# Research Discourse

*An International refereed research Journal*

**RESEARCH DISCOURSE**
**VARANASI**

*Editor in Chief*
**Anish Kumar Verma**

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*Rakesh Kumar Maurya*
*Purusottam Lal Vijay*
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*All disputes and complaints are subject exclusively to the Jurisdication of the courts/tribunals/forums at Varanasi Only.*

*Global inequality,* after widening for decades, has stabilized. The share of the world's income captured by the top 1 percent has shrunk since its peak on the eve of the financial crisis. The bottom half of the population is reaping its biggest share of the global pie since Ronald Reagan was elected president of the United States. But here's the bad news: The respite probably won't last. Despite rapid strides among developing economies like China and India, which have been closing the income gap with the world's richer nations, growing inequality within almost every country will drive a further concentration of income around the globe.

Examining the "World Inequality Report" published by the creators of the World Wealth and Income Database, who include the economists Thomas Piketty and Emmanuel Saez it is tempting to see the rising concentration of incomes as some sort of unstoppable force of nature, an economic inevitability driven by globalization and technology. The report finds that the richest 1 percent of humanity reaped 27 percent of the world's income between 1980 and 2016. The bottom 50 percent, by contrast, got only 12 percent. Nowhere has the distribution of the pie become more equitable. In China, 15 percent of the income growth since 1980 flowed to the richest 1 percent of Chinese while 13 percent flowed to the bottom half. Even in egalitarian, social-democratic Europe, 1-percenters got 18 percent of the growth in the period. The bottom half got 14 percent. And among the more unequal regions of the world the United States, say, or Russia income disparities are reaching levels not before seen in modern history: The bottom half of Americans .

Oxfam's report outlines the key factors driving up rewards for shareholders and corporate bosses at the expense of workers' pay and conditions. These include the erosion of workers' rights; the excessive influence of big business over government policy-making; and the relentless corporate drive to minimize costs in order to maximize returns to shareholders.

Winnie Byanyima, Executive Director of Oxfam International said: "The billionaire boom is not a sign of a thriving economy but a symptom of a failing economic system. The people who make our clothes, assemble our phones and grow our food are being exploited to ensure a steady supply of cheap goods, and swell the profits of corporations and billionaire investors." Women workers often find themselves off at the bottom of the heap. Across the world, women consistently earn less than men and are usually in the lowest paid and least secure forms of work. By comparison, 9 out of 10 billionaires are men.

Results of a new global survey commissioned by Oxfam demonstrates a groundswell of support for action on inequality. Of the 70,000 people surveyed in 10 countries, nearly two-thirds of all respondents think the gap between the rich and the poor needs to be urgently addressed. This type of

unequal world surly take to new type of war between rich and poor if it is not addressed properly on the ground level.

In the present issue, we express extreme gratitude to Dr. Purusottam Lal Vijay, Dr. Anoop Kumar, Dr. Rajiv Tripathi, Dr. Sanjay Kumar Tiwari, Dr. Praveen Kumar Tiwari, Dr. Abhay Singh, Mr. Kamlesh Goyal, Mr. Manjul Trivedi, Mr. Pankaj Singh, Miss. Romee Maurya and all other contributors who have contributed and devoted their essential insights and came up with their manuscripts for this issue which directly as well as indirectly is the contribution to the society.

Last but not least we are very thank-full to all the researcher and reader. We will be very happy if you give us or write up your valuable comments and suggestion.

Editor in Chief
**Anish Kumar Verma**

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# CRM- A Paradigm for Business

**Anjani Kumar\***

**Abstract :** *Presently managing relationship with the customers is the focal point of all marketing activities in an organization. Customer relationship management is more focused and conceptualized now. The principles that underlie it represent the essence of marketing with its focus on concepts like trust and commitment. It predates the mid century view of marketing as a set of tools pertaining to product, price, distribution, and promotion. If we accept that the ultimate goal of marketing activities is customer satisfaction, and that this satisfaction is achieved through the creation of value for the customer, then many small firms have been practicing "relationship marketing" for centuries without realizing what they were doing.*

Customer relationship management (CRM) is a term which is not only used by business organizations today to maintain such good relationships with their present and old clients and associates but the terminology is now being used by almost any type of organization to create a beneficial environment for them and all in today's era of competition. CRM has played an ever increasing and important role in the growth of all such organizations those have developed a sense of understanding towards customer service and satisfaction and implementing CRM.

CRM helps business to use people, process and technology to gain insights in to the value and behavior of the customers. This insight brings in improved customer service, increased call centre efficiency, added cross sells, improved closure rates, streamlined sales and marketing process, improved customer profiling and targeting, reduced costs, increased market share and profitability. To be successful in the long run, an organization must develop a competitive advantage. The best strategy to pursue a competitive advantage is the customer strategy. But still many organizations do not know how to maintain a relation with their customers, especially those organizations which have unintentionally distanced themselves from their customers through extensive dependence on the distribution channel.

**Customer is the King :** As people are very much aware that there are whole variety of products and services available in the market but how many of them do really buy them even though they are of top quality, with marvelous features and at affordable prices. Managers at middle level and supervisory levels of Indian corporate are not ready to treat customers equally. Unless the attitude of the managers changes towards customers problems pertaining to service will always exist. In today's scenario, it's a very well known fact to everyone. This is also one of the reasons that the level of difficulty is increasing day by day to retain customers. With the advancement in IT sector, customers are becoming more and more informed about their purchases. Media is educating them and they scout around for best product, brand name, product quality, operation and service support. In all these customer support is very essential. Organizations aim at satisfying customer's needs and desires. Traditional Customer Relationship Management used to face problems like delay in attending the customer query and delay in extending the timely service support due to manual operations. This can be achieved only with the best practices of E-CRM, as it helps organization provide high quality, interactive multimedia customer support and aims to improve customer acquisition, retention and transactions.

Today with the emergence of powerful info-tech tools, CRM has shifted to E-CRM. Due to which customer service/ support is becoming quick, timely and business- oriented. Customer Relationship Management aims at exploring the future customers, building the existing customer database, purchasing patterns of existing and future customers and purchasing process like time of purchase, place of purchase, periodicity of purchase of customers etc. CRM Focus is on Customer Touch Point (CTP). It's about way of handling customer queries through electronic communications like e-mail, phone and fax for effective one-to-one communication. It aims at good and effective customer satisfaction through online and real-time

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computing facility. How companies are responding to the bad experiences of using the product or service, what are the measures taken to avoid such experiences by the customers. Companies must ensure that customers get a new experience in purchasing and using their products and the impact of such purchase must be for a long time and which can be encased into new opportunities in the long run and differentiating from competitors, there by extending the change in purchasing experience.

**Why CRM :** According to a Harward Business Review study:

♦   A satisfied customer in 10 years will bring 100 more customers to the company.

♦   It costs 7 times more to attract a new customer than to serve an old one.

♦   20% of the company's loyal customers account for 80% of its revenue (Pareto's principal).

♦   Approximately 70% of customers switch brands because they don't like the service or the provider.

♦   On an average a customer tells 9-10 people about a problem.

♦   The chances of selling to an existing customer are 1 in 2; the chances of selling to a new customer are 1 in 16.

♦   Management of customer relationship

♦   Managing sales force effectively

♦   Manage customers in providing best service

♦   Help customers to instantly access information and provide solutions instantaneously

♦   Match customer needs with product plans and deliveries with the main aim of satisfying the customers Remind customers of service requirements, periodic follow-up and alerts which give the customers a sense of binding with the company.

CRM holds a lot of promise for improving customer loyalty resulting in top and bottom line benefits. According to Bain & Co. research, when companies retain just five percent more of their customers, corporate profits can be boosted a minimum of 25 percent. Whether it's improving forecasting capabilities, establishing support policies or simply keeping your customers, CRM might just be the answer for your organization.

CRM is a multifaceted process, mediated by a set of information technologies that focuses on creating two-way exchange with customers so that organizations have an intimate knowledge of their needs, wants and buying patterns. It is a process used to learn more about customers' needs and behaviors in order to develop stronger relationships with them. It is the philosophy, policy and coordinating strategy connecting different players within an organization for the purpose of coordinating their efforts in creating an overall valuable series of experiences, products and services for the customer.

**Benefits of CRM :** The benefits of customer relationship management are abounding. It allows organizations not only to retain customers, but enables more effective marketing, creates intelligent opportunities for cross selling and opens up the possibility of rapid introduction of new brands and products. To be able to deliver these benefits, organizations must be able to customize their product offering, optimize price, integrate products and services and deliver the service as promised and demanded by the customer base. Keeping the customer happy is obviously one way of ensuring that they stay with organization. However, by maintaining an overall relationship with customer, companies are able to unlock potential of their customer base and maximize contribution to their business. Based on successful CRM implementations, the following benefits seem reasonable:

♦   Increased sales volume: Increased sales result from spending more time with customers and gathering more and more information about their preferences about the products and services.

♦   Increased margin: Increased margin resulting from knowing customers better, and providing a value product on discounting prices.

♦   Improved customer satisfaction ratings: Customer will be more satisfied if he finds the company to be more responsive and better in touch with their specific needs.

♦   Decreased marketing administrative costs: Since the company has specified its target segment customers, it knows their needs better so it is not wasting unnecessary time and money which result into decreased marketing costs.

**CRM- Some Practical Issues :** Customer Acquisition Vs.  Retention- the Marketer's dilemma

A new customer is either created from the market or converted from a competitor. Both involve a cost of acquisition. Similarly, to retain or "recreate" a customer also involves a cost. Studies have shown that the cost of retaining is almost one fifth of the cost of acquisition. In other words, for the same amount of

marketing budget spent on acquisition and retention, the later will yield more profits for the company. Optimizing the spending on acquisition or retention still continues to be a dilemma for marketers.

**Scoring a Database :** Customers vary in their buyer behavior and readiness to respond to promotion programs. Applying the concerned parameters to a database and getting a customer list which is more likely to evince a positive behavior towards the company is called scoring a database. Applying or addressing company campaigns on a scored database will yield better results than on a raw database.

**Lifetime Customer Value (LCV) :** Lifetime Customer Value or Long term Customer Value is a reflection of the possible future business a company can expect from a loyal customer. This will include not only the repeat purchases by the customer, but also his family purchases, referral purchases, cross sells etc over a long period of time. It should also consider the future product introductions of the company for which this loyal customer is a ready prospect. This adds more dimensions to the exact assessment of the LCV.

**Data Mining :** Many a times, customer data in various forms for various purposes is residing in the organization's database itself. However, to analyze it as per the parameters needed for a CRM program needs skill. Out of the large number of customers existing on the database, a few may be exhibiting characteristics, which make them more receptive, loyal and useful to the organization in future. These are the Gems in the database and searching the database to list out these Gems is the process of Data mining. Any CRM initiative will produce more results at lesser costs if the Gems are properly identified.

**Outsourcing :** Outsourcing company activities to call centers and logistic companies will have implications on CRM. The customers presume and react to the good or bad actions by the outsourcing agency as if these are actions by the company itself. More the extent of outsourcing, more vigilant the company should be to the service quality of the agency.

**Visualizing the Results of Data Mining :** The results of data mining are to be presented in an easy to understand, practical form for the reader who will try to make future CRM programs. The purpose of conducting data mining should be well understood by all concerned.

**Conclusion :** Customer relationship management does not enable a quick win. It is a long-term approach that has to be adopted at a strategic level. Whilst the value of customer relationship management has been identified by organizations, they are yet to look at the bigger picture and understand all of associated benefits that would enable their business strategies to be successful. Those responsible for delivery are perhaps the most informed about these strategic benefits yet the transformation is long-drawn-out process. The competencies required to deliver these customer benefits are: to deliver on its service promise, integrate products and service channels effectively, customize products & service and their respective prices, create opportunities for cross selling and delivery mechanisms for the onward promotion of these products and services and reduce the gestation period to market by allowing quick and effective introduction of new products and services.

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# A Introduction of Environmental Protection and the Role of Judiciary through Public Interest Litigation

**Shah Nawaz Rana***
**Dr. Vivek Kumar****

**Abstract :** *Environmentalism is a new movement in the world. During the closing decades of the 20th century environmental issues have emerged as a major concern for the survival and welfare of mankind throughout the words. The time has ripened to create a congenial atmosphere and environment to bestow "sustainability of life" to all living creatures irrespective of our activities. The advancement of science and technology and Industrialization has no doubt conferred many benefits, at the same time resulted in over drawl of natural resources and also brought in its trail the problem of pollution of air, water and land.*

Modern civilization armed with rapidly advancing technology and fast growing economic system is under increasing threat from its own activities causing pollution of air, water and soil. In ancient India, the importance and reverence attached to mountains, rivers, trees etc. and the faith enshrined in Indian mythology, folklore, art and culture etc., had its underlying base, the concept of conservation and preservation of natural resources. Indian culture and heritage makes one to understand that ancient Indian races respected the nature and augmented the potentials for human advantage without hampering the integrity of the nature.

In the Vedas, Upanishads smithies and other literatures reveals how man lived in complete harmony with nature. Our ancestors had realized the importance of the tie between man and his environment. Vedas are known to be the source of all kinds of knowledge. The Samveda notes the flute of Divine love by saying: "The earth, the sea, the sky, the stars are all woven together by the soft strains of the Divine music. Its vibrant echo through the corridors of time in the endless canopy of the sky."

The earth has all along been considered as "Goddess Mother" in the ancient scriptures and revered for its immense potential of preserving, protecting and sustain all creatures including human beings on it. The idea of legal protection of ecology and environment are also found in Kautilya's Arthshastra and in writings about the system of governance adopted by Ashoka.

The advancement of science and technology and industrialization no doubt conferred many benefits advancement and development is a must to every economy, it is also essential to ensure that no irreparable damage is caused to ecosystems. A good environment helps all-round development and a bad environment inhibits its development, it affects living beings both directly and indirectly. So this idea paved way for the approach of "sustainable development" to balance the exigencies of industrial growth against the trade in its environment concern.

The makers of the Indian constitution did not appear to be concerned in this regard so as to give a constitutional mandate for preservation and protection of the natural environment. The movement of global level on environment have made great impact on India. Therefore, following U.N. conference on Human Environment held at Stockholm, Sweden, in 1972, the constitution of India was amended, by the 42nd constitutional amendment and the subject of ecology and environment was incorporated for the first time through articles 48A and 51A (g). by incorporating article 48A ion part IV of the constitution which contains the directive principles of state policy, the state has been given the constitutional mandate to protect and improve the environment and to safeguard the forest and wildlife of the country.

