP) model has also been introduced in this sector to facilitate greater Foreign Direct Investments (FDI). In addition to this, efforts have been taken to develop strong collaborations between well-established foreign universities and Indian universities in order to facilitate greater academic exchange among students. Such progressive development has attracted the eye of private equity players and venture capital funds as well, who have also shown interest in this unique and emerging business opportunity, which balances investor returns with social responsibilities.

India holds an important place in the global education industry. The country has more than 1.5 million schools with over 260 million students enrolled and about 751 universities and 35,539 colleges. India has one of the largest higher education systems in the world. However, there is still a lot of potential for further development in the education system.

India has become the second largest market for e-learning after the US. The sector is currently pegged at US\$ 2 billion and is expected to reach US\$ 5.7 billion by 2020. The distance education market in India is expected to grow at a Compound Annual Growth Rate (CAGR) of around 11 per cent[#] during 2016-2020. Moreover, the aim of the government to raise its current gross enrolment ratio to 30 per cent by 2020 will also boost the growth of the distance education in India. The education sector in India is poised to witness major growth in the years to come as India will have world's largest tertiary-age population and second largest graduate talent pipeline globally by the end of 2020. The education market in India is currently valued at US\$ 100 billion and is expected to nearly double to US\$ 180 billion by 2020.* Currently, the school segment is valued at US\$ 52 billion and contributes 52 per cent to the education market in India, higher education contributes 15 per cent of the market size, text-book, e-learning and allied services contribute 28 per cent and vocational education in manufacturing and services contributes 5 per cent. Higher education system in India has undergone rapid expansion. Currently, India's higher education system is the largest in the world enrolling over 70 million students

while in less than two decades, India has managed to create additional capacity for over 40 million students. It witnesses spending of over Rs 46,200 crore (US\$ 6.93 billion). The total amount of Foreign Direct Investments (FDI) inflow into the education sector in India stood at US\$ 1.42 billion from April 2000 to March 2017, according to data released by Department of Industrial Policy and Promotion (DIPP). The education and training sector in India has witnessed some major investments and developments in the recent past.

Higher Education in India-Current status:

Higher Education in India has evolved in distinct and divergent streams with each stream monitored by an apex body, indirectly controlled by the Ministry of Human Resource Development. The 433 universities/ institutions are mostly funded by the state governments. However, there are 44 important universities called Central universities, which are maintained by the Union Government and because of relatively large funding, they have an edge over the others. This mandate makes the UGC a major regulator of higher education in India. However, the regulatory environment is not limited to the UGC alone. All India Council for Technical Education (AICTE), Department of Electronics Accreditation of Computer Courses (DOEACC), Distance Education Council (DEC), Indian Council for Agricultural Research (ICAR), Bar Council of India (BCI), National Council for Teacher Education (NCTE), Rehabilitation Council of India, Medical Council of India, Pharmacy Council of India (PCI) Indian Nursing Council (INC), Dentist Council of India (DCI), Central Council of Homeopathy (CCH), Central Council of Indian Medicine, Council for Architecture, National Council for Rural Institute, and State Councils for Higher Education together decide the quality of higher educational institutions in India. Despite this regulatory environment, the Indian judiciary has been constantly involved in defining private investments in higher education indicating the inadequacy of the present regulatory system. Over and above, institutions must also concentrate on giving away quality inputs to the students. Institutions must look into constantly updating the syllabus in order to help students adapt with the changing market scenario. To start with they can look at making education liberal, introduce new practices & applied research work; updating the course curriculum frequently. If such developments take shape in its true sense in our country students would be attracted to pursue higher education which will in

turn fulfill corporate expectations. Efforts should also be taken to guide, mentor students and parents to develop and retain interest amongst students.

In addition to above, curriculum should also include sports, hobby classes, vocational skills development program, employability enhancement & soft skills development programs, entrepreneurship development modules, specialization wise clubs and committees of students, practical assignments related to their field, industry interface related modules such as internships, industry visits, guest lectures / workshops / seminars, participation in summits, management quiz etc.. with evaluation / monitoring system so as to ensure continual improvement in the same. The so-called elite institutions are extremely selective, and well-funded, but pose the problem of relevance and drain of talent. All this calls for reform, administrative changes, more funding, greater flexibility, quality improvement, etc. But this daunting task won't be remotely addressed by the entry of foreign universities.

FDI in Higher Education Sector: Recent Trends

The Government of India ("GOI") has allowed for 100% Foreign Direct Investment ("FDI") in the education sector under the automatic route. Recently, GOI also allowed for 100% FDI in the Construction Development projects which would also include educational institutions. These investments are also carried through the automatic route. However, despite allowing 100% FDI in the education sector, there has hardly been any investment in this sector and the response from foreign investors has been very lukewarm, to say the least. The primary issue behind the lack of investment is the fact that the investment has to be done through a not-for-profit entity. The not-for-profit character would inevitably require the Indian entity to be either registered as a Society or a Trust (in case of schools, colleges and private/deemed universities) or a Section 8 Company (mostly in case of schools) under the Companies Act, 2013. This not-for-profit requirement has become a major bottleneck for attracting investments. Further, a Trust or a Society is also not eligible to receive foreign investments under the automatic route. Even if investments are to be permitted, the entities being of a non-profit nature would not be able to distribute any returns on the investment. A Section 8 Company is of a charitable nature and hence would require applying its profits or other income towards the promotion of its objects. In addition, the procedures and conditions are still very much unclear with regards to how the foreign

investment regulations for education sector would be enforced. This will lead to various issues with regard to the overlapping regulations of Centre and States. Multiple regulators along with the requirement of numerous approvals and regulatory compliances have hampered investor confidence in investing in this sector. Hence, the solution to this problem could be to drop the mandatory requirement for a not-for-profit character. This would increase foreign investors confidence since they would be assured of returns on their investment. Further the regulatory mechanism can be eased to ensure that there is clarity with regards to all the approvals and clearances required for such investments. Finally, detailed guidelines should be laid down regarding routing of such foreign investment to ensure that there are no confusions with regards to the foreign investments in the education sector.

That is why FDI inflow is not happening for setting up institutions or offering courses,” he said. “The proposed law provides for a proper mechanism for investment in this sector.” Sudarshan was less confident, citing how the bill retains the not-for-profit mantra. This newspaper has reported how the bill requires foreign universities to compulsorily deposit between Rs 25 crore and Rs 100 crore as a sort of security, and prods them to open campuses in backward regions. Under current rules, 100 per cent FDI is allowed in education through the “automatic route”.

This means a foreign company can directly invest in an Indian firm without prior approval from the government or the RBI. However, within 30 days of the receipt of the FDI, the Indian company is required to report to the RBI’s regional office. Over 75 per cent of the FDI in the past 11 years has come from Mauritius, a tax haven — most of it to Manipal Universal Learning from the Mauritius-based MEMG International Ltd. Educomp Solutions Ltd, too, has received Rs 93 crore in FDI, mostly from various Mauritius-based companies.

Quality Issue on FDI:

Argument in favor of FDI in education is that foreign institutions can bring quality programs with market orientation. Besides, updated curricula, teaching-learning processes, evaluation of processes may be internalized within educational institution in India. It may also reap the benefits of improved managerial and organizational skills to run the institutions. It is also argued that FDI could promote competitiveness in the education system as a whole. The critics maintain that the quality could be maintained in certain

specific sectors, where FDI takes place, whereas in mass education sector the spillover effect of quality may not take place. In fact, it might lead to dualism in education. Hence, critics maintain that there should be no liberal FDI policy in education.

Conclusion : What India desperately need is good quality research oriented institutes. We need to establish institutes which can bring new culture and infrastructure for creating better talent pool. For this to happen, we need to have top institutes of the world to open their centres in India. India must act in self-interest. Indian higher education is at a verge of next generation quality improvement just like Indian industry was in early 1990s when government went ahead with liberalization of economy. Liberalisation in education should be achieved through correct approach. FDI in Education should be channelled properly to raise the quality of education. There should be a suitable regulatory framework that would ensure quality and standards in curriculum, courses, teachers, evaluation and assessment systems etc. There should be effective registration and certification system, which will prevent unapproved institutions from partnering, and good quality institutes can enter into Indian education hub, which will create a good platform for domestic and foreign institutions for the exchange of technology and talents, so that the former can compete effectively in a global environment.

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Fundamental Rights and Constitution of India

*Ashok Kumar Singh**

Fundamental rights are those rights which are essential for intellectual, moral and spiritual development of citizens of India. As these rights are fundamental or essential for existence and all-round development of individuals, they are called 'Fundamental rights'. These are enshrined in Part III (Articles 12 to 35) of the Constitution of India. Fundamental Rights were deemed essential to protect the rights and liberties of the people against the encroachment of the power delegated by them to their Government. They are limitations upon all the powers of the Government, legislative as well as executive and they are essential for the preservation of public and private rights notwithstanding the representative character of political instruments. Speaking about the importance of fundamental rights in the historical judgement of *Maneka Gandhi vs. Union of India AIR 1987 SC 597 Bhagwati J.* observed: "These fundamental rights represent the basic values cherished by the people of this country since the Vedic time and they are calculated to protect the dignity of the individual and creates conditions in which human being can develop his personality to the fullest extent. They weave a pattern of guarantee on the basic structure of human rights and impose negative obligations on the State to encroach on individual liberty in its various dimensions." There are following fundamental rights recognised by the Indian constitution:

- Right to Equality (Articles. 14-18)
- Right to Freedom (Articles. 19-22)
- Right Against exploitation (Articles 23-24)
- Right to Freedom of Religion(Articles. 25- 28)
- Cultural and Educational Rights(Articles. 29-30), and
- Right to Constitutional remedies(Articles. 32-35)

The development of such constitutionally guaranteed fundamental human rights in India was inspired by historical examples such as England's Bill of Rights

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https://en.m.wikipedia.org/wiki/Bill_of_Rights_1689 (1689), the United States Bill of Rights (approved on 17 September 1787, final ratification on 15 December 1791) and France's Declaration of the Rights of Man (created during the revolution of 1789, and ratified on 26 August 1789). A notable development during that period having significant effect on the Indian constitution took place on 10 December 1948 when the United Nations General Assembly adopted the Universal Declaration of Human Rights and called upon all member states to adopt these rights in their respective constitutions. The fundamental rights were included in the First Draft Constitution (February 1948), the Second Draft Constitution (17 October 1948) and final Third Draft Constitution (26 November 1949), prepared by the Drafting Committee. The fundamental rights were included in the constitution because they were considered essential for the development of the personality of every individual and to preserve human dignity. The writers of the constitution regarded democracy of no avail if civil liberties, like freedom of speech and religion, were not recognised and protected by the State. According to them, democracy is, in essence, a government by opinion and therefore, the means of formulating public opinion should be secured to the people of a democratic nation. For this purpose, the constitution guaranteed to all the citizens of India the freedom of speech and expression and various other freedoms in the form of the fundamental rights.