The 42nd constitutional amendment did not confine the constitutional obligation to protect and improve environment only in the hands of the state but brought the obligation down to the level of the citizens also by incorporating article 51A(g) in a newly introduced part, namely part IV A of fundamental duties. This amendment is considered to be a revolution, as it was not only first of its kind in constitutional history expressing concern

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for environment and its protection but it also accorded recognition to Buddist and Gandhian environmental ethics, as article 51A(g) made it a fundamental duty for all the citizens of India not only to protect and improve the natural environment but also to have compassion for all living creatures. Another significant aspect of article 48A and 51A(g) is that the state and its citizen shall not only protect the environment but must also improve it.

By 42nd amendment the constitution of India has become one of the very few constitutions in the world which have enshrined a commitment for protection and improvement of environment. By raising the protection and improvement of environment to the status of constitutional law, the "third generation" human rights which is very important not only from the individual point of view but also from the point of view of community, at large has got its due place in the national charter of India. The incorporation of this third generation human right under both directive principles of state policy and fundamental duties of citizens, it has made mandatory on state and its citizen to enforce this right.

The other global step the Rio-Declaration or the earth charter in 1992 to achieve sustainable development. The united Nationals conference on Environment and Development (UNCED) held in Rio-de Janerio in June, 1992. The Earth summit identified major environmental strategies and challenges with the following concrete objectives.

i)   **Rio-Declaration:** It is a non legally binding statement of 27 general principles. It establishes the fundamental responsibilities and actions of the Governments and other organizations and individuals for the environment and development.

ii)  **Agend-21:** It is a comprehensive action plan setting out steps that government international organization and others should that government international organization and others should take to protect the environment and promote long term sustainable development and containing arrangements for financial assistance, technology co-operation and institutional reforms.

iii) The Rio-summit adopted two important conventions to address two vital global problems. One is on the climate change and the other is on biological diversity.

iv)  **Forest principle:** The summit also adopted a statement of principles for the conservation and use of the world's forests.

One of the man principles adopted was to achieve sustainable development and a higher quality of life for all people. The following are some important resolutions regarding sustainable development. States should reduce and eliminate unsustainable patterns of production and consumption and promote appropriate demographic policies. States should co-operate to strengthen indigenous capacity building for sustainable development by improving scientific understanding through exchange of scientific and technological knowledge by enhancing the development, adoption diffusion and transfer of technologies, including new and innovative technologies.

The structure of the 1997 UNFCCC (United Nations framework convention on climate change) Kyoto protocol mirrors the philosophy of common but differentiated responsibility. According to this developed countries are committed to reducing their overall emissions of greenhouse gases by at least 5 percent below 1990 levels between 2008 and 2012 developing nations have no such commitments. Although every nation state has the responsibility to reduce greenhouse gas emission, only the organization for economic co-operation and development (OECD) and economics in transition countries-are required to introduce qualified emission limitation.

The limitation, even among those countries vary taking into account differing domestic circumstance, developing countries are provided with an opportunity to participate through clean development mechanism, which allows such countries to co-operate on specific projects to reduce greenhouse gas emission.

**B. Concept of Environment :**

There is a close and complicated interaction amongst various component of environment which tend to produce some kind of equilibrium in the scheme of nature what is usually termed as ecological balance. Changes in ecological balance occur continuously through natural process and mains activities but system has to contain a certain extent remarkable tendency to rebalance itself. This system taken as a whole is useful to man. Perhaps it is due to this usefulness that for fulfilling his physical requirements, man is totally dependent on environment.

Ecologists and environmentalists have developed several concepts that can help us to understand the environment batter. There are three concepts of environment.

**i) Ecosystem :** Ecosystem in non technical term can be said to stress the interrelation of a wide range of species that has a living in common in a given environment. Each species has a number of relationships with other species (both plant and animal) as well as with the energy, nutrient and related physical elements of the system. Ecologists stress on two important points of systems. First, changes in one part of the system may have propound effects on other parts of the system effects that can be understood and estimated only if one analyses the system as a whole and takes the time to know its various interrelationships. Second, the more diverse an ecosystem is (that is to wider the variety of distinct species living in complex webs of relationships) than generally the more stable resistant to disruption, and adaptable it will be.

**ii) Carrying Capacity :** A second concept is somewhat more related to manage ecosystems than wild ones. In ecological applications, carrying capacity refers to the maximum rate of exploitation. Of given biological resources, which can be carried on indefinitely? A common example is cattle ranching. The number of live stock that can be gazed indefinitely on a particular rangeland will depend upon a number of interrelated factors. It will depend of course on the size of the herd, its general health, and its reproductive rate. Also, it will depend upon the health of the supporting ecosystem the availability of grass and water especially.

**iii) The tragedy of the commons :** A third concept tragedy of the commons is named after a much heralded article by ecologist Garrett Hardin. He analyses early English grazing practices to illustrate the dilemmas involved on the management of shared resources. This village "commons" was open grazing land shared by villagers. Because each villager had little incentive to restrict the number of cattle grazed (since others would increase their hoards even if he did not), the commons often became severely overgrazed and everyone suffered. The important point here is that much like individual villagers, various states and Multinational Corporation of the world can often be seen to act overmuch in the same way regarding "The global commons."

**C. Kinds of Pollution :** Water pollution is one of the major problems for the living organism and humanity. It can be defined as "contamination of water or such alteration of the physical chemical or biological properties of water or such discharge of any sewage or trade effluent or of any other liquid, gaseous or solid substances in to water as mayor is likely to create a nuisance or render such water harmful or injurious to public health or safety, or to domestic, commercial, industrial agricultural or other legitimate uses, to the file and health of animals or plants or of aquatic organism.

The contaminated water transmits diseases like diarrhea, dysentery, typhoid, cholera and hepatitis. Programmed, but provided "safe" drinking water have helped to control these diseases, but in some areas they have had the unexpected side effect of exposing the population to a new health problem; arsenic.

**i) AIR Pollution :** Air is a mixture of many gases and moisture with some inert materials. We breathe not only oxygen but also other gases and materials enter our respiratory system. Air pollutions are materials that exist in such concentrations so as to cause injurious effects not only for human bangs and animals but also on plants. Therefore, air pollution may be described as the imbalance in quality of the air so as the cause ill effects. The most important gaseous pollutants are oxides of carbon especially carbon monoxide, oxides of sulpher, hydrogen sulphide, chlorine hydrocarbons, oxides nitrogen, ozone, chlorofluorocarbons (CFCs), halons and other oxidants.

**Specific Air Pollutants :**

**a) Sulphur Dioxide :** The major source of sulfer dioxide, as stated before is the combustion of fossil fuels containing sulfer. These are predominantly coal and fuel oil, since natural gas, petrol, and diesel have relatively low sulpher content kerosene heats can also be an important source of sulpher dioxide.

The man source of primary man made particular pollutants is combustion of fossil fuels, especially coal. And the secondary source comprises materials, such as ammonium sulphate and ammonium nitrate, formed from atmospheric reaction of other pollution.

**Ozone (O3):** Atmospheric reaction involving oxides of nitrogen and hydrocarbons cause the formation of a wide range of secondary products. The most important of there is ozone. Proxy acetyl Nitrate (PAN) is a product of atmospheric photochemical reactions and its characteristics of photochemical smog.

**(b) Acid Rain:** British chemist, Robert Angus smith used the term acid rain 120 years ago about pollution from coal brining in British Cities he suggested that pollutants in the air were dissolving in rainwater making it acidic, causing damage to buildings and historic monuments.

Several pollutant gases have been recognized to be responsible for these include sulpher dioxide, mainly from power stations, and oxides of nitrogen from motor vehicles and the industrial burning of fossil fuels (gas, oil and coal). Small particles of acidity and acid gases may be carried for hundreds of kilometers

before being washed out of the air by rain or show. Falling on the landscape, they may acidify soils and freshwaters in addition, the pollutant gases may be deported closes to the sources directly onto vegetation and soil (known as dry deposition) where the chemical changes to create acidity can then take place. Another form of nitrogen pollution, ammonia is emitted especially in rural area, e.g. from manure spread on farmland and from farm animals. This too can produce acidity after deposition and chemical changes in the soil.

**(c) Global Warming :** Global warming means surface temperatures have increased 0.5- 1.0o1 since the late 19th century. The 20th century's 10 warmest years all occurred in the last 15 years of the century. Of these, 1998 was the warmest year on record. The snow cover in the Northern Hemisphere and floating ice in the Arctic Ocean have decreased. Globally, sea level has risen 4-8 inches over the past century; worldwide precipitation over land has increased by about percent. The earth's climate is predicted to change because human activities are altering the chemical composition of the atmospheric through the building up of greenhouse gases. The heat trapping property of these gases is undisputed. Although uncertainty exists about exactly how earth's climate responds to these gases, global temperatures are rising.

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# Concept of Collective Security and United Nation

**Dr. Atul Mishra\***

**Abstract :** *Collective security is one of the most promising approaches for peace and a valuable device for power management on an international scale. Cardinal Richelieu proposed a scheme for collective security in 1629, which was partially reflected in the 1648 Peace of Westphalia. In the eighteenth century many proposals were made for collective security arrangements, especially in Europe.*

The concept of a peaceful community of nations was outlined in 1795 in Immanuel Kant's Perpetual Peace: A Philosophical Sketch. Kant outlined the idea of a league of nations that would control conflict and promote peace between states. However, he argues for the establishment of a peaceful world community not in a sense that there be a global government but in the hope that each state would declare itself as a free state that respects its citizens and welcomes foreign visitors as fellow rational beings. His key argument is that a union of free states would promote peaceful society worldwide: therefore, in his view, there can be a perpetual peace shaped by the international community rather than by a world government.

Collective security can be understood as a security arrangement in which all states cooperate collectively to provide security for all by the actions of all against any states within the groups which might challenge the existing order by using force. This contrasts with self-help strategies of engaging in war for purely immediate national interest. While collective security is possible, several prerequisites have to be met for it to work.

**Concept of collective security :** The concept of "collective security" forwarded by men such as Michael Joseph Savage, Martin Wight, Immanuel Kant, and Woodrow Wilson, are deemed to apply interests in security in a broad manner, to "avoid grouping powers into opposing camps, and refusing to draw dividing lines that would leave anyone out." The term "collective security" has also been cited as a principle of the United Nations, and the League of Nations before that. By employing a system of collective security, the UN hopes to dissuade any member state from acting in a manner likely to threaten peace, thereby avoiding any conflict.

Collective security selectively incorporates the concept of both balance of power and global government. Thus it is important to know and distinguish these two concepts. Balance of power between states opts for decentralization of power. States are separate actors who do not subordinate their autonomy or sovereignty to a central. Thus, "singly or in combinations reflecting the coincidence of interests, States seek to influence the pattern of power distribution and to determine their own places within that pattern." The expectation of order and peace comes from the belief that competing powers will somehow balance and thereby cancel each other out to produce "deterrence through equilibration."

On the flip side, the concept of global government is about centralization. Global government is a centralized institutional system that possesses the power use of force like a well established sovereign nation state. This concept strips states of their "standing as centers of power and policy, where issues of war and peace are concerned," and superimposing on them "an institution possessed of the authority and capability to maintain, by unchallengeable force so far as may be necessary, the order and stability of a global community." Collective security selectively incorporates both of this concept which can broil down to a phrase: "order without government."

**Basic assumptions :** Organski (1960) lists five basic assumptions underlying the theory of collective security:[22]

1.  In an armed conflict, member nation-states will be able to agree on which nation is the aggressor.
2.  All member nation-states are equally committed to contain and constrain the aggression, irrespective of its source or origin.

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3. All member nation-states have identical freedom of action and ability to join in proceedings against the aggressor.
4. The cumulative power of the cooperating members of the alliance for collective security will be adequate and sufficient to overpower the might of the aggressor.
5. In the light of the threat posed by the collective might of the nations of a collective security coalition, the aggressor nation will modify its policies, or if unwilling to do so, will be defeated

**Collective securityunder League of Nations :** After World War I, the first large scale attempt to provide collective security in modern times was the establishment of the League of Nations in 1919-20. The provisions of the League of Nations Covenant represented a weak system for decision-making and for collective action. An example of the failure of the League of Nations' collective security is the Manchurian Crisis, when Japan occupied part of China (which was a League member). After the invasion, members of the League passed a resolution calling for Japan to withdraw or face severe penalties. Given that every nation on the League of Nations council had veto power, Japan promptly vetoed the resolution, severely limiting the LN's ability to respond. After one year of deliberation, the League passed a resolution condemning the invasion without committing the League's members to any action against it. The Japanese replied by quitting the League.

A similar process occurred in 1935, when Italy invaded Abyssinia (now Ethiopia). Sanctions were passed, but Italy would have vetoed any stronger resolution. Additionally, Britain and France sought to court Italy's government as a potential deterrent to Hitler, given that Mussolini was not yet in what would become the Axis alliance of World War II. Thus, neither enforced any serious sanctions against the Italian government. Additionally, in this case and with the Japanese invasion of Manchuria, the absence of the United States from the League of Nations deprived it of another major power that could have used economic leverage against either of the aggressor states. Inaction by the League subjected it to criticisms that it was weak and concerned more with European issues (most leading members were European), and it did not deter Hitler from his plans to dominate Europe. Ethiopian Emperor Haile Selassie I continued to support collective security, as he assessed that impotence lay not in the principle but in its covenantors' commitment to honor its tenets.

One active and articulate exponent of collective security during the immediate pre-war years was the Soviet foreign minister, Maxim Litvinov. However, there are grounds for doubt about the depth of Soviet commitment to the principle as well as that of Western powers. After the Munich Agreement in September 1938 and the passivity of outside powers in the face of German occupation of the remainder ofCzechoslovakia in March 1939, it was shown that the Western powers were not prepared to engage in collective security against aggression by the Axis powers together with the Soviet Union, Soviet foreign policy was revised and Litvinov was replaced as foreign minister in early May 1939 to facilitate the negotiations that led to the Molotov-Ribbentrop Pact with Germany, signed by Litvinov's successor, Vyacheslav Molotov, on August 23 of that year. The war in Europe broke out a week later, with the invasion of Poland, starting on September 1, 1939.

**Collective security under united Nations :** The 1945 United Nations Charter, although containing stronger provisions for decision-making and collective military action than those of the League of Nations Covenant, does not represent a complete system of collective security, but rather a balance between collective action on the one hand and continued operation of the states system (including the continued special roles of great powers) on the other.

The role of the UN and collective security in general is evolving, given the rise of internal state conflicts. Since the end of World War II, there have been 111 military conflicts worldwide, but only 9 of these have involved two or more states going to war with one another. The remainder have either been internal civil wars or civil wars where other nations intervened in some manner. This means that collective security may have to evolve towards providing a means to ensure stability and a fair international resolution to those internal conflicts. Whether this will involve more powerful peacekeeping forces, or a larger role for the UN diplomatically, will likely be judged on a case-by-case basis.