These provisions act as a check both on state action as well as the action of private individuals. However, these rights are not absolute or uncontrolled and are subject to reasonable restrictions as necessary for the protection of general welfare. They can also be selectively curtailed. Since the fundamental rights can be altered only by a constitutional amendment, their inclusion is a check not only on the executive branch but also on the Parliament and state legislatures. A state of national emergency has an adverse effect on these rights. Under such a state, the rights conferred by Article 19 (freedoms of speech, assembly and movement, etc.) remain suspended. Hence, in such a situation, the legislature may make laws that go against the rights given in Article 19. The President https://en.m.wikipedia.org/wiki/President_of_India may by order

suspend the right to move the court for the enforcement of other rights as well.

Right to Equality

The right to equality is an important right provided in Articles 14, 15, 16, 17 and 18 of the Constitution. It is the principal foundation of all other rights and liberties and guarantees:

Equality before the law: Article 14 of the constitution guarantees that all people shall be equally protected by the laws of the country. It means that the State will treat people in the same circumstances alike. This article also means that individuals, whether citizens of India or otherwise shall be treated differently if the circumstances are different.

Social equality and equal access to public areas: Article 15 of the constitution states that no citizen of India shall be discriminated on the basis of religion, race, caste, sex or place of birth. Every person shall have equal access to public places like public parks, museums, wells, bathing Ghats, etc. It states, however, that the State may make any special provision for women and children. Special provisions may be made for the advancements of any socially or educationally backward class or scheduled castes or scheduled tribes. https://en.m.wikipedia.org/wiki/Scheduled_castes or scheduled tribes.

Equality in matters of public employment: Article 16 of the Constitution lays down that the State cannot discriminate against citizen in the matters of employment. All citizens can apply for government jobs, however, there are some exceptions. The Parliament may enact a law stating that certain jobs can be filled only by applicants who are domiciled in the area. This may be meant for posts that require knowledge of the locality and language of the area. The State may also reserve posts for members of backward classes, scheduled castes or scheduled tribes which are not adequately represented in the services under the State to bring up the weaker sections of the society. Also, laws may be passed that require the holder of an office of any religious institution to also be a person professing that particular religion.

Abolition of untouchability: Article 17 of the constitution abolishes the practice of untouchability. The practice of untouchability is an

offence and anyone doing so is punishable by law. The *Untouchability Offences Act* of 1955 (renamed to *Protection of Civil Rights Act* in 1976) provided penalties for preventing a person from entering a place of worship or from taking water from a tank or well.

Abolition of Titles: Article 18 of the constitution prohibits the State from conferring any titles. "Citizens of India cannot accept titles from a foreign State. The British government had created an aristocratic class known as *Rai Bahadurs* and *Khan Bahadurs* in India – these titles were also abolished. However, Military and academic distinctions can be conferred on the citizens of India. The awards of *Bharat Ratna* and *Padma Vibhushan* cannot be used by the recipient as a title and do not, accordingly, come within the constitutional prohibition". The Supreme Court, on 15 December 1995, upheld the validity of such awards.

Cases: 1. *State of West Bengal vs. Anwar Ali Sarkar*, AIR 1952 SC 752.

2. *Indira Nehru Gandhi vs. Raj Narayan* AIR 1975 SC 2299

Right to freedom : The Constitution of India contains the right to freedom, given in articles 19, 20, 21A, and 22, and with the view of guaranteeing individual rights that were considered vital by the framers of the constitution. It is a cluster of four main laws.

The right to freedom in Article 19 guarantees the following six freedoms:

Freedom of speech and expression, on which the State can impose reasonable restrictions in the interests of the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence.

Freedom to assemble peacefully without arms, on which the State can impose reasonable restrictions in the interest of public order and the sovereignty and integrity of India.

Freedom to form associations or unions or co-operative societies on which the State can impose reasonable restrictions in the interest of public order, morality and the sovereignty and integrity of India.

Citizens have the freedom to move freely throughout India, although reasonable restrictions can be imposed on this right in the

public's interest. For example, to control an epidemic, restrictions on movement and travel can be imposed. For Example: We have witnessed entire nation locked down for months during COVID-19 epidemic.

Freedom to reside and settle in any part of the territory of India, subject to reasonable restrictions by the State in the interest of the general public or for the protection of the scheduled tribes because certain safeguards as are envisaged here seem to be justified to protect indigenous and tribal peoples from exploitation and coercion.

Freedom to practice any profession or to carry on any occupation, trade or business. But the state may impose reasonable restrictions in the public's interest through statute. Thus, there is no right to carry on a business which is dangerous or immoral. Also, professional or technical qualifications may be prescribed for practising any profession or carrying on any trade.

Cases: *A.K. Gopalan vs. State of Madras*, AIR 1951 SC 21

Romesh Thapper vs. State of Madras, AIR 1950 SC 124

Article 20 gives protection in respect of conviction for offences.

Case: *Selvy vs. State of Karnataka* AIR 2010 SC 1974.

Article 21 gives the right to life, personal liberty and the right to die with dignity (passive euthanasia).

Case: *Kharak Singh vs. State of UP* AIR 1963 SC 1295,

Sunil Batra vs. Delhi Administration AIR 1978 SC 1675,

Chameli Singh vs. State of UP AIR 1996 SC 549.

Article 21A gives free education to all children of the age of six to fourteen years such manner as the State may, by law, determine.

Case: *Unni Krishnan vs. State of UP* AIR 1993 SC 645,

Mohini Jain vs. State of Karnataka AIR 1992 SC 666.

Article 22: Protection against arrest and detention in certain cases.

The constitution also imposes restrictions on these rights. The government restricts these freedoms in the interest of the independence, sovereignty and integrity of India. In the interest of morality and public order, the government can also impose restrictions. However, the right to life and personal liberty cannot be

suspended. The six freedoms are also automatically suspended or have restrictions imposed on them during a state of emergency.

Right against exploitation

The right against exploitation, given in Articles 23 and 24, provides for two provisions, namely the abolition of trafficking in human beings and Begar (forced labour), and the abolition of employment of children below the age of 14 years in dangerous jobs like factories, mines, etc. Child labour is considered a gross violation of the spirit and provisions of the constitution. Begar, practised in the past by landlords, has been declared a crime and is punishable by law. Human trafficking for the purpose of the slave trade or prostitution is also prohibited by law. An exception is made in employment without payment for compulsory services for public purposes. Compulsory military conscription is covered by this provision.

Case: *Deena vs. Union of India AIR 1983 SC 1155,*

Bandhu Mukti Morcha vs. Union of India AIR 1984 SC 802.

Right to freedom of religion

Right to freedom of religion, covered in Articles 25, 26, 27 and 28, provides religious freedom to all citizens of India. The objective of this right is to sustain the principle of secularism in India. According to the Constitution, all religions are equal before the State and no religion shall be given preference over the other. Citizens are free to preach, practice and propagate any religion of their choice. Religious communities can set up charitable institutions of their own. However, activities in such institutions that are not religious are performed according to the laws laid down by the government. Establishing a charitable institution can also be restricted in the interest of public order, morality, and health. No person shall be compelled to pay taxes for the promotion of a particular religion. A state run institution cannot impart education that is pro-religion. However, nothing in the Article is deemed to affect the operation of any existing law or prevent the State from making any further law regulating or restricting any economic, financial, political or other secular activity that may be associated with religious practice, or providing for social welfare and reform.

Case: *S. R. Bommai vs. Union of India AIR 1994 SC 1918,*

Aruna Roy vs. Union of India AIR 2002 SC 3176.

Cultural and educational rights: The Constitution guarantees every single citizen of India both rights to education and cultures. The Constitution also provides special measures, to protect the rights of the minorities. Any community that has a language and a script of its own has the right to conserve and develop it. No citizen can be discriminated against for admission in the state or state-aided institutions. All minorities, religious or linguistic, can set up their own educational institutions to preserve and develop their own culture. In granting aid to institutions, the state cannot discriminate against any institution on the basis of the fact that it is administered by a minority institution. The right to administer does not mean that the state cannot interfere in case of maladministration.

Case: *St. Xaviers College vs. State of Gujarat AIR 1974 SC 1389,*
In re Kerala Education Bill AIR 1958 SC 956.

Right to constitutional remedies: Right to constitutional remedies (Articles 32 to 35) empowers the citizens to move to a court of law in case of any denial of the fundamental rights. For instance, in case of imprisonment, any citizen can ask the court to see if it is according to the provisions of the law of the country by lodging a public interest litigation. If the court finds that it is not, the person must be freed. This procedure of asking the courts to preserve or safeguard the citizen's fundamental rights can be done in various ways. The courts can issue various kinds of writs <https://en.m.wikipedia.org/wiki/Writs> - Indian_ law protecting the rights of the citizens. These writs are habeas corpus mandamus Writ of Prohibition quo-warranto certiorari. This allows a citizen to move to court if they believe that any of their Fundamental Rights have been violated by the State. Article 32 is also called the citizens right to protect and defend the constitution as it can be used by the citizens to enforce the constitution through the judiciary. ***Dr. B. R. Ambedkar declared the right to constitutional remedies "the heart and soul" of the Indian constitution. When a national or state emergency is declared, this right is suspended by the government.***

An Assessment and Comparison of Calorie Control among Sedentary, Moderate and Highly Active Male Students

*Dr. Triloki Yadav**
*Dr. Anurag Pandey ***

Background: *The purpose of the study was to assess and compare Calorie Control among of Sedentary, Moderate and Highly Active Male Students”.*

Methods: *90 Male Students were selected purposively from Banaras Hindu University Varanasi and theirs who age is ranging between 18to 30 years. Calorie Control Questionnaire was used to assess the Sedentary, Moderate and Highly Active Male Students. The data was analyzed by applying Descriptive Statistics (Mean, Standard Deviation) and Analysis of Variance (ANOVA) technique to assess and Compare the Sedentary, Moderate and Highly Active Male Students. The level of significance was set at 0.05*

Results: *Significant difference was found among Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire as obtained F-ratio was 9.72, which was higher than the tabulated value of 3.11, at 0.05 level with (2, 87) degree of freedom.*

Conclusion: *Significant difference was found among Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire. The observed sequence of performance was found Sedentary Males students > Highly Active Male students > Moderate Males students in relation to calorie control.*