**Article 39 :** The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security.

**Article 40 :** In order to prevent an aggravation of the situation, the Security Council may, before making the recommendations or deciding upon the measures provided for in Article 39, call upon the parties concerned

to comply with such provisional measures as it deems necessary or desirable. Such provisional measures shall be without prejudice to the rights, claims, or position of the parties concerned. The Security Council shall duly take account of failure to comply with such provisional measures.

**Article 41 :** The Security Council may decide what measures not involving the use of armed force are to be employed to give effect to its decisions, and it may call upon the Members of the United Nations to apply such measures. These may include complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio, and other means of communication, and the severance of diplomatic relations.

**Article 42 :** Should the Security Council consider that measures provided for in Article 41 would be inadequate or have proved to be inadequate, it may take such action by air, sea, or land forces as may be necessary to maintain or restore international peace and security. Such action may include demonstrations, blockade, and other operations by air, sea, or land forces of Members of the United Nations.

**Article 43 :**
1. All Members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements, armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.
2. Such agreement or agreements shall govern the numbers and types of forces, their degree of readiness and general location, and the nature of the facilities and assistance to be provided.
3. The agreement or agreements shall be negotiated as soon as possible on the initiative of the Security Council. They shall be concluded between the Security Council and Members or between the Security Council and groups of Members and shall be subject to ratification by the signatory states in accordance with their respective constitutional processes.

**Article 44 :** When the Security Council has decided to use force it shall, before calling upon a Member not represented on it to provide armed forces in fulfilment of the obligations assumed under Article 43, invite that Member, if the Member so desires, to participate in the decisions of the Security Council concerning the employment of contingents of that Member's armed forces.

**Article 45 :** In order to enable the United Nations to take urgent military measures, Members shall hold immediately available national air-force contingents for combined international enforcement action. The strength and degree of readiness of these contingents and plans for their combined action shall be determined within the limits laid down in the special agreement or agreements referred to in Article 43, by the Security Council with the assistance of the Military Staff Committee.

**Article 46 :** Plans for the application of armed force shall be made by the Security Council with the assistance of the Military Staff Committee.

**Article 47 :**
1. There shall be established a Military Staff Committee to advise and assist the Security Council on all questions relating to the Security Council's military requirements for the maintenance of international peace and security, the employment and command of forces placed at its disposal, the regulation of armaments, and possible disarmament.
2. The Military Staff Committee shall consist of the Chiefs of Staff of the permanent members of the Security Council or their representatives. Any Member of the United Nations not permanently represented on the Committee shall be invited by the Committee to be associated with it when the efficient discharge of the Committee's responsibilities requires the participation of that Member in its work.
3. The Military Staff Committee shall be responsible under the Security Council for the strategic direction of any armed forces placed at the disposal of the Security Council. Questions relating to the command of such forces shall be worked out subsequently.
4. The Military Staff Committee, with the authorization of the Security Council and after consultation with appropriate regional agencies, may establish regional sub-committees.

**Article 48 :**
1. The action required to carry out the decisions of the Security Council for the maintenance of international peace and security shall be taken by all the Members of the United Nations or by some of them, as the Security Council may determine.

2. Such decisions shall be carried out by the Members of the United Nations directly and through their action in the appropriate international agencies of which they are members.

**Article 49 :** The Members of the United Nations shall join in affording mutual assistance in carrying out the measures decided upon by the Security Council.

**Article 50 :** If preventive or enforcement measures against any state are taken by the Security Council, any other state, whether a Member of the United Nations or not, which finds itself confronted with special economic problems arising from the carrying out of those measures shall have the right to consult the Security Council with regard to a solution of those problems.

**Article 51 :** Nothing in the present Charter shall impair the inherent right of individual or collective self-defence if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security. Measures taken by Members in the exercise of this right of self-defence shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security.

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# Ashantasya Kutah Sukham

**Sheel Kamal Chaurasia***

**Abstract :** *Peace and happiness are the goals of human life that everyone covets. According to Advaita Vedanta philosophy nature of Self is eternal bliss. However, under the spell ignorance man doesn't know this reality. He is identified to the world of limited, imperfectand momentary me and mine, where he is perennially in search perfection. Greed and fear are the two forces out of which all the worldly actions are performed. The world remains busy in hoarding and securing for peace and happiness. Today the difference of ends and means hasbeen forgotten in the blind search for means.Man is completely oblivious towards value, duty or his social responsibilities, and the final goal of life. The result is tension, frustration, clash, competition, chaos, aggression etc. In this context the issue of mental affliction caused by non-performance of ones duties needs attention. The essential purpose is to look for some convincing solutions to the ongoing crisis that we unfortunately or rather foolishly face today. The patterns of habits and cravings are to be broken for peace, happiness and liberation. The easiest path shown by the philosophy of Advaita Vedanta is that of selflessness. This paper tries to analytically study these relevant points in brief.*
**Keyword:** Advaita Vedanta, karma-yoga, liberation, detachment, selflessness.

The debate about peace, happiness and selflessness is the need of the day. Unfortunately, on the peak of development, we are still working on the theme 'learning to be human'. The world finds itself at a crucial stage from where it has to decide that which course it would take. Whether it would still move on with its materialist dominating trends or try to find ways for harmonious living where the interests of everyone is taken care of. Whether it would go with selfishness, or selflessness? Today we have almost everything to lead a happy and comfortable life but amidst the rising comforts man is not at peace. The irony that west faces with advancement in every sphere of material life is the increment in problems, challenges and insecurity in life. For instance we all know significance of nuclear power, but it has also created serious concerns in the form of nuclear weapons in the hands of irresponsible states. In this context the words of ancient Hindu seers could be highly enlightening. According to the Hindu seers greed and fear have taken over the world to the most dangerous situation where we don't want to appreciate any values or ethos or give heed to others interests. Selfishness has taken over us to that an extent that we don't even recognize other fellow beings as human beings. The basic blunder that man commits is that he doesn't make a difference between means and end. Too much focus on the means has led to amnesia of the actual goal of life. We are completely engrossed in hoarding and securing forgetting the fact that this finally doesn't serve the purpose of happiness and peace, we had in mind. The situation is so terrible that even if we know the consequences of the present engagements, but we can't control over ourselves. True goes the often quoted verse 'the excess of anything should be rejected' . We are so engrossed in the Metrix of the worldly affairs that we neither think looking back nor we listen to any suggestion. According to Hinduism without the power of discrimination or trust in the words of mentorsthere is no hope. If we can't judge things on own then at least we must trust someone to guide us. Hinduism is an eternal way of life based on eternal values that are all encompassing and believes in the collective good through harmonious living. Focus on the soteriological end is prime spirit of Indian philosophy.The worldly achievements are seen as a means to attain the supreme end. Due to ignorance of this fact man hangs around the worldly objects throughout his life. Life is seen as a struggle fromfalse to truth, bad to good,ignorance to knowledge, death to immortality.Just like different rivers follow different paths to reach the ocean at the end similarly there are many paths to liberation. If we all are 'Self' or at least human beings at first place; hence,there is no room for discrimination or selfishness. Hinduism prescribes helping others as cause of merits, and selfishness or harming others as cause of demerits. Various systems talk about this but drawing parallels is not the idea here.

The Bhagavadgitadeals in detail with the issues of mental affliction and selfishness that arrest the peace, serenity and happiness of mind. It observes that a dissipated mind can never have peace and stability.

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A person, who doesn't involve himself into his duties or responsibilities according to his station in life, loses power of discrimination. This is because excessive desires, passion or lust signify instability and random efforts. Such an indecisive or disturbed mind lacks focus. Without focus there can never be peace of mind. The simple reason is that man is the embodiment of the tendencies that he has acquired through his Karma from the past lives. He is born in the situation with the providence that decides the happening and course of situations in. However, if he neglects his own nature and inherent tendencies then he is bound to get disturbed and tensed.

The Bhagavadgita itself indicates that even the wise performs according to his nature. Nature directs a person according to the predominance of the gunas. There is neither any scape nor any remedy than action in a proper manner so as to regulate our desires. The Hindu scriptures like the Bhagavadgi?ta?, suggests us to proceed according to our nature in a detached manner i.e. without caring for our likes and dislikes, even if we are not very skilled in it. Even death is good while performing one's duty than copying others traits. Thus, one can attain profundity or serenity of mind. Therefore, the first step towards a peaceful life and liberation is performance ones duties. We must perform our duties without attachments to attain the Supreme goal of our life. Actions could be both ways interested and detached. Without satisfying ones basic need one cannot progress to higher steps of non-attachment.While following ones duties man cannot exhaust his desires, but he can definitely regulate them, so as to make them subservient for the supreme goal.

According to the Upanishad the nature of man is not only extrovert but also essentially self-centered or selfish. The predominance of the gunasforce us to follow and behave in a particular manner. All the objectives in life have been subsumed under the four categories of dharma, artha, kamaand moksha, i.e. righteousness, resources, enjoyment and liberation, where the first two are the means and the latter are the ends. To achieve these the life of an individual was divided in four Ashramas, viz. Brahmacharya,Grahastha, Vanasparastha and Sannyasa, i.e. student stage, householder, forest dweller, and ascetic life. According to Hindu scriptures like the Bhagavadgitathere is no true peace of mind unless man is able to destroy his ignorance. The Upanis?ad say that not by progeny, action or wealth but only by renunciation he can get immortality. This should not be confused or misinterpreted as pessimism or asceticism. The objects of the world are to be enjoyed in the spirit of detachment. In the words theBhagavadgita:

Anashritah? karmaphalam? karyam karma karoti yah?.

Sa sannyasi cha yogi cha naniragnirnancakriyah?..

'He who does his duty without expecting the fruit of action is a Sannyasi and a Yogi (karmayogi) both. He is no Sannyasi (renouncer) who has merely renounced the sacred fire; even so, he is no Yogi who has merely given said that all activity.' Man has to learn to drop his attachment and wrong claims in the world.Detachment is the cornerstone of selfless action. This immortality is not produced as it were, but is to be realized as the essential nature of eternal Self. Self is beyond the periphery of production and destruction, cause and effect. Therefore, one needs to withdraw all the false identifications in the world. When he is able to negate them all he reaches his self that is ever effulgent, eternal existence, eternal consciousness and eternal bliss. It is beyond all the sorrows and their contact.

Ignorance is the root cause of the world of me and mine. In the Philosophy of Advaita Vedanta the chain of ignorance>desire>will>action>fruits>impression has been accepted as most important part of the bondage. Due to ignorance and resultant wrong identifications man feels incompleteness or imperfection and sorrows according to the situations. Man can never get satisfied with the momentary objects of the world as they are the root of pains. We should be able make a difference between biological needs and excesses. Thesedefinitely make our life comfortable but they don't satisfy us completely or forever. There is no reason to believe that the things that one aspires today would satisfy him on their achievement. Man has to rise above selfish tendencies that are related to the identification of his body, nation, religion, caste, race and nation.

Ashanta, is not peaceful mind, thatdenotes confusion,instability, unfocused mind and random movement at all the levels of personality.On contrayshanta that is peaceful mind denotes understanding, stability and focus towards the right end. Definitely we don't want death silence but peace that is eternal. It's a state of complacency where the aspirant goes beyond the duals of both pleasure and pain. He doesn't seek anything and is peaceful like a vast ocean from all-round. Desires are the ones that is the cause of movement. No desire no movement. Desire denotes a sense of incompleteness. We feel unsatisfied with our present situation and condition. We want to grow, achieve and fulfill the urges of our conscience. Man after achieving his

temporary goals in life ponders why he still feels the dissatisfaction. According to Sva?mi? Vivekananda at death bed the person thinks about his whole life and achievements. He engulfs into greatsorrow that whatever he achieved would be left and he wasn't able to accomplish what he thought proper. He wasted all his life living according to the words and advice of others. He never led a true life of himself etc. He observes, if this fear man could imagine before his death and tries to improve his life accordingly then the true aspirant incarnates in life of that seeker.

Greed has been accepted as the root of all the sins. This is also called the rat race in modern terminology that is not difficult to understand in the modern context as most of the people and countries are busy in hoarding and securing. Though our pioneers like M.K.Gandhi used to admit that the world has enough to satisfy the needs of everyone but not to satisfy the greed of a single person. 'For, whatever a great man does, that very thing other men also do; whatever standard he sets said that, the generality of men follow the same.' Therefore, one should be mindful and responsible about what he is doing.In the Hindu scriptures there is no stealing away of the fruits of the action or achievements. The goals or Purusarthas are same for everyone. However, the way to achieve it may be different according to our eligibility and constitution. A man with the predominance of rajas can't be expected to sit in the Himalayas in meditation. Similarly a man with predominance of sattva guna cannot be expected to run administration. Therefore, the scriptures prescribe the man with inertia the path of service and man with tranquility path of meditation or knowledge, for liberation.

From the above observation I submit thatpeace and happiness cannot be achieved till man doesn't perform his duty in a right spirit i.e. without greed and fear. He must look upon the worldly gains a means to the higher ends. Leading such a life there would remain least possibility of clashes, dominance, wars, the like. World peace and harmonious living with a common cause are possible in such a situation. We should learn to behave like rationalist human being. If we were to be swayed away by the animalistic tendencies then can we be called human beings?The Hindu scriptures, since they promote eternal values and harmonious living, can definitely be a play a great role in such an endeavour.

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# Innovations for Farmers : A Look towards 21ˢᵗ Century

**Dr. Umesh Singh\***

**Abstract :** *Information played an important role in all societies since the dawn of civilization. The world is undergoing Information Communication Technology (ICT) revolution, a revolution that has enormous socioeconomic implications for the developed and developing countries. ICTs play a vital role for the development of the status of agriculture and allied areas in our country.*

In India, over 112 million households have a TV. As early as 1995, television exposure in China was estimated at one billion people, ICTs range from advanced modern technologies, such as GPS navigation, satellite communication, and wireless connectivity, to older technologies such as radio and television. The latest innovations of ICTs in fisheries sectors have brought about a tremendous change in the life styles of the fish farmers. Different initiatives in ICTs have been taken up which would also help in expanding and developing the fisheries technologies to the farmers. However, the rural people still have difficulties in accessing crucial information in forms they can understand in order to make timely decisions. New information and communication technologies are generating possibilities to solve problems of rural people and also to promote the agricultural production by providing scientific information to the farmers. But the rural communities still lack basic communication infrastructure.