Key words: Calorie Control, Questionnaire, Highly Active, Sedentary and Moderate

Introduction: *Sedentary Male: A sedentary lifestyle is a type of lifestyle with no or irregular physical activity. A person who lives a sedentary lifestyle may colloquially be known as a couch potato. It is commonly found in both the developed and developing world.*

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Sedentary activities include sitting, reading, watching television, playing video games, and computer use for much of the day with little or no vigorous physical exercise. A sedentary lifestyle can contribute too many preventable causes of death. Screen time is the amount time a person spends watching a screen such as a television, computer monitor, or mobile device. Excessive screen time is linked to negative health consequences. Moderate Male: If you do exercise but get less than the 2 and 1/2 hours per week of the moderate aerobic activity that the Centres for Disease Control and Prevention recommends, you're at a moderate activity level. With aerobic exercise at a moderate intensity level, you breathe harder and deeper than at a sedentary level. You can't sing any tunes, but you can hold a conversation as you take a brisk walk, which is a good example of a moderate level exercise. After around 10 minutes of exercise, you should break into a sweat. Mowing your lawn, riding a bike on level surfaces and playing doubles tennis are examples of moderate exercises. Highly Active Male: Active living is a way of life that integrates physical activity into your everyday routines, such as walking to the store or biking to work. Active living brings together urban planners, architects, transportation engineers, public health professionals, activists and other professionals to build places that encourage active living and physical activity. One example includes efforts to build sidewalks, crosswalks, pedestrian crossing signals and other ways for children to walk safely to and from school, as seen in the Safe Routes to School program. Recreational opportunities (parks, fitness centres etc.) Close to the home or workplace, walking trails and bike lanes for transportation also encourage a more active lifestyle. Active living is a combination of physical activity and recreation activities aimed at the general public to encourage a healthier lifestyle.

Objectives of the study

1. To assess Calorie Control of Sedentary, Moderate and Highly Active male students.
2. To Calorie Control of Sedentary, Moderate and Highly Active male students.

Methodology & Procedure

Selection of Subjects : For the purpose of the study, 90 male students (30 Sedentary, 30 Moderate and 30 Highly Active) from Banaras Hindu University Varanasi selected as the subjects for the study. The age level of the subjects was ranging from 18 to 30years.

Selection of Variables : Keeping the feasibility aspect in mind the Calorie Control Questionnaire was selected for present study:

Criterion Measures : The Calorie Control criterion was adopted for the present study: To Assess Nutritional Status: Calorie Control was assessed by the total scores in Calorie Control Questionnaire.

Statistical Technique

1. To characterized Calorie Control Questionnaire Assessment among Sedentary, Moderate and Highly Active male, Descriptive Statistics i.e. (Mean, Standard Deviation) was used.
2. To compare the Calorie Control Questionnaire Assessment among Sedentary, Moderate and Highly Active male, Analysis of Variance (ANOVA) was used.
3. The level of significance was set at 0.05.
4. The data was analyzed by applying SPSS16-Version

Findings of the Study

The findings pertaining to descriptive statistics and Analysis of Variance (ANOVA) for the Calorie Control Questionnaire from 90 male students (30 Sedentary, 30 Moderate and 30 Highly Active) of BHU have been presented in table No.1 and 2.

Table-1: Descriptive Statistics of Sedentary, Moderate and Highly Active male students of Banaras Hindu University in relation to Calorie Control Questionnaire

Sedentary Male Students		Moderate Male Students		Highly Active Male Students	
Mean	10.67	Mean	10.40	Mean	13.13
Standard Deviation	2.86	Standard Deviation	2.42	Standard Deviation	2.65
Standard Error	0.52	Standard Error	0.44	Standard Error	0.48
Minimum	7.00	Minimum	6.00	Minimum	8.00
Maximum	20.00	Maximum	16.00	Maximum	18.00

It is evident from Table - 1 that mean and standard deviation scores of Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire have been found 10.67, 10.40&13.13, and 2.86, 2.42& 2.65 respectively whereas Standard Error of scores was found 0.52, 0.44& 0.48 respectively.

Table-2: Analysis of Variance of Sedentary, Moderate and Highly Active male student of Banaras Hindu University in relation to Calorie Control Questionnaire

Source of Variation	Sum of Squares	df	Mean Square	F-Value
Between Groups	136.27	2	68.13	9.72*
Within Groups	609.33	87	7.00	

* Significant at 0.05 level of significance

F 0.05 (2, 87) = 3.11

Table- 2 revealed that there was significant difference among Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire, as obtained F-ratio was 9.72, which was higher than the tabulated value of 3.11, at 0.05 level with (2, 87) degree of freedom.

Since the one way analysis of variance was found significant in relation to Calorie Control Questionnaire, the LSD test was applied to find out the differences of the paired means among Sedentary, Moderate and Highly Active male students of BHU

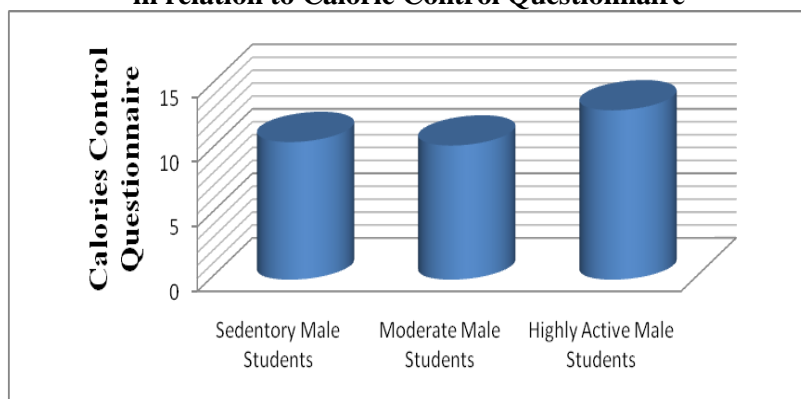
Table-3: Least Significant Difference (LSD) post hoc test for the paired means among Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire

Sedentary male students	Moderate male students	Highly Active male students	Mean Difference	Critical Difference
10.67	10.40		.27	1.35
10.67		13.13	2.47*	
	10.40	13.13	2.73*	

* Significant at 0.05 level of significance

Table- 3 revealed that there was insignificant difference between Sedentary, and Moderate male students of BHU in relation to Calorie Control Questionnaire, as Critical Difference was 1.35, which was higher than the Mean Difference value and. there was significant difference between Sedentary, and Highly Active male students; Moderate and Active male students of BHU in relation to Calorie Control Questionnaire, as Critical Difference was 1.35, which was higher than the Mean Difference value.

Figure 1: Graphical representation of the Comparison of Means of Sedentary, Moderate and Highly Active male students of BHU in relation to Calorie Control Questionnaire



Discussion of Findings

In case of calorie control the findings of the study revealed that the significant difference was found among Sedentary, Moderate and Highly Active Males students of BHU. Further, graphical picture represents that Moderate Males students have less mean value in comparison to Sedentary and Highly Active Males students in relation to calorie control, Calorie control habits pertaining to weight loss and gain. Sedentary Males students those have already overweight may be conscious about their Overweight and under the process of dieting that's why score lower in form of mean score in comparison to Moderate and Highly Active Males students who wants to put on weight and in tendency of high intake of calories in their diet so that the observed sequence of performance was found Sedentary Males students > Highly Active Male students > Moderate Males students in relation to calorie control.

The findings of the study are in strong consonance with the findings of Greene GW, & Schembre SM (2011), Charles J. Fountain, Gary A. Liguori, Arupendra Mozumdar, John M. Schuna Jr. (2011), Guest J, & Bilgin A, (2010), Scott T. Leatherdale, Suzy Wong (2009), Darcy L. Johannsen, & James P. DeLany (2008), Feifei Wang, & Tim McDonald (2005), Janet Buck worth, Claudio Nigg(2004) and Jacques Rigoaf (2001).

Conclusions

1. Significant difference was found among sedentary, moderate and highly active male students of BHU in relation to calorie control.
2. Insignificant difference was found between sedentary and moderate male students of BHU in relation to relation to calorie control.
3. Significant difference was found between sedentary & highly active male; moderate & highly active male students of BHU in relation to relation to calorie control.

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Socio-Economic Study of Dalits: A Case Study of Kanchanpur Village in Varanasi District

*Jai Laxmi **

Introduction : Dalits in India are considered as oppressed because they are typically associated with ritually impure occupations such as those works dealing with sanitary, toilets, drainage, and waste. They have been traditionally considered “untouchable.” This type of systematic oppression of Dalits and due to continuous denial of opportunities down the centuries has made Dalits internalize all their bitter experiences. They are forced to think of themselves as lower than others. They are also forced to look at themselves as black, lazy, having low morale, disorganized, less competent, and intellectually incapable etc. Such understanding of internalization about themselves is profound in their psyche (Gnana, 2018). Thus, aim of this empirical study finds out their social and economic problem of Dalit in study area.

Literature Review : Gail Omvedt, (2012) in *Understanding Caste: From Buddha to Ambedkar and Beyond* focuses on making visible the logic of Dalit politics and the rise of Bahujan Samaj Party, as a major alternative to the rise of Hindutva. Constable, P. (1997) in *Early Dalit Literature and Culture in Late Nineteenth- and Early Twentieth-Century Western India*, author said that how these early Dalit communities came to articulate an emergent Dalit cultural identity through the construction of a syncretic form of bhakti Hindu culture. B. Rangrao, (2013), in *Desperate Men and Women: Ten Dalits Short Stories from India*, shows that the evils of the caste system and its effects on individuals. It speaks about men and women and their suppression, pain, and agony of being a Dalit. Alexandra de Heering, (2013), in *Oral history and Dalit Testimonies: From the Ordeal to Speak to The Necessity to Testify*, explores that the factors that prevent Dalit from speaking. He has given fear, suffering, and lack of self-respect the reason why Dalits don't speak.

Overview of Study Area : Geographically Varanasi is located in the middle Ganges valley of North India, in the Eastern part of the state of Uttar Pradesh, along the left crescent-shaped bank of the Ganges, averaging between 50 feet (15 m) and 70 feet (21 m) above the river. It has the headquarters of Varanasi district. By road, Varanasi is

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located 797 kilometers (495 miles) southeast of New Delhi, 320 kilometers (200 miles) southeast of Lucknow, 121 kilometers (75 miles) east of Allahabad, and 63 kilometres (39 miles) south of *Jaunpur*. *Kanchanpur* village area is situated at the *Chunnar* road, which is the peri-urban area of Varanasi and Mirzapur cities. This is the continuously developing area of that is converted into village to colony with highly commercial purpose. This village area can play a vital role to know the effect of development on Dalit communities and their socio-economic activity.

Demographical Structure of the Study Area : According to provisional data from the 2011 census, the Varanasi urban agglomeration had a population of 1,435,113, with 761,060 men and 674,053 women. The population of the Varanasi urban agglomeration in 2001 was 1,371,749 m with a ratio of 879 females every 1,000 males. However, the area under Varanasi Nagar Nigam has a population of 1,100,748 with a ratio of 883 females for every 1,000 males. Approximately 138,000 people in the municipal area live in slums.

Kanchanpur village situated in the peri-urban area of Varanasi, most of the density of this area is living in the village, which is lost its rural quality (for example agricultural lands have been converted into residential areas). Possibly in future these panchayat areas will be converted soon into municipal colonies. The total population is 2071; where 946 female populations and the male population are 1125. Most of the households have *pakka* house instead of *kaccha* which indicate they are quite good living conditions.

Significant of the Study : This study is about the socio-economic condition of contemporary Dalits in rural-urban areas, to find the factors that are responsible for Dalits still socio-economic backwardness. The urban growth may solve the problem of work to make survive them. However, if urban development will not compatible with their social and cultural life, that may create issue of cultural Lag¹, although, urban extension may solve the problem of

1. The concept of cultural lag was first developed in 1922 by sociologist Williams F. Ogburn. He noticed that material culture tends to develop and advance at a faster rate than non-material culture. Material culture is the physical and tangible aspects of culture including technology, tools and buildings. Non-material culture is not the aspect of culture that isn't physical, nor is it tangible. Non-material culture includes cultural values, morals, and religion.

work to survive. But at the same point, they socially get fail to obey development speed.

Research Questions

a) What are the roles of the peri-urban area in Dalits socio-economic life?

b) Why Dalits are socially and economically backward?

Objectives : These study trying to know the socio-economic condition of the Dalits in the study area and to find out the problems of their still backwardness.

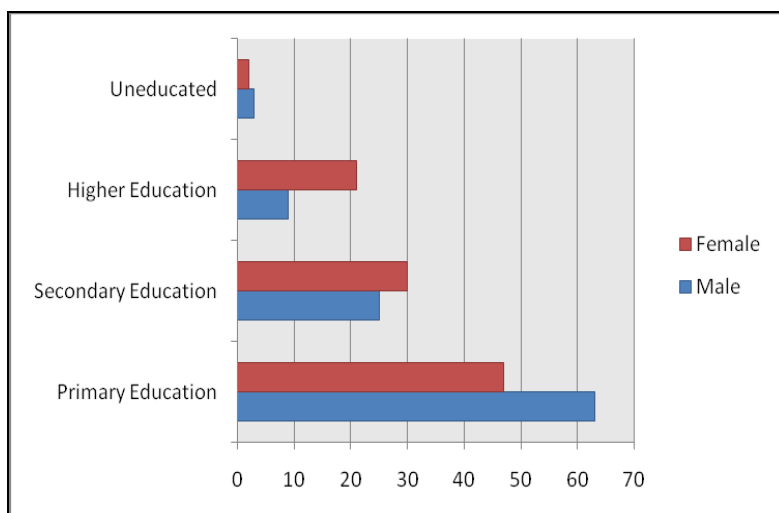
Methodology : An inquiry attempt has been made to analyses the change in the socio-economic condition of the scheduled castes with particular reference to Kanchanpur village in Varanasi district of eastern U.P. Explanatory research design used in this study and suitably adopts purposive sampling method. The primary data collected from 60 households as a sample size of respondent based on the cluster sampling method in 2013. For this study both primary and secondary data is has been used. The primary data was collected through the field work, with adopting participant observation method and structured interview schedule has been used. Secondary data has been used for help of description of primary data.

Socio-Economic Condition of Dalits in Study Area: In present time Dalits have been engaged in a struggle for social progress, and they have won a number of battles against inequality. Most, young children of this group is now are attending school. Elite has emerged from the untouchable ranks, composed of politicians, doctors, engineers and so forth and their numbers are far from ignorance. To be sure, the members of these elite are not spared all humiliations and mortifications; but they no longer have to put up with the same living conditions as their ancestors did. Many types of discrimination persist in the villages; but there, too, things are visibly changing. In short, It can be said that the Indian practice of untouchability has generally with stood the onslaught of time and the democratization of society; but today, untouchables no longer from an economically undifferentiated mass ; a certain degree of upward mobility existence can see clearly.

Above data represents the educational background of the Dalit's. Where 3 percentage male are and 2 percent female are uneducated, only 9 percent male and 21 percent female are educated high education, 25 percent male and 30 percent female are benefited from secondary education. Most of the population, namely 63 percent male and 47 percent female are primarily educated. Thus one can say

this data shows school drop out after primary school is higher in male rather than female. This shows the village population of male low education is influence the poor economic condition of Dalits. Because, due to lack of education and professional skill is creating problem to get high income job opportunities, which affect much their economic life.

Figure no. 1: Education of Dalits



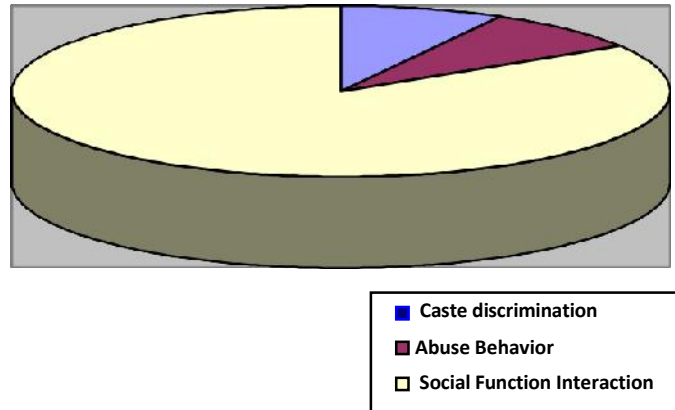
Source: Primary data in 2019

Social Position of Untouchables in Study Area : Caste is a social institution that affects the lives of over a sixth of the world's population. According to American anthropologist, H. Isaacs mentions his study on Caste names, which are generally considered as meaningful in the negative sense or even insulting, due to this Dalits avoid using them. The term *chamar*, for example, has injurious connotations throughout north India, where it is used in such expressions as “black as a Chamar” or “dirty as Chamar”. If he is asked about his caste, an untouchable will often hesitate to give his real caste name. So, depending on the circumstances, he will use a euphemism such as *Harijan* or scheduled caste and will give his real caste name only after repeated questioning (Craig2001).

The *chamars* are the largest group of schedule castes appearing under a single name ‘*Chamar*’ is a widely distributed group in a single name ‘*Chamar*’ is a widely distributed group in

U.P. In present time Dalit profession according to their caste has been changed now and their social status also changing due to sanskritisation².

Figure no.2: Caste Discrimination



Source: Primary data in 2019.

Above figure no. 3 represents data of Dalit's social relation with the upper castes, where only 7 percent population of population faced caste discrimination from the upper castes, but 88 percent of population are disagree with the caste discrimination. Although, practices of untouchability now illegal and unconstitutional. This official abolition is not without crucial consequences, since any official, declared practice of untouchability is now forbidden. But, caste discrimination still exists in intrinsic form in their society.

Throughout India, untouchables now have the right to board a train, to sit down on a bus and to enter a restaurant are any other public place. They can apply for important posts, run for election and buy anything they have the means. Not only are these right established in law, but also untouchables do not fail to use them. Wherever they are able to blend in with the crowd or to avoid traditional social contexts, untouchables contrive to escape notice.

2. The concept of 'Sanskritization' was introduced by Indian sociologist Prof. M.N. Srinivas in his book "Religion and society among the *Coorgs* of South India" to describe the cultural mobility in the traditional caste structure of Indian society. In his study of the *Coorgs* of Mysore, he came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of the Brahmins.

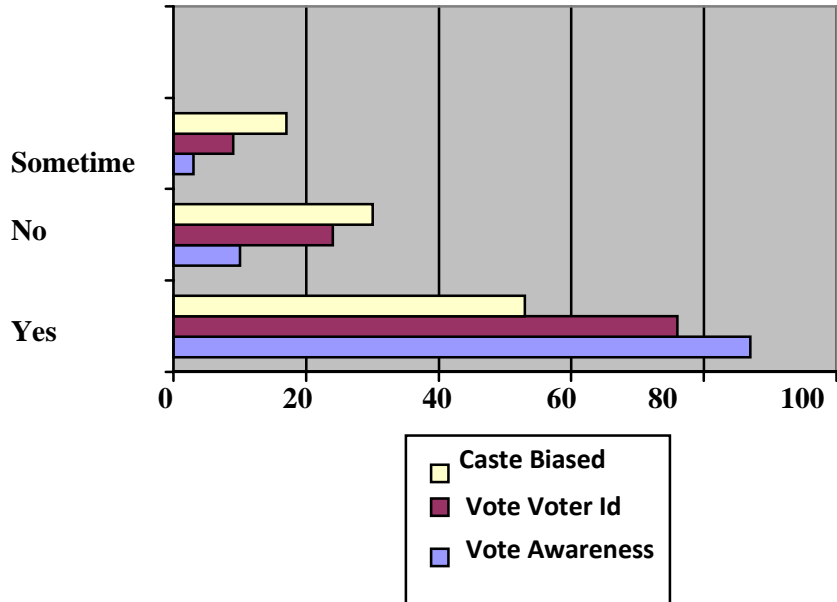
Mental attitudes, however, have changed far less than the laws. In the villages, the harijans` condition is still a hard one, especially where they are economically dependent. Nevertheless, even in the most precarious situations, their condition has improved, and the prohibition is not as strict as they used to be.

Role of Caste Factor in Politics

The caste structure provides unity of the principal organizational clusters along which the bulk of the population is found to live. Because Politics is a competitive enterprise, its purpose is the acquisition of power for the realization of certain goals, and its process is one of identifying and manipulating existing and emerging allegiances in order to mobilize and consolidate the position. According to M.N. Srinivas, caste plays a vital role in politics to make a "vote bank" strategy. It is recognized that the traditional social system in India was organized around caste structures and caste identities. In dealing with the relationship between caste and politics, where caste itself becomes a political category it is futile to argue as to whether caste uses politics or politics uses caste.

The Bahujan Samaj Party (BSP), led by Kashi Ram and succeeded in winning more than 10% of the vote in the various state elections that took place between 1989 and 1998. It was also recognized by the government coalition in the state of Uttar Pradesh between 1995 and 1996, with one of its members, Miss Mayavati, as chief minister, BSP probably had a radicalizing impact upon the wider scheduled castes community. Dalits in the study area are concentrated with their community political party only, with the future expectation of the party's success.