Importance of ICTs: New information and communication technologies (ICTs) are being used across the fisheries sector, from resource assessment, capture or culture to processing and commercialization. Some are specialist applications such as sonar for locating fish. Others are general purpose applications such as Global Positioning Systems (GPS) Used for navigation and location finding, mobile phones for trading, information exchange and emergencies, radio programming with fishing communities and web-based information and networking resources. Introduction of mobile phones in India has brought about a tremendous change in fisheries sector. One result was a dramatic improvement in the efficiency and profitability of the fishing industry. As mobile phone service spread, it allowed fishermen to land their catches where there were wholesalers ready to purchase them. This reduced waste from between 5-8 per cent of total catch to close to zero and increased average profitability by around 8 per cent. At the same time, consumer prices fell by 4 per cent. Different communication technologies have been used by the fishermen, entrepreneurs, aquacultures, extension workers, etc. Of all these, radio has been found to be most widely used by farmers. Information on various innovations of fisheries technologies are being disseminated among the farmers. The internet is emerging as a tool with potential to contribute to rural development. Internet enables rural development. Internet enables rural communities to receive information and assistance from other development organizations: offer opportunities for two-way and horizontal communication and for opening up communication channels for rural communities and development organizations. It can facilitate dialogue among communities and with government planners, development agencies, researchers, and technical experts: encourage community participation in decision-making; coordinating local, regional and national development efforts for increased effectiveness; and help, agricultural researchers, technicians, farmers and others in sharing information. Internet can also give a vast global information resource. The Internet has proven valuable for the development of Fisheries in developing countries like India.

Innovation for farming: (1) Kisan Suvidha: Kisan Suvidha is an omnibus bobile app developed to help farmers by providing relevant information to them quickly. With click of a button, they can get the information on weather of current day and next 5 days, dealers, market prices, agro advisories, plant protection, IPM Practices etc. Unique features like extreme weather alerts and market prices of commodity in nearest area and the maximum price in state as well as India have been added to empower farmers in the best possible manner. (2) Pusa Krishi: ZTM&BPD Unit; ICAR-IARI, New Delhi is leading 14 ICAR institutes of North Zone-I. The unit strives to be a strong link between the research community and the outside world. It promotes Agribusiness Ventures through technology development and commercialization for everyone from

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a corporate to an individual farmer. We have a variety of technologies/products for commercialization. Some technologies may be market ready, however some may require validation and some may require up scaling. We license our technologies to both private and public sectors. (3) Mkisan Application: This app has been designed and developed by in house IT team of DAC with the help of C-DAC Pune. It enables farmers and all other stakeholders to obtain advisories and information being sent by experts and government officials at different levels through mkisan portal without registering on the portal (4) Shetkari Masik Android App: "Shetkari Masik" is one of the most popular monthly magazines in the Agriculture sector, under publication since 1965. It is published by Department of Agriculture, Maharashtra. The Android app for Shetkari magazine has a very simple interface and requires mobile internet or Wi-Fi connectivity to register and download the issues. Once downloaded, the magazine can be read without internet connectivity. (5) Farm-o-pedia: Developed by CDAC, Mumbai. The application is a multilingual Android application targeted for rural Gujarat. The app is useful for farmers or anyone related to agriculture. It is available in English and Gujarati languages. The main functionalities of the app are: (1) Get suitable crops as per soil and season (2) Get crop wise information (3) Check weather in your area (4) Manage your cattle. (6) Bhuvan Hailstorm App: A mobile app has been developed to capture crop loss happened due to hailstorm. Agriculture Officer will go to the field with mobile or tablet loaded with this mobile app. This mobile app is able to capture following parameters: (1) Photograph of field with latitude and longitude. (2) Name of Crop (3) Date of sowing (4) Date of likely harvesting (5) Source of irrigation. (7) Crop Insurance mobile app: Crop Insurance mobile app can be used to calculate the Insurance Premium for notified crops based on area, coverage amount and loan amount in case of loance farmer. It can also be used to get details of normal sum insured, extended sum insured, premium details and subsidy information of any notified crop in any notified area. (8) Agrimarket: Agri Market mobile app can be used to get the market price of crops in the markets within 50 km of the device's location. This app automatically captures the location. This app automatically captures the location of person using mobile GPS and fetches the market price of crops in those markets which falls within the range of 50 km. There is another option to get  price of any market and any crop in case person does not want to use GPS location.

     **Other innovations:** (1) Greens Fed on Rainbow Waste: Hydroponics, as the name suggests, is a growing method based on use of mineral-enriched water, whereas aquapoincs takes matters a staep further, bringing together fish and plant farming in one recalculating system. At Bioaqua Farm at Blackford in Somerset the largest integrated aquapoinc farm in Europe vegetables are grown and Rainbow Trout reared together in organic symbiosis, without chemicals or pesticides, but with the help of bees and worms. The fish provide most of the plant nutrition, by way of aquaculture effluent. In turn, fish waste metabolites are removed by nitrification and direct uptake by plants, with the suitably treated water then flowing back to the fish. In all, it is claimed this virtuous circle of reciprocity requires up to 95 per cent less water than traditional horticulture farming. For sustainable food production and agriculture, the aquaponics ecosystem principles also appear attractively scalable, from back gardens to commercial facilities. (2) Power of a No-Salt Diet: Water efficiency in farming and food production, whether for traditional rural irrigation, arid regions or urban farms, represents a key metric in the face of global population growth and climate change, Considered together, scarcity of freshwater resources and the fact that 71 per cent of the Earth's surface is nevertheless covered in water, therefore make a compelling argument for desalination. The stumbling block, historically, has been its energy-hungry nature and prohibitively high running costs relative to agricultural profit margins. The innovative solution offered by Sun drop Farms draws on one of the few renewable resources in even more abundant supply than seawater sunlight. Sundrop Farms harvests solar power to  generate energy for desalination to supply hydroponic greenhouses. Requiring no freshwater, farmland or fossil fuels, this potential game changer for sustainable farming is creating 300 jobs in Port Augusta, South Australia, with a ten-year contract won to grow tomatoes for Coles supermarkets. (3) Dairy hubs:  Dairy hubs link smallholder farmers to dairy processors, cutting costs and putting money back into local communities. Through this model, farmers gain higher income, education and healthier animals, while the production of safe and affordable milk in developing countries increases. These hubs have already had huge success in Bangladesh and Pakistan, and are being trialed in India and east Africa. (4) New feeding systems: A new way of feeding farm animals, which involves weighing and blending all foodstuff into a complete ration, makes sure all an animals' nutrient requirements are met. Using a 'total mixed ration' has been found to reduce labour costs, increase animal health and give farmers greater flexibility with feed ingredients, All these factors together improve farm profitability by reducing feed costs which make up 60-70% of total farm cost-and maximise milk production. (5) Farm management software and training: Finally, no development issue exists in isolation, and perhaps the biggest improvement for rural farmers comes from getting adequate training on animal care, pest management and crop development. New farm Management Software is available that calculates food

rations and milking systems to make farm management as simple as possible. While this technology is not widely accessible for rural farmers, farm management training has been found to make a big difference to farming output. For example, providing cow with housing containing suitable bedding and food troughs has been shown to increase milk yield and drastically improve farm sustainability. (6) Revitalising local innovation "The current top-down approach of investing heavily in scientific innovation but ignoring small-scale farmers erodes farmers' ability to adapt to climate challenges. Instead, they become mere recipients of external innovations" (7) Krystyna Swidersks, IIED: Governments and donors invest millions to deliver' climate smart agriculture'. Yet indigenous farming practices already conserve natural resources (water, soil, crop diversity) and use natureal processes instead of fertilisesrs and pesticides, lowering greenhouse gas emissions. SIFOR has also identified specific innovations that indigenous farmers have developed to adapt to changing climate, such as adding calcium carbonate to soil around potatoes (for frost resistance), planting different mize varieties to reduce the risk of relying on single species, re-introducing neglected traditional varieties, and domesticating wild species.

Traditional and modern: The current top down approach of investing heavily in scientific innovation but ignoring small-scale farmers not only misses the risks to farming communities' stock of knowledge, built up over generations, but also actively erodes farmers, ability to adapt to climate challenges. Instead, they become mere recipients of external innovations. This is especially problematic given the way that modern agriculture has eliminated the vast majority of crop diversity from our plates in little more than century. According to the UN Food and Agriculture Organization, only about 30 crops now provide 95 per cent of the human diet. Governments need to recognize that innovation by farmers is key for food security. It is as important as scientific innovation. This means they need to invest in systems that support, encourage and protect the innovation that happens in farmers' fields and in partnership with scientists. One step would be to legally recognize more indigenous bicultural heritage areas such as the Potato Park and protect them as centers of innovation with secure land rights. In such areas, farmers can work jointly and equitably with scientists to improve local, but also global, food security by enriching the genetic basis for crop breeding, and developing new resilient crop varieties. Smallholders' fields, and the women and men who work them, are among the last refuges and guardians for what remains of the world's crop diversity. Conventional seed banks may store samples of many of the world crops, but the fields are living laboratories in which an army of innovators works daily. They need need government and scientific recognition and support.

National Agricultural Market: National Agricultures Market (NAM) is a pan India electronic common market platform for agricultural goods launched by the central government. NAM integrates the existing 585 Agricultural Produce marketing committees (APMC) that are at present conducting agricultural trade across the country. The APMCs are regulated by concerned state governments as agricultural marketing is a state subject. The move towards a national agricultural trading platform is progressive step by the center and two factors have propelled the center to come out with the launch of NAM. First is the weaknesses of the existing agricultural marketing laws created by states and their lack of interest to follow center's surgeons on these. The existing agricultural marketing situation creates lot of regulation and hurdles for farmers to directly sell in the market. Fragmented markets and large number of intermediaries in regulated markets (APMCs) gives only a fraction of the market price to the farmer. In this context, the best way is enabling the farmer to sell his product directly into the market. For that, the center has suggested modifications in the existing APMC law by producing a model APMC Act. But many states are not following the suggestions of the center. It is in this context that the new NAM become very important. Secondly, NAM utilizes the opportunities of technology for agricultural marketing as it is a techno-infrastructure platform. Farmers can sell their produce directly using electronic auction system. Selling of the produce through online auction beyond the traditional borders of the regional market may give them more price. Thus the national online auction system is the main attraction of the NAM. An electronic portal of NAM (e-NAM) has been officially launched recently. The center has allocated Rs. 200 crores for the establishment of NAM in the budget 2016. Each APMC will be get Rs. 30 lakh as a subsidy to establish the necessary infrastructure facilities such as VSAT terminals, power and broad band connectivity.

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# The Contribution of the Pioneeers from the South India in the Development of Silent Film Industry in India

**Achal Vibhu Tripathi***

**Abstract :** *The giant Indian film industry was established due to the indefatigable labour, commitment and vision, of a select band of individuals who dared to dream big. These were people who not only loved cinema but driven by patriotism wished to establish a swadeshi venture. However, they were pragmatic entrepreneurs as well, who saw the commercial potential of cinema. However, there is paucity of material about early film enterprise in different parts of the country. Therefore, I shall focus on the contribution of a select from the South India to the Silent Era of the Indian film industry.*

**R. Natraja Mudaliyar** was the man who made the first feature film in south India. He was born in Vellore on January 26,1885 in a highly respectable business family . His father T. Rangaswamy Mudaliyar was a leading businessman of Vallore.[1]

He entered in the business world just after he completed his matriculation. He started a Cycle import company named Watson and Company in partnership with his cousin, S. M. Draramlinga Mudaliar. He established motor car importing firm, Roman Dan and Company in 1911.[2] But these businesses did not let him satisfied and his creativity attracted him towards cinema. Now he travelled to Poona to learn the art of film making. In 1912, he apprenticed to Mr. Stewart, the official cinematographer of Lord Curzon's 1903 Durbar.[3] Mudaliar stayed in Poona and started a thorough training under Mr. Smith in cinematography, processing, printing and other allied arts.[4]

After completion of his training in film making, Mudaliyar returned to Madras and with the help of his business partner S.M. Dharmlinga Mudaliyar , formed the Indian Film Company in Madras, in 1915.[5]

Mudaliyar bought a second hand, Williamson camera and printer from Mr. Moopanar of Thiruvaiyar by paying him a sum of rupees one thousand eight hundred. The first studio in south India was set up in Millers Road ,Kilpauk and the name of this bungalow was a tower house.[6] In this studio Mudaliyar was director, cinematographer and editor. A laboratory was established in Banglore and Narayanswami was it's in charge.[7]

Mudaliyar wanted perfect actors for his film that's why he took the assistance of Rangavadivelu . He also helped mudaliyar in script writing of Keechak Vadha (Rangavadivelu suggested Mudaliyar to make his first film on Keechak Vadha, an episode from Mahabharata), Keechak Vadha was the first Tamil movie.[8]

The role of Keechak and Sairandhri played by Raju Mudaliyar and Jeevanratnam respectively.[9]Mudaliyar was the director of this film. This film was six thousand feet long and produced in thirty five days.[10] The title cards of this film were in Tamil, English and Hindi.The Tamil and English titles of this film were written by R. Narayana Mudaliyar himself, assisted by Dr.Guruswamy Mudaliyar and Thirukaswamy Mudaliyar ,while the titles in Hindi , were written by Mr. Devdas Gandhi, the son of Mahatma Gandhi.[11]

In 1916 *Keechak Vadham* was released. Distribution rights for Bombay were given to Ardeshir Irani and the Madan ,for Bengal. It was exhibited in Elphinstone ,[12] then it exhibited in Karachi and Rangoon. Mudaliyar invested thirty five thousand rupees in the film and the total box office collection of this film was fifty thousand rupees.[13] This inspired Mudaliyar to make a second film, *Draupadi Vastrapaharanam* and Mudaliyar used the same set to shoot this film.[14] The production cost of this film was less than Keechak Vadha, but this film earned seventy five thousand rupees. Mrs Violet Bery a British woman played the role of Draupadi. This film was a big hit of the year 1918-19.[15] Mudaliyar produced *Lava-Kushain* in 1919. In this film Govindswamy Naidu played the role of Lord Rama . Then he made Rukmani Styabhama. In this film, for the first time a Brahmin lady named Janaki played the role of Rukmani.

Later he left the company and started his independent production company and he shot two films in his native town Vallore . One was *Markandeya* , in this film Subramanya Naidu played the role of Yama and second one was *MayilRavana*.[16]

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Mudaliyar made six silent films during 1917-23. Each film was of mythological genre. The average length of his film was seven thousand feet and the average cost of making the film was fifteen thousand rupees. He made films by hand operated camera.[17]

1923 was the year of tragedy for Mudaliyar, first, a fire broke out in his studio, in which he lost his equipments and negatives of films, second, he lost his only son.[18]All these tragedies shattered his zeal and enthusiasm towards film making. He failed to come out of these shocks and gave up film making. He died in 1972. Mudaliyar laid the foundation of cinema in south India with limited resources. He was the father of the South Indian film industry.