Figure no. 5 represents political contribution in right to vote, 87 percent population are aware to their voting right, 10 percent population still not aware to their voting right, in which 3 percent population not serious about their voting right. 76 percent populations` havetheir voter id card and 24 percent population don`t have voter card id. 53 percent population is shows their interest castebiased voting, even 30 percent populations unbiased and 17 percent population not confirm to voting idea about particular political party. Thus one can say particular caste may bias about their particular caste political party. Sometime Dalits vote bank may influenced by some kind of physical benefits.

Figure no. 3: Political Right Awareness of Dalits

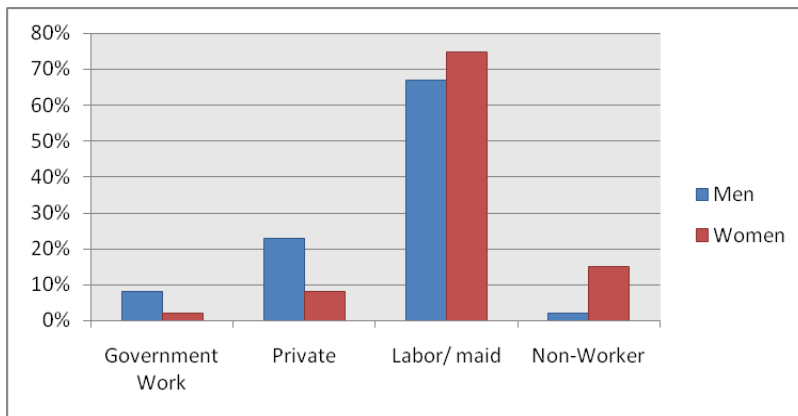
Source: Primary data in 2019.

Economic Deprivation among Dalits

Dalit is not a simple matter of economic deprivation a look at a few statistics this: Dalits represent only some 15 percent of the Indian population, whereas economists usually estimate that between 40 and 50 percent of the population lives below 'poverty line' (Deliege 2001).this study about economic status of Dalits in kanchanpur village, which shows the 56 percent population is exist in below poverty line and only 44 percent populations are exist above poverty line.

Above table no. 4 represent earning sources of the Dalits in Kanchanpur village. Where, the 8 percent of men and 2 percent of women earning from government work, 23 percent men, 8 percent women. 67 percent men are earning from labor work and 75 women earning from maid work. 2 percent of men and 15 percent women are non-worker. Thus, Kanchanpur village Dalits are economically weak due to their highly dependency on manual work.

Figure no.4: Earning Sources of Dalit



Source: Primary data in 2019

Conclusion : Poverty is still today having been a feature of most of the rural Dalits’ life, and usually understood the concept of Dalit in terms of material destitution. Many bad social consequences of poverty are also found among Dalits malnutrition, infant mortality, illiteracy, gambling, and alcoholism.

The kanchanpur village is situated in peri-urban area where its lifestyle directly affecting by urban area, as result of this we can see many changes in their social life, like their work patterns are changing due to urban growth. Moreover the reason behind to backwardness of the dalit population in this village is school dropout during primary and secondary education, which is highly responsible for their weak economic status. Because, without appropriate education they are not be able to do some good earning jobs, whether both parents are earning members through manual jobs.

This study also shows women education and labour participation is higher than men. This is the satisfactory sign of women empowerment. Their children’s social life also affected by the bad environment of this village they are influence in some unsocial activities, like theft, gambling and alcoholism in early ages. However, caste discrimination with them is very less. But still they are not aware about their right and duties; this can be reform possible only proper education of the upcoming generation of this village. This would make them conscientious and liberated from their own low self-image.

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Democracy and Education in India: Exclusion in the Context of Ideology and Curriculum

*Durgavati Patel**

Introduction: Education has a chance to produce the democracy and provide opportunity of goal, and self renewing notion. In this paper we will try to see the power of dominance in the context of curriculum which is used in the text book. In the form of state apparatus, educational institutions construct the hegemony of a particular group and community. Can we imagine that education is a tool of emancipation or maintain the power relation? After the LPG era equity in education is one aspect which is far away from the ground reality. After the commercialization of education the schools are seen as a shop which is supply the output as a form of benefit. Why and how educational institution are recognized as a bazaar where, there is no place for Dalits.

In the Indian context the ideology and curriculum are the tools by which we can understand the education as a form of construction of hegemony. We can say that which type of practice and strategies are used in the structuring of knowledge in our educational institution is intimately related with the social and cultural control in a society. Why and how particular dominant groups accept the validity of structuring form of educational institutions? We have tried to see how caste played a dominant role in shaping Indian education system in the past and how it continues to influence it even today and how the 'dwija' caste continues tried to exclude the Dalits in the different institutions in the context of privatization.

There are three major salient features which are the source of deprivation of Dalits like degrading ritual status, powerlessness, and poverty, but the last two are not specific to them. Further, the practice of untouchability was justified through Hindu theological doctrines, and this was the most glaring dimension of exclusion caused by the low ritual status assigned to Dalits (Oommen 1984: 45-61).

Democracy: The word democracy is formed through is a combination of two Greek words- Demos (populace) and Kratos

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(power), meaning thereby people's power'. Some western philosopher like Aristotle, John Stuart Mills, Tocqueville, Jean Jacques Rousseau, Robert Dahl have tried to analyze democracy in their own times and articulated its different characteristics. Aristotle wrote, "that the citizen of our definition (one holding the indeterminate office of judge in a court and member of an assembly) is particularly and especially the citizen of a democracy (as quoted in Philip Green (ed.) 1993:2) (cited in caste and democracy in India, pp.32). Apart from Aristotle, John Stuart Mill, and Alexis De Tocqueville argued that a democratic citizenship is necessary for both the development of individual character and for the vitality of political life (ibid)¹.

According to Green "empirical democratic theorists (Robert Michel, Max Weber) have argued that direct democracy is logistically impossible beyond the scale of the small town or commune" (Green 1993:6). In another sense Robert Dahl argue that "elites do not pyramid their power but compete with and check each other, on behalf of the various minorities" (ibid). In other form Robert Dahl says that the evidence shows that local politics is a business of bargaining and compromise with no one group dominating decision making.

When we discussed about democracy in the context of India the picture emerged, where representative democracy was imposed by the British. According to **Oommen** (2005: 62), "both in Greece and India, direct democracy existed before millennia at the grassroots level; in the former in the form of town meetings and in the latter as Gram Sabha meetings. But these direct democracies were imperfect. In Greek city states only the patricians were full-fledged participants, the plebeians had access to these meetings but scarcely participated and the slaves were totally excluded from them. Same as in Indian villages where the only top of the twice born caste Hindus captured the power in the decision making process. Because the shudra, which are coterminous with today's OBCs had only limited participation and the Dalits and ex-untouchable were completely denied participation. At any rate, direct democracy is not a feasible project at higher macro levels. Thus, when one talks of democracy the reference is to representative democracy". We can say that the village republic is of the touchable, for the touchable, and by the touchable (Ambedkar). **Dr. B.R Ambedkar** says that it is fraternity, which is only another name for democracy. Democracy is not merely a form of Government. It is primarily a mode of associated living, of

conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.

Democracy in India, have a different notion and it is far away of the social democracy because the “top of the twice born caste” hegemonies the whole institution and there is lack of space for Dalits in the civil society, governance, media and educational institution. Regarding the citizen’s rights and self representation, there are many lapses which define the discriminated structure in the society. In whole institution the representation of Dalits is very low and after the LPG era the exclusion of Dalits increase. In the hierarchical society, the main basis of exclusion of Dalits is low ritual status. Without the fulfillment of rights and self representation, how can a democracy function? Where the maximum population survives on the basis of 20 Rs then how you can say that social democracy exist in India.

In the context of policy, I want to say in Bourdieu sense that the strategy and practice behind the policy to limit the growth of the weaker section and make them dependable on these forms of exclusionary and illusionary policies. Democracies form the best platform for addressing the basic needs of every citizen education, healthcare, shelter and nutrition. Democracies equal opportunities for everyone to better his or her life. We cannot rest after establishing a democracy. We need to get it perfect and best. We, the citizens, have a duty to strive for excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement. In India approximately 3 lack farmers has been done suicide due to the indebt, lack of irrigation, and no sufficient output in exchange form of crop, due to family pressure, and the others.

In my observable phenomenon education is a tool for the domination for upper caste and they draw the notion of hegemony through the bifurcation of knowledge. As **Bernstein and young** say that the structuring of knowledge and symbol in our educational institutions is intimately related to the principles of social and cultural control in a society. We can say that education is not a neutral phenomenon because the game of knowledge and power draw the issue of structural form (see **Apple**, 1979 pp. 2)².

Education and Democracy: In the context of democracy and education, democracy in its historical and contemporary form played a very vital role in the shaping conception of public education. How public education is enacted with the pedagogical dimension in

relation to the conception of democracy (Dewey, 1916.1944)³. In the context of democracy and education, the situation of Dalits is different because the lack of availability of basic resources the only strategic way is education. But the access to a quality of education available to Dalits becomes dismal.

Social condition of any society performs the situation as a form of hegemonic or participatory, emancipatory. If we discuss here social construction of reality by Peter Berger and Luckmann in which they say that norms, belief and value perform the reality of that society. But I will go one step forward that in India who will decide these norms and rules, like top of the twice born or the mulnivasi, bahujan. Democracy performs the notion of freedom and education is a tool which serves a condition of freedom, the goal of opportunity and self renewing notion. We can say that education has a chance to produce freedom and education is a tool which serves a condition of freedom, the goal of opportunity and self renewing notion. We can say that education has a chance to produce the democracy. But in Indian education system, the politics of bifurcation of knowledge and practice of untouchability in secular form draw the notion of domination of the dalits.

What emerges from the study are diverse spheres of school life where social relations and pedagogic processes fail to ensure full participation of Dalit children and they are in fact subject to discriminatory and unequal treatment in relation to their peers. While on the one hand these experiences are detrimental to children's self esteem and self worth, on the other hand they are likely to have serious implications for their interest and motivation in studies. It is not surprising that majority of Dalit children who enter and are formally 'included' in schools often fail/perform poorly and discontinue their studies. However there are a significant few who despite odds are able to complete their education and in fact perform well. This evokes a sense of pride in them and brings recognition among peers and teachers. In the education sector only 3.6% of GDP are shared every year by the government. In the absence of infrastructure the quality of education is low and the dream of universal education to every child is flow in the air because the commercialization of education provides the education only for the dwija caste.