**R.S. Prakash :** R.S. Prakash was one of the leading distributors and exhibitor of cinema in south India. Prakash not only exhibited films in India, butalso went to Burma and Ceylon for the exhibition of his films. He owned three permanent theatres in Madras viz., Gaitley(1913), the Crown(1914) and Globe(1917).[19] R.S. Prakash went to England for training and spent one year with the Barker Motion Picture Studio as an apprentice in 1919.[20] At  Barkerhe observed practically every aspect of the art of film making.He even played the role of an Indian in one film.[21] Then he visited the Metro studio in America, Pathe in France and the Milano Film Company in Italy.[22] He was also lucky to witness the making of the legendary movie *Monolith* in Berlin.[23] Prakash returned to India with filmmaking equipment and set up a modern . studio with a total investment of one lakh rupees in Madras.[24]

His first production was *Bhishmapratigna*(1921), with Peggy Costello and Bunny Osten in the lead.[25] The total cost of the film was just 12000. The film netted a profit of 60,000 rupees. In 1923 Prakash made another successful film *Gajendra Moksham*. Prakash screened his films all over India, Burma and Sri Lanka. The language of titles was altered on the basis of the linguistic region. In 1924 the company faced financial difficulties because Prakash had mobilized heavy loans on high rates of interest, but had failed to clear them. By a court order all his properties including theatres and studio were attached.[26] But he bravely faced this situation and started working for the General Picture Corporation (GPC) owned by A. Narayanan. By the time GPC decided to fold up its business, Prakash had already started film distribution and exhibition. Inn this period he built three cinema houses in Madras.[27] Prakash also made some short films such as *The Inauguration of the Royal Bath, Catholic Missionary Propaganda Film,the Catechist of Killarney* (for T.G. Duff of Irish Missionary). He also made a film for the Government about the Prevention of Cholera.[28]

**A. Narayanan :** Narayanan was a prominent director, producer and exhibitor of south India. He had graduated from the Presidency College of Madras. In 1923, he gave up his job in a bank and started working at the distribution department of Krishnadas Dwarkadas brothers of Bombay.[29] Later he joined the Queen's Cinema Calcutta as manager and began to look after the operations of cinema houses in Calicut, Madurai, Madras.[30] Emboldened by his initial success, Narayanan set up his own film service company in 1927 which supplied Indian and foreign films to theatres in South India.[31] The offices of the company were also opened in Bombay, Delhi, Rangoon and Singapore. Narayanan was also a nationalist. He constantly dreamt about the expansion of the India's film market. Thus, when he went abroad,he carried the prints of Naval Gandhi's *Balidan* and Imperial's *Anarkali*.[32]He also visited the Universal Studio complex and met Carl Lammle, DeMille, Douglas Fairbanks, Mary Pickford and John Barrymore.[33]

Upon his return Narayanan founded the General Picture Corporation (1929) in Tondiapet, Madras with collaborators such as R.S. Prakash, Y.V. Rao and C. Pullaiah.[34] The GPC was instrumental in providing a firm footing to the film industry in south India. Soon, the GPC emerged as the single largest producer of silent films in south India.[35] Furthermore, the GPC was also involved in the distribution and exhibition of films. The first film made by the GPC was *Dharampatni*(1929). Directed by T.P. Kailasam, the film highlighted the issue of alcoholism and its adverse effect on domestic life.[36] The GPC produced a total number of 18 silent films. In addition to making feature films he made several documentaries such as  *Maternity and Child Welfare*, V*enereal Diseases* (both for the health department), *Unfurling the National Flag, Burma Oil Company, Fire and the Spirit of Agricuture*(for Imperial Chemical Industries).[37]

Unlike many of his compatriots, Narayanan was undeterred by the arrival of sound. He the established the first sound studio of south India in Madras in 1931 and named it SrinivasaCinetone. Narayanan directed his last film in 1939 and died thereafter.

Narayanan was a staunch nationalist. He not only actively participated in the frontal agitations mounted against the British but also advocated nationalist propaganda through films.[38] He was also influenced by the Tamil Manikodi writers group and flavoured curry with political leaders of Madras such as C.

Rajgopalachari and S. Satyamurthy.[39] Narayanan died at a very early age, but not before reinforcing the foundation of south Indian cinema so that it could flourish as an independent industry in the distant future.

**Raja Sandow :** P.K. Nayalingan aka Raja Sandow, was an actor and director. Born in Pudukottai, Raja was trained as a gymnast. His stunning physique and amazing body power gave himthe nick name Raja Sandow[40].Raja started his film career as a stunt actor in S.N. Patankar's National Film in 1922 in Bombay.[41] He was also able to demonstrate his skills in the films made by Kohinoor, Laxmi and Ranjeet. In fact Ranjit even offered him the role of a director.

When Tamil entrepreneur R. Padmanabhanfounded Associated Films, Raja returned to Madras and directed many films.[42] But after the arrival of talkies, he went back to Bombay as an actor and became a big star of early talkies. In 1935, he also directed his first Tamil talkies, *Menaka*,which was the first social film of Tamil film industry.[43]

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# Periodizing Time : The Concept of Time in History

**Mamata Nanda***

**Abstract:** *Time is the most important factor of history because it gives identity to it by differentiating it from present and future. So far nobody could have defined 'time' but each one from living to non-living has felt it directly from their beginning to end. It is surprising to note that, time which is the core of any historical work, historians have shown very little attention towards it. It is the literary scholars who have seized upon the subject of time before the historians. One reason for this may be because both modernism and postmodernism had more impact on literature than on history. But historians tend to assume the existence of "modernity", indeed posit it as a fundamental dividing line in historical studies and in most occasions, they describe it in their work rather than investigating it as a temporal category. What historians failed to attest is that, it is the western notion of the time imposed on the non-western world with an idea of the dichotomy of the backward and progressive world. Every culture was having (perhaps still having) a notion of time which can be evidenced by their historical accounts. So it is necessary to reinvestigate into the notion of time to understand 'the history' in its temporality rather than comparing it with the western time frame.*
**Keywords:** *Time, Periodization, Temporality, History, Hegemonic time frame.*

Can there be a history without time? perhaps no, because it is time which gives identity and definition to history. But, time never gets major focus in history and historians always silently passed this important element of history by mentioning about the periodization. The importance of time, as Lynn Hunt has said that, 'time feels like an essential and defining feature of human life, yet, when pressed to define it, we inevitably fall back upon duration, change and ultimately, the tenses of our languages, past, present and future' [1]. Even for Augustine, 'presence has no real duration, and the past and the future exist only in human consciousness that is in memory and anticipation. And time can be measured when it is passing, and we can be aware of time but time has no real existence otherwise' [2]. History as a discipline or as an intellectual endeavour is related to time but, as Hunt has pointed out, though historians used historical times, they do not examine any of their categories of time [3].

In history, it is important to note that the universal and homogenous time which has become the features of common sense, has taken hold in the stages between the end of the seventeenth and the middle of the nineteenth century. The temporal grid became universal only when one chronological frame of reference encompassed everyone in the world. With the Age of discovery, when the people of the world came into greater and greater contact with each other, it became easier for them to imagine that everyone is living in the same dimension of time [4]. The historians of the West use the modern format of time which the non-Western historians found difficult to relate. Against this Western notion of time, Hunt has said that Europe is the standard against which all other histories are written, and this standard is a temporal one, that is, the West is advanced in the temporal term, while the non-West is backward. Therefore, Hunt concluded that history as a discipline is inherently Western and Westernising.

Sebastian Conrad in his article '*What time is Japan?*' mentioned that 'history as an academic discipline was exported from Europe to non-European countries in the process of imperialist expansion'. This Westernised history, Hunt pointed out, taught the non-Europeans to think of themselves as temporally behind [5]. It is the Western notions of time that have shaped the temporal understandings of the world, and to a considerable extent, it is imposed on the world [6].

**The Idea of Time in Europe:** The consciousness of time has been the central element in Europe's experience of modernity. In Europe, the foundation of the modern world was laid in the fifteenth and the sixteenth centuries. The change is the result of the scientific discoveries and inventions and their widespread application and developments

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arising directly or indirectly out of them. The early medieval and medieval period were mostly attached to religion and the modern time is linked to the technology. But this distinction cannot be exaggerated because time continues to have a religious dimension[7]. The idea of the "Middle Ages" emerged from the claims of the writers of the Renaissance[8]. The "medieval" was considered as the "dark age" between the glories of antiquity and the glories of the Renaissance. The term 'middle ages' has long suffered from this congenital disability till recent years, when the term has been somewhat liberated from the negative associations of its birth[9].

St. Augustine has said in his *City of God* that, Christianity has influenced the European notion of time: 'time is created by God and is characterised by movement and change, and it is situated between two eternities, the past and the future'. For a long time, the Christian notion of biblical time was unchallenged until the age of discovery, which brought new knowledge about the existence of time, in Asia and the New World with long chronologies. The Age of Discovery played an important role in bringing modernity to Europe. According to Jerry H. Bentley, by the early of the fifteenth century, Western Europeans had invented, accumulated and refined a technological complex that enabled them to become much more prominent than before on the world stage. They embarked upon the campaigns of expansion that vastly magnified their influence over the world. These campaigns opened a new era in the world history – the modern age, extending from 1500 to the present. During this period people of different regions of the world's engaged in a sustained encounter with each other, and thus, this period inaugurated a genuinely global epoch in the world history[10]. Even Hunt has said the similar thing that, at the end of the fifteenth century, the New World was discovered, and the European politics and arts resolve to new forms. The invention of printing and the renewal of the sciences created the conditions for the writing of true histories which could replace the "ridicule chronicles" of the Middle Ages[11].

In this regard, the clock of Strasbourg of the early 1570s changed the notion of time in Europe. But it was far more than a clock. It showed not only the time of the day but also eternity, the century, the periods of the planets, the yearly and monthly revolution of the sun and the moon. The clock as a whole presented itself as a piece of history – modern history[12]. In 1582 the Julian Period invented by Joseph Scaliger who combined 28 years solar cycles, 19 years lunar cycles and 15 years of indiction of cycles (a tax cycle in 4th century Rome)[13]. Scaliger's Julian Period was extensively used for the chronology in Europe in the sixteenth, seventeenth and eighteenth centuries. Julian Period exercised influence for more than two centuries, and it ultimately gave way to BC/AD dating.

The Petavian system of chronology, which was developed by a French Jesuit, Dionysius Petavius in 1627 CE, in the work *De doctrina temporum*, translated into English in 1659 CE, employed A.C. or "year (s) before Christ" (also called A.D. which stands for *Anno domini*). Towards the end of the eighteenth century, though the English authors used Julian Period in their chronological table but in their narratives they increasingly used AC. Both BC and AC which was a by-product of early modern disputes over chronology pushed the Biblical time towards a secularisation of time. In other words, the introduction of BC made it possible to sever the study of time from its religious origins and to pursued secular aims and explanations instead[14].

Chronology, in the age of Enlightenment, became a battleground in which sceptics invoked the newly recovered national historical traditions of New World (particularly the Non-Western world) to attack Christianity and on the other hand, the believers of Christianity sought rational arguments to defend biblical time against the sceptics by attacking other national histories or by trying to reconcile them with the Bible[15]. By the middle of the eighteenth century, the superiority of the modern times became an established truth and began to shape the writing of history. From Voltaire onward, Enlightenment historians completed the process of secularising and naturalising history writing and introduced the notion of evolution over time in the studies of human societies[16].

The meaning of modernity drawn from the word *modern* which was used in the Middle French around the fourteenth century and it was derived from the Latin to denote "just now" or "at present"[17]. In the sixteenth and especially in the seventeenth centuries, "modern" was increasingly juxtaposed with "ancient". Already in 1590 CE, the English *modern* was used to imply the 'characteristic of the present time or the time of writing, not old-fashioned, antiquate or obsolete and employed for the most up-to-date ideas, techniques or equipment'. But the sense of superiority of the modern did not develop at once rather it arose steadily throughout the seventeenth century and reached a kind of paroxysm in the 1960s[18]. In some ways, the modernity took shape as a temporal category gradually between the Renaissance, with the invention of the Middle Ages, and the French Revolution, with an aim to break with the past[19].

**Periodization of Time:** The idea of periodisation rests on the assumption that, a discrete subsection of the temporal continuum (a "period") is marked by some distinctive cultural qualities, institutions or practices and the end of the periods should coincide with palpable and significant change. Michael Morony has defined

that, a period is defined by its coherence and in terms of its contrast with other periods beyond historical boundaries at either end. Such periodisation tends to overlook continuities by emphasising differences and changes from one "period" to the next. A continuously changing, dynamic, kaleidoscopic historical model would be closer to reality but would be more difficult to describe or to comprehend[20].

He further clarified that, 'the past realities that we are trying to describe as historians, are not so sharply delineated, and we must remember that the time limits we establish for different "period" are fundamentally not themselves real but are matters of convenience – our convenience'[21]. Even Carr has said something similar, that, the division of history into periods is not a fact but a necessary hypothesis or tool of thought, valid so far as it is illuminating and its validity dependent on interpretation[22].

Though the labels for specific stages varied from author to author, the idea of development through stages over time was fundamentally the same. Natalie Zemon Davis has said that, whether societies progress from the "rude" or "savage" to the "polished" or "civilised", the superiority of the later was implied in the terms in themselves. By the end of the eighteenth century, the notion of historical progress had own many important adherents both in Great Britain and France. The French Revolution further helped in consolidating the belief that modern times were clearly and irreversibly superior[23]. This sense of 'superiority' with 'modernity' at the beginning of the nineteenth century developed Orientalism.

Jerry H. Bentley has said that, 'the categories of ancient, medieval and modern history derived from the European experience is not only apply awkwardly to the histories of China, India, Africa, the Islamic world or the Western hemisphere but also they do not even apply very well to the European history'[24]. In that sense, is it possible to argue for periodization to be universal or should periodisation be relative to the culture?

**The Justification of Periodization:** Over the past thirty years, there has been an active debate on periodisation by historians concerned especially with the question of "modernity" or "modern". One part of the debate focuses on whether "modernity" actually exists and whether the apparently teleological quality of the concept of "the modern" in the works of many historians is defensible or not. Another part of the debate focuses on modernity as a period emphasises the *political* content or intent of periodization, particularly the periodization of "the modern". Kathleen Davis has made a distinction between the "medieval" and "modern" on the basis of "feudal" and "post-feudal" power lords. She said that this dichotomy was an effort to frame the political treatment of colonised people and the identification of "periods" is a retrospective exercise with a strong political agenda behind it. She further added that, 'through this, the European claimed to be different and better than the "medieval" indigenous power lords and that, though "feudalism" still survived in the "backward" societies of the lands which they were colonising, but through colonisation, they brought "modern" liberation to those people'[25].