The physical accessibility is not matched by social accessibility in that the SC's children who went to school faced numerous discriminations, not only from their non-SC's schoolmates

but also from caste Hindu teachers (**Oommen**, see pp. 62)⁴. The typical case of discrimination are the prevention of free mixing within classrooms, playgrounds and access to drinking water, absence of friendship with non-SC schoolmates. Unfortunately, discrimination based on caste in schools are not recorded and analyzed in most studies, be they undertaken by the state or NGOs, although they do list economic and pedagogic reasons for high dropout rates among SC children (Ibid, pp. 62)⁵. Dalits student are treated as a less intelligent and docile not only by their schoolmates and also by their teachers. Some scholar argues that caste based discrimination show in the text book like in the story based book. The conservative sociologist D P Mukherji says that ‘all our shastras were sociological’ (Mukherji, 1955) draw the biasness of top of the twice born Hindus. In the context of ideology and curriculum Dalits student feel alienated because they grow up without knowing about their icons. After the long period of studying they don’t know about their icons.

If we see the picture in a rural level where the Dalits children study in the unaided private school they are discriminated on the basis of fee structure, they generate fine and say that aap jao yahan se jab fees submit ho jayegi tab ana. How can we say that the schools present the notion of freedom of mind for the Dalits students?

Ideology and Curriculum in Education : In the context of saffronisation of education, the text books are communally colored and disturbing the Indian education. In the form of saffronisation the curriculum of text book represent the duality of knowledge and politics of education. As well as **Ernest Gellner** says *that monopoly of legitimate education, that is the monopoly of the legitimate violence which is the process of the integration and reproduction of social order* (Gellner 1983: 34) (cited in Bra Ranjan Mani, 2014: pp.172)⁶. The all educational and other institution are capturing by the RSS led BJP. In India the education is a medium for RSS to spreading their hindutva ideology. There is no space for emancipation of women, Dalits and religious minorities.

In contemporary India, the syllabus of NCERT and SCERT are going on to deconstruct and wear the clothes of traditional and conservative shrinking mind. A very interesting story which define the bifurcation of knowledge, about a Brahmin and a boatman, the former keeps telling the boatman that his life is insignificant because he has no knowledge of the Vedas. When the boat reaches midstream, the boatman says how insignificant the Brahmin’s life

would be if the boat were to sink. For, he does not “know” how to swim and would surely die. The story is popular because it shows how Brahmins lack life skills, and ridicules the Brahmin’s lack of knowledge. It also reflects the deep bifurcation of knowledge in society (Sunny: 2010). In which one side defines the root of emancipation and the other side draws the notion of past conservative knowledge. We can say that bifurcation of knowledge is being acknowledged the root of sociopolitical struggle for the working class, Dalits and the women (Ibid, pp. 32). It is astonishing that traditional practices are limited the knowledge and goes back to the ancient text, which generate the biasness and different form of exclusion and discrimination as well as humiliation. But the Bahujan icons like Jyotirao- Savitribai Phule come and reject the traditional knowledge such as *Manusmriti* and struggled for the accessibility of modern knowledge. Where the Bahujan icons focused on the counter of the caste system but the “top of the twice born” focused on maintain the social order through the deconstruction of knowledge. These ancient texts give the legitimating of the traditional oppressive system where there is no way to emancipation of the Dalits, women, and religious minorities.

I would like caught from the book of **Tk Oommen** knowledge and society. Oommen takes his time to conceptualize the ‘perspective from below’ (Chapter 5). The need for such a perspective he says is linked to the hierarchical nature of Indian societies. If the ‘white’ anthropologists had constructed the ‘primitive society’, the ‘twice-born’ sociologist in India had emphasized Hindu society based on classical texts as the ideal. After discounting perspectives like the subaltern, feminist and classical texts on Hindu society, he argues that the Dalit vision qualifies as the perspective from below. Focusing on the location of sociology and social anthropology in the global world at large and in the South Asian context in specific, Oommen is skeptical about the ‘internationalization of sociology’ as he argues that if the production and distribution of knowledge is not more multi-directional in its flow, then it could lead to westernization.⁷ In his book *caste and democracy in India*, **Vivek Kumar** argues that there are five simultaneous processes which captured the exclusion of Dalits from the curriculum of sociology. They are cognitive blackout, forced availability, chequered accessibility, pseudo inclusivity, and lack of reflexivity.

I want to deal with two process cognitive blackout and pseudo inclusivity. In the context of cognitive blackout, it is

astonished that description of society, their icons, their movements, world view or contribution of their labor in the annals of Indian sociology is rare. They have vibrant culture and literature. They have their songs and dance and art forms but all has been blacked out in the annals of sociological discussions and literature. This type of pedagogy in the class and outside performs the ideology of dwija caste teacher and institution holder. Regarding the context of pseudo-inclusivity, the curriculum where the bahujan icons related topic revealed with the bifurcation of reality and draw the analogy with the constructive and reductionist form.

In his recent book, entitled *Dr. Ambedkar and Untouchability: Fighting the Indian Caste System*, Christophe Jaffrelot makes a similar observation: “Ambedkar began investigating the origins of the caste system more than a decade before Govind Sadashiv Ghurye—the first Indian anthropologist to do so, whose *Caste and Race in India* was published in 1932. Yet his contribution to Indian sociology was overlooked for many years, as Olivier Herrenschmidt emphasises as a prelude to his own effort to redress this imbalance. The founding fathers of Indian anthropology, such as M. N. Srinivas and Louis Dumont, and most of their heirs, have ignored Ambedkar, even though he anticipated many of their arguments.” Jaffrelot reveals that no university in India wished to be associated with the project of publishing the collected works of Ambedkar despite the millions of rupees reserved by the central government for the project. We can say that communities of knowledge and communities of power, in their united silent conspiracy have tried their best to marginalize Babasaheb.

The matter is related with the curriculum in the classroom where the teacher attitude regarding with the bahujan icons is very narrow. Firstly they don't know the history of the bahujan icons. The change in the curriculum with ideology is not a new phenomenon. It is started with the 1970s, in the period of Narul Hasan of the chairman of ICHR, where the narrow minded hypocrites Marxist change the curriculum with the Marxist ideology.

Market, Education and Democracy : “Privilege and power are better hidden in the high tech capitalist democracies in which they are more diffuse and indirect than in the pre-modern forms of explicit hierarchies”(Mani, pp. 20). The argument is that, in the new mechanism of power, technologies is far away from the dalits and generate the domination not reduced. Sociologist Max Weber, C W Mills had pointed out the exceedingly complex and technology

enabled networks of modern power (Ibid, pp.20) (cited in knowledge and power, 2014: 20). Because In the hierarchical society, where the dominant group like “top of the twice born” create their hegemony through the education in the context of LPG era. Beneficiaries of existing conditions do not, can't, and will never challenge existing understanding to bring in emancipator change.

In last two decades there has been a significant growth found in elementary education of the private sector. In 1996, around 10% of enrolment of children in the 6-14 years age group in private unaided school. But in 2005 the enrollment rate is increased approximately 28%. In 2005, according to the Institute for Human Development survey carried as per as 51% of children in urban areas and 21% in rural areas were enrolled in private unaided school ((Nambissan: 2012, 51)⁸. We can say that the private schooling is spread all over India as a form of market and increase the form of exclusion of the weaker section.

What are the main consequences which increase the enrollment in the private school and the other side public school are closed due to the absence of children. If we discussed the dichotomy as per above then we found that profit is more strong phenomenon in this type of strategies. Today government schools are seeing an overrepresentation of poor and marginalised communities. The IHDS reports that dalits and adivasis have distinctly higher rates of enrolment in government (including aided private) schools (83% and 85% respectively) as compared to higher caste Hindus (60%). The proportion for Muslims is around 67%. Within the government sector, the Kendriya and Navodaya Vidyalayas are seen to offer education of quality. However, primary sections in composite government schools have better access to resources that are provided in middle and secondary government schools. They also give parents a sense of continuity and are hence seen to be more preferred than schools offering only grades I-V. (Nambissan 2003: 19)⁹.

We can say that the growth of private sector in elementary education define the business of input/output and factory system where there is no place of equity and quality. They only focus on maximize the profit because the education is a hub of business in India which generate the intensity of exclusion. Why the diversity in schools is a satisfactory solution in stratified societies, where the untouchability, exploitation, and exclusion exist in the educational institution. In his classic research on working class educational attitudes in France, **Bourdieu** (1984) argued that disadvantaged

social agents tend to invest in education with a view to obtaining cultural capital even after educated credentials cease to provide salaried employment. Cultural capital refers to a range of goods, titles and forms of behavior that tend to confer distinction in social situations. This includes academic qualifications (institutionalized cultural capital), a person's demeanor, speech and manners (embodied cultural capital) and material possessions (objectified cultural capital). It is astonishing that education is the main source of input and output where structuring knowledge is only benefitted for the upper or elite class.

Technical education is the field where the top of the twice born construct the hegemony for their historical advantage. If we see the data of technical education representation then we will find that the upper caste people dominant in the area like medicine, engineering, and other. And the disadvantage groups have low percentage of enrolment. According to the NSSO 61st round table schedule 10, in technical education 62.3% were upper caste and SCs and STs are 4% and 2% (**Deshpande**, 2012) (cited in **Zoya Hasan, Nussbaum**, 2012: pp. 227)¹⁰. We can say that caste inequality exist in the technical professional field, which give the attention for the future assessment. In the expansion of the technical field, the intensity of exclusion of dalits has been grown in a vast ration. The over representation of the upper-caste in the technical field represent the ideology of market oriented education and the fulfillment of social capital and cultural capital, they don't feel any problem to found the job. But in the era of globalization, dalits youth have no security due to the lack of cultural capital and social capital.

Conclusion: Today among Dalit communities there is a growing demand for education and aspirations for social mobility. The socio-historical experience of suffering and humiliation that these communities have experienced as a result of caste based discrimination must be kept in mind and certainly the manner in which caste identity continues to impinge on their education must be squarely addressed. Education for marginal groups is increasingly vulnerable to policy shifts, pressures and interests that are leading to the breakdown of the public system of education. A growing number of private schools are dotting the educational landscape with claims of 'better quality education' and the promise of occupational opportunities which all marginal groups increasingly aspire to. An internal educational market will ensure selection to match a pyramidal, hierarchical society (the hidden curriculum of which is

learned very early by young people). It is underpinned by a political system which encourages passive rather than active participation in the public domain.

A different polity, enabling all people to make a purpose of their lives, will create the conditions for motivation in the classroom. Only a new moral and political order can provide the foundation for sustaining the personal development of all. It will encourage individuals to value their active role as citizens and thus their shared responsibility for the common-wealth. A participatory model of governing local education rather than a market model can establish the democratic foundations for the learning society. In the word of Noam Chomsky, the main purpose of education is attainment of indoctrination and enlightenment. But in India there exists different ideological blocks with their own contextual understanding of culture thus developing their motivation towards education and that is to produce the cultural and economic reproduction through the broader framework of institutionalization of these ideas through the education system.

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Logical Thinking and Computation Skill of the Under-Performance School Children with Effect to Aerobic Dance Exercise Between the Ages of 12 to 15 Years.

*Dr. Baiju Abraham **

In this study we have analyzed the effect of aerobic dance exercise with musical practice and performance on logical thinking, computation skill among the under performance school children between the ages of 12 to 15 years. After obtaining the written consent from their parents and school authorities, 30 students were randomly selected for the study (N=30) from the Tirupur District, Tamilnadu. The pre test was conducted for the group with the cognitive ability test which included the logical thinking and computation skill test. Six week aerobic exercise dance exercise with music was given to the group 30 minutes daily, 5 days per week. After six weeks post test was taken. To find out the result paired t-test was employed. The obtained value t at 0.95 confidence interval was 6.3643 which are higher than the table value 2.045 and found that the aerobic dance exercise with musical practice had an overall positive association with logical thinking, computation skill of the under performance school children of ages 12 to 15 years.

Key words:- Aerobic dance exercise, logical thinking, computation skill, under performance.

Introduction:- A different way of achieving cognitive enhancement may be to target the entire bodily system through physical training where such effects have been observed (Hillman, Erickson, & Kramer, 2008; Hotting & Roder, 2013). Another way to achieve this may be to regularly engage in a complex activity that requires one to use higher order opinion, such as aerobic exercise. Formal aerobic exercise with music practice involves several cognitively challenging elements. Associations between formal aerobic training and cognitive ability have mostly been reported in retrospective studies (Forgeard, Winner, Norton, & Schlaug, 2008; Ruthsatz, Detterman, Griscom, & Cirullo, 2008; Schellenberg, 2006). There are also reports of

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associations between the number of months of aerobic exercise practice and academic performance in maths, reading and spelling (forgeard et al. 2008). Extensive aerobic exercise training is known to affect the anatomy of the brain, with greater gray matter volumes observed in motor related areas (Elbert, Pantev, Wienbruch, Rocktroh, & Taub, 1995; Hyde et al., 2009; Pascual-Leone, 2001). The large majority of university based, internationally published research in this field had found a positive association between the children's physical activity participation and academic achievement. Physical activity intervention leads to significant improvements in children's maths scores (Gao, Hanna, Xiang, Stodden, & Valdez, 2013; Hollar et al; Riley, Lubans, Morgans & Young, 2014). Boys who were in the healthy fitness zone for aerobic fitness or muscular endurance were found to be 2.5 to 3 times more likely to pass maths/reading exams. Girls who were in the healthy fitness zone for aerobic fitness were 2 to 4 times as likely to meet or exceed reading and maths standards (Bass et al., 2013). The evidence indicates that physical activity enhance children's cognitive functioning, concentration and on-task behaviour. Intervention research relating to the effects of physical activity on cognitive processing indicates that physical activity improves children's cognitive control, concentration, attention and logical thinking ability (Arday et al., 2014). With evidence that children who are involved in more organized, community sports or recreation are likely to perform better academically, cognitive ability test are designed to measure such things as how well an individual reasons, solves problems, plans, organizes, thinks abstractly, learns quickly, and grasps the nature of complex problems. Cognitive ability tests have various labels and are also called intelligence tests, IQ tests, ability tests, aptitude tests, assessments of problem solving and assessment of general mental ability. As with any hiring tool (Interviews, background checks, assessments), aerobic exercise has also been associated with decreased anxiety (Russo-Neustadt, 2009). Fitness training has been shown to largely influence various cognitive processes. The largest positive impact is generally observed for executive control process, such as planning, inhibition, working memory and multitasking (Colcombe and Kramer, 2003). In an FMRI study, Colcombe et al. (2004) examined the effects of a 6-month aerobic training program on brain activation patterns using the Eriksen flanker paradigm. When compared to control participants (toning and stretching group), participants in the aerobic group

(walking) showed a significant increase in activity in areas involved in attentional control and conflict resolution, accompanied by greater reduction in anterior cingulate cortex (ACC) activation. These results suggest that aerobic training leads to increased efficiency of conflict and error monitoring. Studies support the view of an overall beneficial effect of exercise on brain health, The fact that physical activity parameters(frequency, intensity, and duration) vary across studies might explain the conflicting results in the literature. Another problematic issue is how physical activity is measured. Dancing was associated with better balance and gait. Kattenstroth et al. (2010) studied the impact of multi-year amateur ballroom dancing in a group of 24 healthy elderly subjects who had an average record of regular dancing of 16.5 years. Analyzing aerobic dance emerges as a promising activity for every individual specifically; dance comprises physical activity, motor coordination, balance, memory, attention, perception, emotions, affection, social interaction, acoustic stimulation, and musical experience. Still, intervention studies employing dance as an aerobic activity and looking into its effects on cognitive measures are still lacking. In order to see how far the present study will influence the under performance students and help them to involve in physical activities and with the given limited literature, the present study investigated the effects of a 6 week aerobic dance exercise on the logical thinking and computation skill of the under performance school children of the aged 12 to 15.

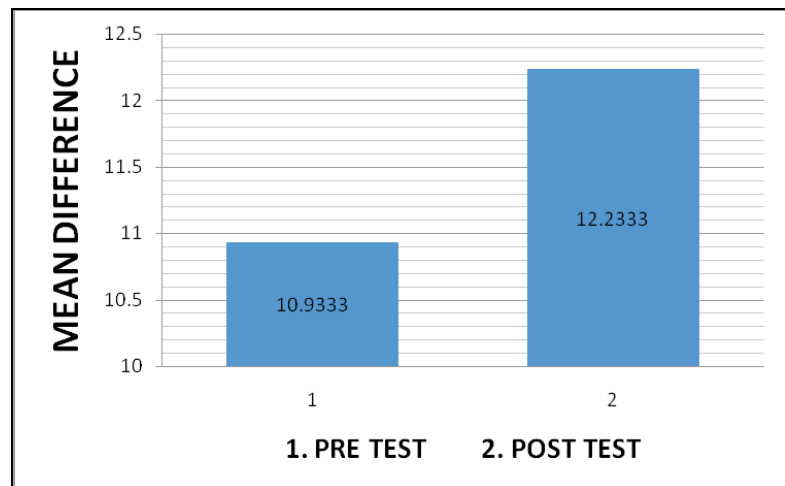
Methodology:- After getting the details and permission from the school authorities and the parents 30 students were selected randomly for the study tirupur District, Tamilnadu. Pre-test was taken by using cognitive ability test and the aerobic exercise training with music was given 3040 minutes daily, 5 days perweeks. After 6 weeks post-test was taken. The test included with logical thinking and computation skills.

Analysis of data:- The results of the test are calculated by using paired t-test.

Table-1

		Mean	N	SD	Std. Error mean	df	t-value	Table value
Paired	Pre-test	10.933	30	2.016	0.3743	39	6.364	2.045
	Post-test	12.233	30	1.994	0.370	39		

Table 1 shows the mean the pre test mean value 10.933 and the post test mean value 12.233, standard deviation and standard error mean. And the obtained paired t value at 0.05 level of confidence is 6.364 which exceeds the critical value of 2.045 shows that the aerobic dance exercise with music has been found significant in logical thinking and computation skill of under performance school children of ages 12 to 15.



Findings and Conclusion:- Based on the results by using the paired t test it has been found that there is a positive significant difference between the aerobic dance exercise with music and logical thinking, computation skill of the school children of the aged 12 to 15. The obtained t value is 6.3643 and the table value is 2.045. Analysing the aerobic dance exercise with music emerges as a promising activity for every individual specifically Memory, Attention, Perception, Social interaction, Acoustic stimulation and Musical experience of the under performance children and their performance in logical thinking and computation skill improves. Hence it is recommended that the aerobic exercises with music shall be imparted from the elementary level in order to obtain the good logical thinking and computation skill. This study will pass a message to the school authorities, teachers and parents to understand the scenario and help the under performing students by not avoiding or neglecting them from other students. The moral support will help those under performance students to come out of the inferiority complex and involve with other students and shall compete with them in a healthy manner.

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Study on Community Awareness Regarding Government Schemes and their Implementation among Antenatal Mothers

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This article based on the secondary data on Community awareness regarding government schemes and their implementation among antenatal mothers. Millions of children in India still suffer from poor health and under-nutrition, despite substantial improvement over decades of public health programmes. The Anganwadi centres under the Integrated Child Development Scheme provide a range of health and nutrition services to pregnant women, children <6 years and their mothers. However, major gaps exist in ICDS service delivery. The government is currently strengthening ICDS through a mother Health intervention called Common Application Software installed on smart phones, with accompanying multilevel data dashboards. This system is intended to be a job aid for frontline workers, supervisors and managers, aims to ensure better service delivery and supervision, and enable real-time monitoring and data-based decision-making. However, there is little to no evidence on the effectiveness of such large-scale mother Health interventions integrated with public health programmes in resource-constrained settings on the service delivery and subsequent health and nutrition outcomes.

Keywords : Community awareness, child development anganwadi centres, government schemes, mother health

Introduction : Millions of children in India continue to suffer from poor health and under-nutrition, despite decades of government programmes aimed at reducing this burden and some impressive gains through these years. In 2015–2016, 36% of children under 5 years of age were underweight, 38% were stunted and 21% were wasted as per the National Family Health Survey (NFHS-4),

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and these numbers represent only modest improvements over the past decade. Micronutrient deficiencies are widespread, with more than 58% of preschool children suffering from iron deficiency anaemia. Infant and neonatal mortality rates also remain high at 41 and 30 per 1000 live births respectively, despite substantive reductions over past decades.

The Integrated Child Development Services Scheme (ICDS), launched in 1975, is one of India's national flag-ship programmes to support the health, nutrition, and development needs of children below 6 years of age and pregnant and lactating women, through a network of Anganwadi Centres (AWCs), each typically serving a population of 800–1000. Early observational studies found that ICDS is associated with better coverage and delivery of services related to nutrition, healthcare, and pre-school education and improved maternal and child nutrition. Using the NFHS data from 2005 to 2006, Kandpal and Jain found that ICDS is associated with small to modest improvements in child health and nutrition, especially among the most vulnerable populations.