Donner prefered to see periodization in a development perspective, according to him, the historian should use periodization as a particular set of development in society instead of using it as a tool, so that there can be many different periodizations possible and desirable, depending on what the historian wishes to understand. Because periodization is more than a matter of convenience of making a vast topic more manageable by breaking it into smaller units, it is an exercise in the analysis that divides a larger whole in the ways that allow in seeing more clearly the distinctive qualities of its different components[26]. Otherwise, it is futile to expect a single periodisation to be comprehensively satisfactory to be in some sense of an "ideal" or "absolute". Benedetto Croce has differentiated between the internal time of historical thought from the external time or temporal series in which elements are spatially separated from one another[27]. It is difficult to differentiate time from space, but space can be studied according to its changes over time. By doing this, a periodisation can be further broken down into smaller units and specific times.

**Conclusion:** The overemphasis on Periodization has led many scholars to wonder why historians have been persistently presenting historical time as a linear continuum. Many scholars have tried to reasoned out this as well, like, as James A. Winders has explained that 'historian feels the powerful lure of the linear chronology in order to produce a single narrative and the impulse to derives from the impossible task of teaching as well as from the desperate need to embrace a shared disciplinary paradigm' . But study everything on the basis of periodization also a biased approach towards history. Historians should bring the spacial, temporal aspect of periodization to show a balance, unbias approach towards history. As Donner has said that, periodisation and spatialization are two aspects of a single problem and they are interconnected to everything. A periodization is perfectly obvious or sensible within a given spatial framework, but if the spatial framework changed, then periodization may no longer seem appropriate .

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# Judicial Overreach: The Role of the Judiciary in Contemporary India

**Shalini Shukla***

**Abstract :** *The role of the Judiciary in India has recently come under considerable attack, particularly from the Legislative branch, which feels that the courts have been exceeding their authority in interpreting the law, and that they have become an extra constitutional lawmaking body. This has been called Judicial Overreach. A few examples: Supreme Court has ruled that operators with cancelled 2G licences should stop services. Iron ore mining has been banned in Karnataka and Goa. Gujarat High Court has ordered that all new vehicles registered in the state should run on compressed natural gas. Chandigarh High Court is deciding what tolls should be charged at a toll plaza in Gurgaon. Some are of the opinion that the courts have moved far beyond the function assigned to them under the Constitution's division of responsibilities among the legislature, the executive and the judiciary.*

The charge of overreach proceeds on the assumption that there is a constitutionally defined limit to judicial authority, which limit has been crossed by the judiciary in India, the principal offender being the Indian Supreme Court. That constitutionally define limit when used in conjunction with oversight, according to the critics, is the separation of power between the executive, legislature and the judiciary. For example, the present speaker of the Loksabha is admittedly making indefatigable efforts "staunchly seeking citizen support for upholding the separation of powers enshrined in our constitution and which constitutes its basic structure". He has cited two recent cases disposed of by the Supreme Court as "glaring examples of deviation from the clearly provided constitutional scheme of separation of power". An aspect of this criticism, according to the speaker, is that the constitution gives the Indian legislature "a distinctly superior position" amongst the other organ of the government as the elected representatives of the sovereign will of the people.

**Overreach Through Constitutional Interpretation:** The critics say that judges not only second guess parliament in the guise of interpretation of the ordinary laws enacted by it. For example they cite the fact that judges have interpreted the right to equality as including reasonability or an absence of arbitrariness and thus introduced a standard of judicial review, which was according to them "neither contemplated by the framers of the constitution nor by the plain text of Article 14". The further complaint is that judges have introduced the concept of substantive due process into the phrase "procedure established by law" in the Article 21 which have been consciously rejected by the framers of the constitution.[1] By construing the negative right not to be deprived of life under Article 21 as a positive right to life and by redefining the word "life" to include to the right to live with dignity, the charge is that judges have created new fundamental rights like rights to livelihood and shelter. education, privacy, legal aid, a clean and pollution free environment[2] and the right of women to freedom from sexual harassment at work to name a few. It has limited the powers of parliament by holding in what has been described by one author as representing "the high point of judicial innovation" and by another as a constituent or constitution- making role, that Article 368 of the constitution which empowers parliament to amend the constitution could not be exercised to alter the basic structure of the constitution. At the same time, the complaint is, the supreme court has arrogated to itself greater powers by interpreting the provisions of the constitution relating to the appointment and transfer of judges so as to take the power away from the executive and give it to the chief justice of India and a collegiums of senior judges of the supreme court. In the other words judges have been charged with having a tendency to replace the rule of law with the rule of judges by displacing choices already made by the framers.

As early as 1952, Vivian Bose, J. recognized that the words "equality before the law" in Article 14 could not be precisely defined. It could not be precisely defined. It could not mean being governed by the same law as this would infringe on the right of their different religions. Equality could not also be confined to "reasonable classification" because classification can be broad based or it can be broken down and down until finally just one solitary unit is divided from the rest. Beside how would reasonableness be determined? The test of "hostile discrimination" would not take the matter any further as it would be impossible to assess

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the minds of those enacting the laws besides there could be cases where there is utmost good faith and scientific precision in making the classification and yet the law would offend the concept of equality. "Let us take an imaginary case" he said "in which a state legislature considers that all accused persons whose skull measurements are below a certain standard, or who cannot pass a given series of intelligence tests, shall be tried summarily whatever the offence on the ground that the less complicated the trial the fairer it is to their sub- standards of intelligence. Here is classification. It is scientific and systematic. The intention and motive are good. However, much the real ground of decision may be hidden behind a screen of words like 'reasonable', 'substantial', 'rational' and 'arbitrary' the fact would remain that judges are substituting their own judgment of what is right and proper and reasonable and just for that of the legislature; and up to a point that, think, is inevitable when a judge is called upon to crystallize vague generality like Article 14 into a concrete concept"[3]

The contention that the judges merely states the law and cannot create it has been characterized as a "a fictitious and even a childish approach" by Aharon Barak.[4] In the context of Indian constitution, particularly the express wording of Article 32 and 226, the approach is inexcusable.

It was triggered by an unprecedented attempt by the executive to firmly entrench itself as the sovereign power under the constitution suppressing any form of dissent, followed by one of the worst decision rendered by the Supreme Court in its entire career. This extraordinary combination of circumstances came about when the then prime minister's election was set aside in 1975 on the grounds of corrupt electoral practices by the Allahabad high court. The next day a state of internal emergency was declared. Two days later in exercise of power conferred by clause (1) of Article 359 the president suspended the right of any person including a foreigner to move any court for the enforcement of fundamental rights including those conferred by Article 14 (equality), 19 (1) (a) (freedom of speech and expression), 21 (life and liberty) and 22. All proceedings pending in any court for the enforcement of that right view also suspended for as long as the emergency was in force. To stifle protest, gathering of more than 5 persons were forbidden. More than 1,00,000 persons, a great many of whom belonged to the opposition parties, were arrested and jailed under the maintenance of internal security Act (MISA) throughout the country. The chief justice leading the majority view said that "Liberty is itself the gift of law and may by the law be forfeited or abridged". He rejected the relevance of some instances from different countries referred to by some counsel for the respondents as to what happened there when people were murdered in a gas chambers or people otherwise murdered saying "people have faith in themselves and in their country will not paint pictures of diabolic distortion and mendacious malignment of the governance of the country"[5]. Another judges similarly praised the executive and said "courts can safely act on the presumption that power of preventive detention are not being abused" and "that the care and concern bestowed by the state authorities upon the welfare of detenus who are well housed, well fed and well treated, is almost material" "An impassioned appeal to save personal liberty against illegal encroachments by the executive" and "listen to the voice of judicial conscience" was rejected by the another judge saying that the judicial conscience was not "a blithe spirit like Shelley's Skylark free to sing and soar without any compulsions" and could not deflect the judge by such considerations from arriving at what he considered to be the correct construction of the constitutional provision"

This was followed by two drastic amendments to the constitution. In 1975 the thirty ninth Amendments excluded the election of the prime minister and some other public officials from judicial review. The forty second Amendment act passes the next year, curtailed fundamental rights including free speech. The jurisdiction of higher courts was substantially denuded by setting up tribunals to be manned basically by executive appointees, and the power of judicial review under Article 32 and 226 seriously curbed. Emergency was ultimately withdrawn in 1977 immediately before elections were held when the ruling political party was defeated. Public of the supreme court's role in supporting the executive during the period of the emergency, was the empirical context in which the construction of Article 14 and 21 was revisited in two seminal decisions of the supreme court.

The first occasion to construe the two articles arose when a passport officer impounded the passport of Maneka Gandhi and refused to divulge the reason why?. Reading Article 14 and Article 21 together, it was held that the requirement for rationally in Article 14 meant that the procedure by which a person could be deprived of life or liberty under Article 21 had to be "right, just and fair and not arbitrary, fanciful or oppressive otherwise it would be no procedure at all".

The second was one of the several cases which signaled the growth of public interest litigation. This was primarily relatable to the executive excesses during the period of the emergency between 1975 and

1977 and perhaps was also a reaction to the criticism of the failure of the Supreme Court to protest the citizen when the protection was most needed. The petitioner was a nongovernmental organization which sought release of laborers forcibly made to work in stone quarries while living in sub human conditions. The state government said that no fundamental right of the workers had been infringed. The court negative the submission by reading into the concept of 'life' in article 21, the directive principles which inter alia require the state as a matter of policy to ensure adequacy of livelihood and "just and human conditions at work" and an earlier decision had held that "life" meant something more than mere animal existence.[6] By this reasoning Maneka Gandhi got back her passport and the labourers held in bondage released.

Was the court legally justified in construing Articles 14 and 21 in this manner? No one can deny that court has the power to and must construe the language of the constitution in a manner so as to do "complete justice". The interpretation is a possible one and does not run counter to any constitutional provision. On the other hand, do the critics suggest that the laws according to which a person can be deprived of his or her liberty or even life may, in the context of the explicit provisions of the constitution, be unreasonable, arbitrary and unjust? It may be that the framers of the constitution wanted to exclude "substantive due process" because of the Lochner experience in US. Apart from the fact that in the United States, with **Brown vs. Board of Education**[7] the courts appear to have long since got over the fear of the "Lochner spectre", we cannot allow the intention of the framers determine the meaning of a word or concept today. As was said by a great enlightened soul over a 100 years ago: "mughal coins have no currency under the (East India) company's rule".

**Over Reach In Policy Matters:** But, say the critics, judges are really indulging in policy making, which is the sole prerogative of the other two branches of the Government. Without a definition of the word "policy" the charges lack clarity. Does it mean the prioritization of social or economical goals, or does it mean the method by which the goals are to be achieved? Courts do not in fact interfere with the first but have subjected the second to judicial scrutiny under their powers of judicial review. In a sense with its monopoly of constitutional interpretation and its power of the judicial review the Indian judiciary in US inevitably has become a powerful instrument of policy. But courts in India have also intervened in the absence of executive action or in a legislative vacuum. That the decisions have had social and economic impact is inevitable but unavoidable. The form in which this judicial intervention takes place is by way of public interest litigation.

The Indian model of public interest litigation is different from the public interest litigation model in vogue in the United States. Public interest litigation is US deals with issues like consumer protection, prevention of environmental pollution and ecological destruction. The India model deals with those issues but was initially mainly used for the protection and promotion of "numerically small and powerless minorities" and those who by reason of poverty and illiteracy are unable to represent their cause before the courts[8], such as prisoners, bonded labourers, rickshaw operators, children, migrant labourers, pavement dwellers, inmates of workhouses, rape victims, inmates of mental institutions, small farmers, workers facing plant closures, and victims of environmental degradation.[9] Later the jurisdiction was extended to correct abuses of discretionary power by the persons holding positions including ministers and judges. Although, it may be true that "judicial overreach" is the direct result of legislative and executive "under reach", the inaction of the other organs is not the legal basis for the so-called "overreach" the constitution..

**Sale of Liquor and Judicial Overreach; Recent Example :** The recent Supreme Court ban on the sale of liquor is a clear example of judicial overreach for two reasons. The decision imposes a fiscal burden on state governments, in the form of revenue foregone, which is at the expense of some priority expenditure. The adverse economic consequences for governments, tourism and employment are also cause for serious concern as they will affect the well-being of citizens.

There are several examples of such overreach. According to former Chief Justice J.S. Verma, also cited later by the Supreme Court: "Judiciary has intervened to question a 'mysterious car' racing down Tughlaq Road, allotment of a particular bungalow to a judge, specific bungalows for the judge's pool, monkeys capering in colonies, stray cattle in streets, clearing public conveniences, levying congestion charges in peak hours at airports, under the threat to use contempt power to enforce compliance with its orders. Misuse of contempt power to force railway authorities to give reservation in a train is an extreme instance."[10] In this context, there are two asymmetries worth noting. First, the judiciary has the constitutional right to check the overreach of the executive and the legislature, but there is no such check on the judiciary or its accountability. Second, the judiciary does not always check the underperformance of the executive-for example, it has

failed to check government inaction against vigilante groups taking the law into their hands-which can be described as judicial under-reach.

**Conclusion:** All this has led to the strange paradox that the judiciary is powerful because of public confidence in the institution, and the confidence is based on the apolitical nature of the institution. "but" as has been said " the judiciary's calling into account politicians represents, not so much a triumph of constitutionalism, but an acknowledgment of its break down. We have now put ourselves in a position where we want to say that no branch of government, other than the judiciary, can be trusted to discharge their constitutional functions. The real test of the judiciary's success will be whether it can help us move to a position where all branches of government can once again become trustees of the people.[11]

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# Philosophical Inquiry: A Method to Investigate a Problem in Interpretive, Critical and Analytical Manner

**Kaveri Paul***

**Abstract :** *This paper is a descriptionof philosophical inquiry as a method of investigating a research problem in an illustratedmanner.In the past two decades, research approaches have multiplied to a point at which investigatory or inquiries have many choices. There is a diversity of philosophical methods but little has been published on this method of investigating and many research literatures generally only provide a brief description of it. While using philosophical inquiry, the aim is to describe this phenomenon in a conceptual form. The concept is illustrated as a method of investigating through different modes. These modes of inquiry compile interpretive, critical and analytical ways of solving various philosophical problems. Thus, the three different ways of inquiring researchcan be gathered under the label of philosophical inquiry.*

**Keywords:** Philosophical Inquiry, critical, interpretive, analytical, method of inquiry.

**Introduction :** To begin with, philosophy can be characterized as that philosophy which sustainably examines into the principles and presuppositions of any field of inquiry. As such, it is not a subject of study like other field of knowledge. Any field of inquiry can have philosophical roots and extensions, whether it is related to the philosophy of restaurant management or be it the philosophy of physics. Philosophy can be rather specified as an attitude, an approach, or perhaps, even sometimes, a calling, to ask, answer, or comment upon certain kinds of questions. These questions involve the nature, scope, and boundaries of practically any ?eld of interest in the humanities, social sciences, arts, and sciences. Also philosophy tries to comprehend lived experience and shared experience or concrete action. Immanuel Kant ascribed it as a 'critical' function of philosophy which itself is concerned with any inquiry that beings from any given experience or body of knowledge and seeks the understandable conditions of its possibilities.*

Actually philosophy is a disciplined, orderly, logical study of the universe and philosophical inquiry is reflection upon human experiences in order to trace out and understand the fundamental principles of reality and eventually the principle of existence itself. Philosophy is a disciplined study of experience. It is non-scientific esoteric or supra experimental.