However, several reviews and evaluations of ICDS over the past 18 years have also found persistent gaps, including inadequate infrastructure at the AWC, Anganwadi worker (AWW) service delivery issues (e.g., poor quality supplementary food, few home visits and no counselling etc), human resource issues (e.g., vacancies, increasing range of duties expected of the AWWs, inadequate training of AWWs, limited supervision etc) and poor data management (e.g., irregularities in record keeping at AWCs, ineffective monitoring of service delivery etc). The most recent NFHS (2015–2016) also highlights the gaps in ICDS service delivery. Only about 59% of children under 6 years received any service from an AWC, 53% received supplementary food services and 47% were weighed. Similarly, only 60% of mothers received any AWC services during pregnancy, and 54% received any service during the breastfeeding phase.

With a goal to improve the functioning of ICDS, the Government of India launched the ICDS Systems Strengthening and Nutrition Improvement Programme (ISSNIP) in 2012 which focused on infrastructure upgradation and training of AWWs to build their knowledge on health and nutrition topics under the Incremental Learning Approach. At the same time, a pilot-scale mother Health intervention to improve ICDS service delivery was implemented in Bihar between 2012 and 2013. A randomised

controlled trial of this intervention found a significant increase in the proportion of beneficiaries receiving visits from frontline workers at different life-stages - last trimester of pregnancy (42% vs 52%), first week after delivery (60% vs 73%) and complementary feeding stage >5 months after delivery (36% vs 45%). The intervention also significantly increased the proportion of beneficiaries receiving at least three antenatal care visits (29% vs 50%), the proportion of beneficiaries consuming at least 90 iron folic acid tablets during pregnancy (11% vs 17%), the proportion of mothers breastfeeding immediately after birth (62% vs 76%) and the proportion of mothers starting complementary feeding at the right time (32% vs 41%). Subsequently, the ISSNIP was restructured in 2015 by integrating ICDS in seven states with an at-scale mHealth intervention called Common Application Software (ICDS-CAS) installed on smart phones and with accompanying multilevel data dashboards. This system is intended to be a job aid for frontline workers, supervisors and managers, and aims to ensure better service delivery and supervision by enabling real-time monitoring and databased decision-making.

While there is a growing body of evidence on the effectiveness of mother Health interventions, it almost entirely consists of small-scale studies or pilot interventions under well controlled settings, and often of poor research quality. For example, a systematic review examining 17 studies set in low and middle-income countries found that small scale mHealth interventions, particularly those delivered using SMS, were associated with increased utilisation of healthcare, including uptake of recommended prenatal and postnatal care consultation, skilled birth attendance and vaccination, but only two of these studies were graded as being at *low risk of bias*. Barnett and Gallegos reviewed nine studies that assessed the impact of using of mobile phones for health and nutrition surveillance, and found that while the available evidence suggests that mobile phones may play an important role in nutrition surveillance by reducing the time required to collect data and by enhancing data quality, the available evidence is of poor methodological quality and is generally based on small pilot studies and mainly focuses on feasibility issues. Another recent systematic review of 25 studies found evidence that mobile tools helped community health workers improve the quality of care provided, the efficiency of services and the capacity for programme monitoring. However, most of these studies were pilots and provided little or no

information about the effectiveness of mother Health interventions when integrated with large-scale public health programmes.

This study seeks to address this critical gap in the evidence base in the context of the largest public health and nutrition programme in the world, ICDS, with 1.4 million AWCs serving at the grassroots level across India. The impact evaluation is conducted in two large states in Madhya Pradesh and Bihar using a quasi-experimental, matched controlled pre-measurement and post-measurement design. The overall evaluation framework consists of additional components such a process evaluation, a technology evaluation and an economic evaluation.

This evaluation is also timely as India launched the National Nutrition Mission on 8 March 2018 with the goal of reducing malnutrition in a phased manner across entire of India and subsumed ISSNIP and ICDS-CAS under it. Therefore, ISSNIP and ICDS-CAS are poised to be scaled-up rapidly to reach almost the entire population of India through 1.4 million AWCs by 2020.

The ICDS-CAS intervention

Currently, the ICDS-CAS intervention is being implemented at scale in seven states, covering over 107 000 AWCs, and through them, a population of 9.8 million registered beneficiaries. The intervention consists of two components as follows.

1. An android CAS application and smart phones for AWWs and the female supervisor: The CAS app was developed on an open-source mobile platform (Community Care). The app digitises and automates ten of the eleven ICDS paper registers maintained by AWWs, enables name-based tracking of beneficiaries, prioritizes home visits at critical life-stages through a home visit-scheduler, improves record keeping and retrieval of growth and nutrition status of children, helps track immunization, monitors the timeliness and quality of different services delivered by AWWs, and includes checklists and videos as job aids. A female supervisor typically manages a cluster of 10–20 AWCs and the CAS app is expected to help her monitor AWWs remotely, assess quality of service delivery, and serves as a job aid to train AWWs. The app is installed on new smartphones that are provided to the AWWs and supervisors. Both AWWs and supervisors are trained on the use of the app and how the features help them improve service delivery. Helpdesks at block and district levels for technical support are also established.

2. The CAS app is especially expected to improve home visit service delivery by AWWs through improved channels of information (easy access to past records of the beneficiary for customised messaging, educational animation videos as a job aid, life-stage-appropriate checklists for counselling messages) and timely nudges (automatic creation of visit-due lists, alerts for approaching or missed visits and timely intimation of delays to the female supervisor). Thus, improved home visits in terms of timeliness, frequency, and perhaps, a more effective message delivery mechanism are expected to result in increased knowledge and better recall of correct health and nutrition practices by the beneficiaries and higher demand for related government services. However, for the actual behaviours to change and sustain, supply side constraints must be addressed to meet the demand for services (e.g., adequate supply of supplementary food, adequate provisions of Iron Folic Acid (IFA) tablets, regular immunization camps, etc). Such improvements can be expected only in the mid-to-long-term because they are beyond the sphere of influence of ICDS-CAS and need more ICDS-wide improvements.

3. A web-enabled dashboard for real-time monitoring by ICDS officials: Data generated at the AWC-level are aggregated and analysed via web-enabled dashboards for Child Development Project Officers at the project-level (typically an administrative block with 80–100 AWCs), District Programme Officers, the state ICDS Directorate and the Ministry of Women and Child Development (MWCD) at the national level. For example, the monthly progress reports are prepared manually at the AWC-level and then aggregated to the project-level which require weeks to be finalised and reviewed, but the CAS app and dashboards will automate and produce these reports in almost real-time. The dashboard infographics are expected to help identify bottlenecks at various levels more efficiently, help prioritise local issues, and allow managers to take data driven decisions.

Methods and Analysis : The ICDS-CAS programme is being implemented in 57 districts from seven ISSNIP states in India where the burden of under-nutrition is highest. This evaluation is restricted to two states, MP and Bihar, which were selected because of the possibility of selecting an ISSNIP district as a control, willingness of the states to support the evaluation, and the suggestions by the MWCD and the funding agency. Both states have a high burden of under-five mortality (69 per 1000 live births in MP and 60 in Bihar),

stunting (43.6% of children aged 0–5 years in MP, and 49.3% in Bihar) and anaemia (>55% of children and pregnant women in both states). Antenatal and delivery-related indicators are, in general, worse in Bihar, whereas MP has relatively poor demographic, water-sanitation, education and mortality related indicators— 8.3% of mothers in MP and 3% in Bihar had full antenatal care; 79.5% of households in MP and 98.2% in Bihar had an improved drinking-water source; and 50.2% of children aged 12–23 months in MP and 61.9% in Bihar were fully immunized.

Primary Outcomes : The primary outcomes to assess the effectiveness of ICDS-CAS compared with the standard ISSNIP and ICDS are:

1. The proportion of pregnant women and mothers of children <12 months who received adequate number of home visits by AWWs in the past 3 months (adequate number will be the minimum number of visits a respondent must receive as per ICDS guidelines for the current life-stage/age. Additionally, we will use, as a supporting indicator, the number of visits as a continuous outcome indicator.); and

2. The proportion of pregnant women and mothers of children <12 months who received appropriate extent or level of counselling from AWWs during their inter- actions (at home, at AWCs or in other settings) in the past 3 months (appropriate level of counselling will be a recall of at least half of the correct messages/counselling that a respondent should receive as per ICDS guidelines for the current life-stage/age. Additionally, we will use, as a supporting indicator, number of correct messages or services recalled by the respondent as a continuous outcome.).

Secondary outcomes : Several outputs and outcomes according to the logic model presented in are secondary outcomes in this evaluation study as discussed before. These include outcomes related to supervisory and capacity building support to AWWs, infrastructure and supplies at AWC, AWW level outcomes (motivation, satisfaction, knowledge, time allocation for services and record keeping, time allocation for service delivery, number of beneficiaries served) and additional ICDS services that can be improved by ICDS-CAS but also critically dependent on other external factors (growth monitoring of children, provision of IFA and supplemental nutrition, immunisation tracking, referrals, etc). We will also measure higher order but distal or aspirational outcomes related to knowledge, practices, health and nutrition at the beneficiary level.

Discussion : The evaluation will provide evidence on whether and to what extent ICDS-CAS mother Health can improve health and nutrition service delivery beyond what is feasible with traditional non-technology-based approaches under ISSNIP. Additionally, the analysis of a range of lower order outputs and outcomes can help us identify the pathways through which ICDS-CAS has worked, or the critical failure points.

The study faces a few limitations in identifying unbiased estimates of the programme effects due to the nature of the intervention and constraints on the study design. First, confounding or selection bias cannot be theoretically ruled out in an observational study such as ours. While the matching procedure appears to be successful, it may not have removed all residual and unobserved confounding. Measurement biases including the Hawthorne effect are possible because the outcomes are measured through interview recalls and observations. The external validity of the findings can be questioned because the purposive sampling of states, pairing of districts and the PSM-based sampling of villages do not result in a statistically representative sample of entire ICDS-CAS programme area. Finally, as is the case with most large-scale programmes, ICDS-CAS implementation may be delayed and the planned follow-up period may not be adequate for the impacts to materialise.

Conclusion : While these limitations are common in observational studies, the study team has tried to minimise the risk to validity of the findings by reducing the observed pre-intervention imbalance using a large set of variables from Census 2011 for matching, controlling for at least the cluster level time-invariant confounders by using a repeated cross sectional design, measuring the primary outcomes at the beneficiary level (beneficiaries will be blinded to their intervention status in the study), measuring a large set of indicators as per the logic model to test whether ICDS-CAS is working through hypothesised pathways and delaying the endline survey as much as possible before the intervention is implemented in the control districts. The evaluation framework also includes other components which can assess the intervention using mixed-methods approaches, and can help build confidence in the study findings.

Overall, this study will contribute to the evidence based on whether mother Health interventions can improve community health worker efficiency and effectiveness. This is also a highly policy-relevant evaluation which can inform scale-up of the intervention to potentially cover the entire country by 2020.

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