In general, then, philosophy is both an activity involving thinking about these kinds of ultimate questions and an activity involving the construction of sound reasons or insights into our most basic assumptions about understanding our lives and our place in the universe.

Philosophy can be categorized in two ways:

a) As a system of Ideas:Philosophies are systems of ideas because their theories are connected in a hierarchy and all our theories and set of ideas relating to a particular field of activity or to a life as a whole.

b) As a method of inquiry: Philip Alperson defines the method of inquiry as a self-conscious attempt to state clearly the nature and implications of our most basic beliefs about the world and to assess the grounds we might have for such beliefs. Thus, philosophy as a discipline relies on a specific method of inquiry in order to elevate our understanding of the world and our place in it.

In this paper, the author has tried to elaborate the term philosophy in the context of method of inquiry.

**Background :** Attention to methods of philosophical inquiry goes back to the ancient philosophers. For instance, Plato developed his dialectical method in various ways in the course of his writings.In his turn, Plato developed those views partly in reaction to the methodological considerations of the sophists. At the end of the classical period, the sceptic Sextus Empiricus brought to perfection the sceptical method of setting up oppositions - suspending judgement as long as opposing statements of equal strength can be found (cf.

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Heyting and Mulder 1999). These few examples already demonstrate a diversity of philosophical method.In the course of history, this diversity  only increased and contribute towards several way of inquiring into the nature with a philosophical outlook.

**Philosophy as a Method of Inquiry :** Philosophy is a disciplined study of experience and problems and to engage in philosophical inquiry is to the orize, toanalyze, tocritique, toraise questions about and/or to poseas problematic that which we are investigating. Theory can be derived from other systems of thought; derived from social, political, and/or economic situations; and constructed from practice. Philosophical inquiry is concerned with (i.e., "inquires into") the nature of reality, knowledge, and value. It canbedescriptive,normative, speculative and analytic as well as interpretive and/or critical also. The major task of philosophy is the posing of questions. It isthefoundationofresearch.Withoutgoodquestions there is no inquiry. Philosophical inquiry is thus a philosophical research.

**Philosophy as a method of inquiry has four essential characteristics:**
1. Philosophy is a reflective, meditative activity
2. Philosophy looks for clarification and understanding of terms and concepts in a broad sense.
3. Since philosophy do not owe a particular subject matter thus its takes starting point the language as used to describe and explain different aspects of experience.
4. Philosophy attains its goals by thrusting ideas against one another and challenging the underlying assumptions.

Philosophical inquiry employs different knowledge claims, strategies of inquiry, and methods of data collection and analysis. Although the processes are similar, qualitative procedures rely on text and image data, have unique steps in data analysis, and draw on diverse strategies of inquiry. In fact, the strategies of inquiry chosen in a qualitative project will have a dramatic influence on the procedures. These procedures, even within strategies, are anything but uniform.

**Modes of Philosophical inquiry:** Modes of philosophical inquiry have interests:
* Interpretive inquiry has an interest in understanding;
* Critical inquiry has an interest in emancipation. It is a mode of philosophical inquiry that questions reality, looking for contradictions.
* Analytical inquiry has interest in conceptual question. It seeks questions about the meanings of words, statements and their logical relation.

Methodology is a crucial tool for the accession and development of knowledge. It is the method which decides the branch of knowledge taken up for the investigation of the problem. Methodology as stated by C.Rai is "that science, in which we think over all those procedures and techniques by which the establishment of the validity and, truthfulness of previous knowledge and the attainment of new knowledge is possible". Therefore to interpret the problem clearly, it is necessary to inquire into the nature of its methodology.Philosophical inquiry (or philosophical methodology) is the study of how to do philosophy.  The basic concern of this type of research is reflection and clarification of assumption and meaning of the identified problem. Philosophical research helps in understanding the area in its totality and developing clarity. C. Rai defines a philosophical method as a method of inquiry or instrument of attaining a philosophical end, i.e., categorical and comprehensive knowledge of fundamental notions. Philosophizing may begin with some simple doubts about accepted beliefs.

**Interpretive Inquiry:** Philosophical research is mainly interpretative research, with the inquirer typically involved in a sustained and intensive experience with participants for an interpretation of the data.Research in the social sciences, using an interpretive approach, could involve data such as diaries, journals, debriefings, interviews, case studies, textual analysis, reflections, and much more. This mode of inquiry includes developing a description of an individual or setting, analyzing data for themes or categories, and finally making an interpretation or drawing conclusions about its meaning personally and theoretically, stating the lessons learned, and offering further questions to be asked (Wolcott, 1994). Interpretive inquiry proposes to "to separate disembodied ways of knowing from embodied ones, assigning an epistemologically privileged status to the former"(Heshusius & Ballard, 1996). It also means that the researcher filters the data through a personal lens that is situated in a specific sociopolitical and historical moment. One cannot escape the personal interpretation brought to qualitative data analysis.Thus, the goal of interpretive research is an understanding of a particular situation or context much more than the discovery of universal laws or rules.

The interpretive paradigm is not the dominant model of research today, but it is gaining influence. There are even articles on the use of interpretive research in areas many of us would think of as solidly

quantitative and postpositivist, such as accounting (Chua, 1986), health care (Horton, 1998; Koch, 1995; Young, 2003), computer engineering (Fischer, Nakakoji, Ostwald, Stahl, & Sumner, 1993), computer software design (Thanasankit & Corbitt, 1999), management information systems (Kosaka, 2002), requirements engineering (Atkinson, 2000), the history of chemistry (McEvoy, 2000), and management (Dyer & Wilkins, 1991).

**Critical Inquiry:** Kautilya states "Critical inquiry is an autonomous discipline. Investigating by means of reasons, good and evil in the Vedic religion, profit and loss in the field of trade and agriculture, and prudent and imprudent policy in political administration, as well as their relativestrengths and weaknesses, the study of critical inquiry (?nv?k ? ik?) confers benefit on people, keeps their minds steady in adversity and in prosperity, and produces adeptness of understanding, speech and action".

The most important task of philosophy was considered criticizing the available knowledge to all its possibilities rather than justification of it before advancing to knowledge itself. This was the consideration of Immanuel Kant regarding functions of philosophy in the field of inquiry or investigation. The basic task of philosophers, according to this view, is not to establish and demonstrate theories about reality, but rather to subject all theories-including those about philosophy itself-to critical review, and measure their validity by how well they withstand criticism. This Kant philosophy was better known as Critical philosophy. Kant said that philosophy's proper enquiry is not about what is out there in reality, but rather about the character and foundations of experience itself. We must first judge how human reason works, and within what limits, so that we can afterwards correctly apply it to sense experience and determine whether it can be applied at all to metaphysical objects. It is believed that the interpretive and critical perspective overlap and that critical theory is more important and more reproductive tradition of social science.

Analytical Inquiry-Analysis being the most popular of the present century is not something new and has a history as old as philosophy itself. To begin with analysis can be traced in pre Socratic period to Zeno of Elea. During that period philosophical was distinctly logical and with it Zeno proved the truth of monism. Socrates; the patron saint of modern analysis implicitly dedicated to philosophical analysis and believes that "we cannot define a term or concept without its analysis of that term. Whereas for Plato, philosophical analysis was not only a critical tool but it help him in constructing theory of ideas. With these examples we can see that

Analysis means using a simpler or more basic way of identifying certain materials. To analyse is to break a whole topic and put it in its parts to explain the topic. Analysis is the process of breaking a complex topic or substance into smaller parts to gain a better understanding of it. The technique has been applied in the study of mathematics and logic since long before Aristotle (384-322 B.C.), though analysis as a formal concept is a relatively recent development. It is very dominant philosophical tendency. In easy language, it can be said that philosophical analysis is an understanding of fundamental concepts, other related concepts, and interrelationship between these concepts. The term analysis has been used in many senses and these different types are not exclusive. Many types of analysis material and experimental analysis, scientific analysis, mathematical analysis, metaphysical analysis, speculative and reflective analysis, psychological analysis, formal analysis, content analysis, conversion analysis, conceptual analysis, verbal analysis, decisional analysis etc.The central aim of analysis, for Moore, is the "clarification of concepts", not the discovery of "new facts" about the world. Thus, "conceptual clarification" is the sole aim of Moore's analysis and, secondly, these concepts are not of scientific terminology but of commonsense language.

Analytical inquiry in the field of philosophy engages itself in solving the philosophical problems through analysis of their terms and pure systematic logic. It is a philosophy which is interested in conceptual question to seek out the meanings of words and statements and their interrelations. For this reason only analytical philosophers rely heavily on the vocabulary, assumptions and equations of symbolic logic in their arguments. Thus, it is defined more by its method than by any particular set of questions, arguments or viewpoints.

**Crux :** All these conception of philosophy accords with, but is considerably narrower than, the depiction made more recently by the American Philosophical Association which opines;

Philosophy is fundamentally a matter of the cultivation and employment of analytic, interpretive, normative and critical abilities. It is less contentand technique-specific than most other academic disciplines. The basic aim of education in philosophy is not and should not be primarily to impart information. Rather it is to help students to understand various kinds of deeply difficult intellectual problems, to interpret texts regarding these problems, to analyze and criticize the arguments found in them, and to express themselves in ways that clarify and carry forward re?ection upon them.

These foundational and unifying aspects of philosophy form the characteristics of our study of philosophical inquiry.With qualitative research now represented by distinct strategies of inquiry, the proposal should also contain the type of inquiry being used as well as detailed procedures of data collection and analysis.Philosophy has made progress through the development of specialized methods that fragment the knowledge that philosophy eternally seeks. Inquiries can be either scientific or philosophical, depending on what it questions. Scientific inquiry questions the world outside man, while philosophical questions the world inside man. Philosophical inquiry, though implicitly stated, can be summed up to this statement: It is the transcendence of common knowledge through the entire involvement of the other through discourse and sharing of common experiences with the hope of giving birth to new knowledge through shared reflection. Finally, the practice of research involves much more than philosophical assumptions. Philosophical ideas must be combined with broad approaches to research (Strategies) and implemented with specific procedure (methods). Thus, a framework is needed to be adopted to provide guidance about all facets of the study, from assessing the general philosophical ideas being the inquiry to the detailed data collection and analysis procedures.

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# Conflict Situation and Displacement in Jammu and Kashmir State

**Mamta Sharma***

**Abstract :** *Conflict caused millions of people to flee their homes every year. The resulting displacement crises not only create logistical and humanitarian nightmares, these crises also threaten international or national security and the risk the lives of displaced people. In every conflict situation people leave their homes to escape political violence. Since 1947, large scale conflict induced displacement, leading to the increase in the number of refugees or internally displaced people in Jammu and Kashmir state. After the creation of Indo Pakistan border in 1947, increasing number of people have been forced to leave their homes as a result of war or conflict like situation in J&K. The paper aims to explore the implications of conflict situation in J&K which has resulted large scale displacement of population from the affected areas. The paper is based on secondary sources like Journals, Articles, Books and Government Reports regarding displacement in J&K state. The competing claims over Kashmir by India and Pakistan are the key source of conflict in J&K. The claims and consequences are the result of the opposing policies of India and Pakistan. Diverging responses associated with the claims from both sides have given birth to the war or war scarce and militancy in the state.*

**Keywords:** Conflict, War, Displacement, Violence and Jammu and Kashmir State.

**Introduction :** Each discipline tries to understand conflict from its own perspective, it becomes a lop sided attempt if one emphasizes on only one aspect of the conflict such as taking into consideration only the economics in a social conflict or social tensions inherent in group identities. To have a holistic perspective on understanding conflict, it is pertinent to understand social, political, cultural, economic, strategic and international issues related to conflict. To understand the conflict in Jammu and Kashmir state one has to get into the genesis of the issue that is political, religious, social, economic and geo strategic, due to geographical positioning between India and Pakistan and then graduate to what it means for the security of people of Jammu and Kashmir state in particular and India in general and the role of the armed forces and internationalization of the issue due to involvement of Pakistan and other extra regional countries and organizations. Hence, conflict is a very complex phenomenon and is equally complex to understand and explain it. It exists more or less in every part of the globe, though the intensity varies according to the time and space. Conflict in Jammu and Kashmir State, the competing claims over Kashmir by India and Pakistan are the key sources of the conflict. The claims and consequences are the result of the opposing policies of India and Pakistan. Diverging responses associated with the claims from both sides have given birth to armed conflict and militancy in the state.

The conflict situation in which the state of Jammu and Kashmir is involved for more than six and half decades now, has both external as well as internal dimensions. The contestation between India and Pakistan over their respective claims leading to a number of wars and prolonged hostility between the two countries forms the external dimension of conflict. The internal dimension of conflict however, is defined by Kashmir's relationship with India, specifically the context of political alienation in Kashmir and the consequent political situation. Seen from this perspective, the internal context of conflict has evolved around the Kashmiri identity. However, this identity politics does not exhaust the whole range of political claims and assertions. Political divergence is the reality of the state and provides a complexity both to the nature of conflict as well as its resolution. Conflict of any kind and any nature has always a long impact on the societies. The ongoing conflict in J&K has not affect the socio economic structures of the state but has also resulted in displacement of population. Large scale displacement from different parts of state is an integral part of Kashmir conflict.

**Conflict Situation and Displacement of Population :** Displacement and conflict are inextricably related. Civilians are often exposed to systematic atrocities and without adequate physical protection during the conflict situation. They are many times, forced to flee from their natives places. Thus, the dislocations seem to be an inevitable offshoot of the conflict situations. In fact, the post cold war era is witnessing the phenomena of displacements the world over in an unprecedented number both across and within national boundaries.

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Major upheavals have led to the up rootedness of many people who leave their hearths and homes because of compulsive reasons like persecution, human rights abuse, civil war etc and look for safety and greater opportunities elsewhere.

Jammu and Kashmir conflict is multi-faceted one with historical, territorial, strategic, legal, ideological and cultural aspects. Since its origin in 1947 as an inter- state conflict, it not only got intensified in last few decades but also attracted international attention but also developed an internal dimension. A long history of violent political conflict has shaped the lives of people who live in the disputed region of Jammu and Kashmir state. During each period of interstate and intra state armed conflict, people were forcibly dislocated across the military Line of Control. The apocalyptic uprooting that occurred during the creation of Indo-Pakistan border in 1947 has been estimated to have displaced fifteen million people, constituting the largest group of refugees in history, with an approximated one million casualties. The major problem of displacement, which was the result of partition have accompanied with the creation of India-Pakistan border in 1947.

The displacement in Jammu and Kashmir is as old as the partition of the Indian sub-continent. The partition accompanied with the communal riots forced millions of people to move either side. By and large the issue of dislocation was settled subsequently and people were rehabilitated. However, in Jammu and Kashmir state the issue of conflict induced displacement continued. The problem of forced migration, starting in 1947, became more complicated as the decades passed. Jammu region itself, at present is having an amalgamation of over seven types of dislocated people. Total number of temporarily and permanently displaced persons in Jammu is almost equal to the total number of natives.

In the partition related displacement nearly 15,000 people fled from the adjoining areas of Pakistan, mostly from Sialkot district. This can be termed as first kind of displacement. The refugee camps were opened at many places in Jammu and Kashmir in government and private buildings to accommodate them. Though many of these refugees gradually left the state to settle down elsewhere, a considerable number is still living within the state. As per the report of the Wadhwa Committee of 2007 constituted by the government of J&K, around 5,764 families consisting of 47,215 persons migrated from West Pakistan and got settled mainly in areas of Jammu, Kathua and Rajouri districts of Jammu division. No land was allotted to them by the state government. These people have not been treated at par with the refugees in other parts of India. They have been denied the basic rights of owing land and employment since they are not the subjects of Jammu and Kashmir state.

The second kind of displacement was from Pakistan occupied Kashmir (PoK). There was huge influx of Hindus and Sikhs from the areas of Muzafarabad, Mirpur, Bagh, Rawalakot, Bhimber, Kotli, Jhanger etc, which were occupied by Pakistan. According to Hardit Sing Panchi, President of the Jammu and Kashmir Sharnarthi Action Committee (JKSAC) 50,000 families had been displaced at that time. While some of the displaced from Muzafarrabad came to Baramulla, most took shelter in the Poonch town. After some time these displaced people were air lifted to Jammu where in they were kept in six camps in Nagrota and one in Chattha. In 1964, the government officially registered around 31,619 families. At present more than twelve lakh PoK displaced people are there in various parts of the state. The main places of their concentration are Bhour Camp, Digiana,Gole Gujral, R.S Pura, Rehari colony, Bakshi Nagar and Sarwal in the Jammu district and Resai, Kathua, Udhampur, Rajouri and Poonch districts.

The 1965 war also led to large scale displacement of the people from the border areas. Indo-Pak war of 1965, Hindus and Sikhs in large numbers migrated from the areas, which were captured by Pakistan during 1947-48 war. The war affected the whole state of Jammu and Kashmir including the Chhamb Jurian area in Jammu region when Pakistani army attacked it. The displaced people were lodged in eight tented camps in different parts of Jammu region. After signing of the Tashkent Declaration in 1966 most of them returned to their homes. The biggest migration after 1947 across the divide took place in 1971, during Indo-Pak war when the entire Chhamb area in Jammu division comes under Pakistan. Following the Shimla agreement, the Chhamb Nibat area comprising about 39,000 acres of land in the Jammu and Kashmir fell on the Pakistan side of the Line of Control. Over 18,000 persons comprising about 4600 families who had been uprooted from this area, were immediately provided relief assistance in camps situated at Kishanpur, Manwal,at a distance of about 70 Kms from Jammu. Around 2500 families, which preferred to stay with their relatives, were denied the government help.

The Kargil war in 1999 also resulted in the displacement of a considerable number of people from Kargil. Many of them went back, yet some are still residing in Kashmir as well as in Jammu. As a consequence

of continuous shelling from across the border area, the estimated number of migrants rose to 175,000 up to June 2002 according to a team of the Union Home Ministry. Some of 60,000 have returned and some have settled elsewhere, where as 6,000 families still remains in camps. From Akhnoor block, nearly 6,072 families and from Pallanwala area of this block, a total of 1,044 families were displaced. Besides from Kargil, the war also led to the displacement from the border areas all over the state. The entire population of border villages had to abandon their homes and take shelter in the interior parts of Jammu region due to heavy shelling. Many of them returned as soon as crisis was over. But thousands of people from Pallanwala and other adjoining areas of Akhnoor district are still living in the camps in Jammu region.

Large scale internal displacement took place from the Valley during 1989-90, when the region came under the control of many secessionist groups. Since the beginning of 1989, the minority communities in Kashmir started receiving notices to quit Kashmir. Panic gripped the Valley. Secessionist organizations called for a boycott against those opposing the secessionist movement in the state. Kashmiri Pandits, the non Kashmiri Hindus, Kashmiri Sikhs and other minorities were thus forcibly displaced from Kashmir. As per official statistics, 49,760 displaced families from Kashmir are registered as migrants. 28,561 registered families living in Jammu division. Out of these 25,215 families are Kashmiri Hindus, 1803 Sikhs and 1468 Muslims. 21,199 registered migrant families are living outside Jammu and Kashmir state. More than 10,000 families who have not been able to register as migrants due to their immobility, ill health, old age, official apathy and other factors. As such around 60,000 Kashmiri Pandits families comprising this entire community of more than 3,00,00 have been forced out from their ancient indigenous habitat in Kashmir by terrorists and religious extremists. Their forced displacement has had devastating consequences on the socio psychological, physical, health and demographic profile of the Kashmiri Pandit community which is on the verge of extinction. This displaced community has thus been living with the most traumatic experience of the destruction of its social fabric, economical, familial and environmental relationships and infrastructure.

The two countries came to the brink of war on many occasions. This also led to large scale displacement in the state, especially from the border areas. The war scares led to increase in the firing on the borders and consequently force people to leave their places which come in the direct range of firing from across the border. Internal displaced persons in the state include those who have been displaced since fleeing armed conflict in 1998 in Doda, Poonch and Rajouri districts where the majority of population is Muslim, as well as civilians displaced by shelling along the LoC. Over 2,200 Hindus families comprising almost 12,000 people fled their homes in Doda, Poonch and Rajouri districts of Jammu in 1998 after receiving threats from militants and following the killings of 27 Hindu people at Prankot in the Reasi region in 1998. More than 400 of these families have been staying at the Talwara camp in Udhumpur district. The Talwara camp was established by the Jammu and Kashmir government which provided assistance to the internally displaced persons until 2004. For instance, the war scare of December 2001 after the attack on Indian Parliament led to massive displacement from the border areas. Another war scare due to May 14, 2002 fidayeen attack in Jammu and Kashmir state also led to displacement. According to an estimate, since 1999 Kargil war to 2002 war scare, over one lakh people in the state were forced to leave their native places from border areas, 22,000 from Poonch, 9,000 from Rajouri, 1.25 lakh from Jammu and 25,000 from Kathua district.

There is also large scale silent inter district displacement from the militancy affected districts of Udhampur, Doda, Rajouri and Poonch. This displacement from hilly areas of Jammu region is of silent type since it has not been able to draw attention of any one, be it government, media or NGos. A majority of the displaced, comprising Hindus as well as Muslims shifted to Jammu district. Around 1800 migrant families from Doda, Poonch and Rajouri are living in the Beli Charana camp in Satwari, Jammu. As per an estimate, from the Doda district alone around 30,000 people have moved to Jammu after increased militancy in the areas in 1994-95. Besides, there has also been taken place intra district forced migration. Large number of people from the militancy affected far flung villages in the districts of Udhampur, Doda, Poonch and Rajouri has taken shelter in the main towns of Jammu districts.

**Conclusion :** There are hierarchies and hierarchies within hierarchies among different groups of people displaced at different times, ever since the Kashmir dispute began in 1947. In the absence of any state policy or international law for these displaced persons, there are different ways of treating the displaced, as per the whims or the political needs, or often the greed of those in power. The nature of violence and the government's role in conflict is highly influential on political agenda that can impact state responses towards these displaced persons. In Jammu and Kashmir state every conflict situation creates the crisis of displacement of population

but the government only recognize the consequences of an extremely violence and has led to reluctance to accept responsibility for contributing to conflict induced displacement. The process of conflict induced displacement is a recurring phenomena in the history of Jammu and Kashmir.

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# Myth as Archetype in Two Jataka Stories

**Reetika Srivastava***

**Abstract :** *The term archetype signifies narrative designs, character types and images which are found, in a variety of works of literature and the similarity has helped critics to interpret works of literature. Archetypes in the strict sense are primordial and universal images that make up the contents of the collective unconscious, and their existence is revealed by the regular patterns of imagery that reoccur in individual dreams, artistic productions and primitive religions and mythologies. Myth has become one of the most important terms in contemporary literary analysis. It is an integral element of literature and the interest of poets and writers in myth and mythology is remarkable and constant since Homer's time. Archetype is the foundation instrument with the help of which myth carries its narration in time in terms of rituals, romances, birth, death and rebirth cycle.*
**Keyword:** Archetypes, Myth, Literature, Contemporary, narration, cycle.

Among the most important vehicles of Buddhist ethical teachings the present paper is a modest attempt to study the two stories (The Two Good Kings and The Rash Magician) from the point of view of Northrop Frye theory of myths-chiefly in its arthetypal modes. 'The Two Good Kings' is from Rajovada Jataka. Two kings, both wise and good meet in a narrow way, and dispute as to who is to give place. Each sings good to the good, and bad to the bad, the other repays. The first acknowledges his superior, and give place. The Rash Magician is from Sanjiva Jataka.

The first section of the paper shall cohesively put forward element of myth, together emphasizing how these enter in its existence in archetypal modes. The second section will be an attempt of mine to give in brief the plot of two stories under consideration. An analysis of stories will also be made in this section and the relationship between men and animals. Myth is the reflection of profound reality. Myths are said to be the greatest falsehoods which tell us the greatest truths.

Myth is a kind of organizing principle and a kind of pseudo - science and it provides answers to various questions. Myths are pervasive. Myth express our deepest and profound sentiments. It talks of that part of psyche which is hidden. Myths are universal and recur through ages. Images and symbols are used in myth to express thoughts and experiences. Two great conceptual principles of myth are analogy and identity. Myths answer a particular need in us, it stirs our emotions.

Myth is a honorific term derived from a classical Greek word 'mythos' which is used in the sense of a traditional tale expressing often symbolically the characteristics of a prevalent attitude in a culture. This mythical attitude keeps on developing and proves an inspiration to the people of a society. This developing nature of the mythical narrative is converted, in due course of time, into a evolutionary process which is easily perceptible in life as well as in Nature. It is a connecting thread leading back to ancient rituals and cultural heritage. According to E.O. James - 'Myth is a form of religious and social expression'. He has summarized his views thus:

> **The sacred narrative or myth is a means of maintaining order both in nature and in society and preserving conventional attitudes and patterns of behaviour. These narratives are accompanied with sacred rites, which reenact the seasonal drama or creation itself.**

Myth is a system of hereditary stories believed to be true by a group of people belonging to a particular culture. These stories reflect the concept of deities and supernatural beings and are often told at the time of social rituals and sacred ceremonies which are repeated in various seasons, remaining in continuous flux in the cyclic life coming inward and going outward. It is a mode of metaphysical process that involves upward and downward alternation along with life and death. This is also a process of divine world appearing

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and disappearing like night and dawn. This is what we call the structural principle of myths. As Northrop Frye opines:

> **The mythical or abstract structural principles**
> **of the cycle is that the continum of identity in**
> **the individual life from birth to death to rebirth.**
> **To this pattern of identical recurrence, the death**
> **and revival of the same individual all other cyclical**
> **pattern are as a rule, assimilated.**

Myth explains the originating process, the germinating seeds of the development of an idea or the birth of a system. We infer that myth is a universal phenomenon which contains the whole experience of life and society. Thus, it is able to demonstrate or express human totality.

Myth serves as the governing principle of life and society because of having a unifying power. These conventional myths have moral and social power, having communal implications. These are emporium of faith and knowledge and provide solution to various problems, of society. Max Muller, expressing his views on mythology, says that it is an internal need of language. It is that power of language which is used for every mental activity. Behind each word there is some such mythical idea. But according to Frazer, myths are deeply rooted in the profound passion of human life.

E.B. Taylor and James Frazer agree that primitive man had great faith in the welfare of the tribe who performed magical rites and rituals which proved useful for them. Such social practices gradually develop into certain recurring patterns. It is these recurring patterns which are the source of an archetype. An archetype is a type of literary figure of speech which tries to express these recurring sources and cultural patterns with the help of images, symbols and metaphors. C.G. Jung observes such recurring patterns in this connection.

> **Another well known expression of the archetypes**
> **is myth and fairy tale. But here too we are dealing**
> **with forms that have received a specific stamp and**
> **have been handed down through long periods of time.**
> **The term "archetype" thus applies only indirectly**
> **to the representations collectives "since it designates**
> **only those psychic contents which have not yet been**
> **submitted to conscious elaboration and are therefore an**
> **immediate datum of physic experience..**

An archetype means a primordial image, a part of the collective unconscious, the pyschic residue of a numberless experience of some kind related to an integrated response from physical facts. It is the psychic life or primitive tribe.

An archetypal theme is mainly concerned with ancient conventions deeply rooted in the life of primitive people coming from different far off places and times. These conventions form a number of images in the psyche often seen in human visions and visions. The archetype emerges from cultural history, from the primitive to the sophisticated. These archetypes are explained by literary anthropology, studying mythical history as myth and archetype are closely related. As Hardy and Westbrook affirm:

The myth is the central informing power that gives archetypal significance to the ritual and archetypal narrative to the oracle. Hence the myth is the archetype, though it might to be convenient to say myth only when referring to narrative and archetype when speaking of significance.

According to Northrop Frye, archetypal criticism, therefore, rests on two organizing rhythms or patterns: one is the cyclical and the other dialectic. He further says that the search for archetypes is a kind of literary anthropology concerned with the way that literature is informed by re-literary categories such as ritual, myth and folk-tale.

The title of the story The Rash Magician involves one of the important elements of myth which are found from the early life of the primitive that played an important role and influenced his life and society. He believed in the magical influence, which cured many of the evil effects imposed upon him.

The Bodhisatta is the central figure of the story who was born in the family of a rich brahmin in the realm of Brahdatta. The Bodhisatta studied at Takshila and after that he became very famous in Banaras as a teacher and preached five hundred pupils. Among his disciples. Sanjiva who was taught by the Bodhisatta

knew the miracle of magic. Sanjiva used this magical power to survive the dead, but he did know the counter charm of this magic which brought upon him adverse situations.

Once Sanjiva went to the forest for gathering wood with his pupils and he found a dead tiger there. They discussed how to get back the life of the dead tiger, but his pupils said that he could not do that. But Sanjiva asked them to climb up a tree. Sanjiva gave life to the dead tiger which getting life attacked Sanjiva who died on the spot. Consequently both of them lay dead on the ground.

The young brahmins came to their master with wood and told the terrible events. Their master explained its reason telling them that the sinful should not be saved but doing so Sanjiva had to give his life. The essence of the story is well explained in the following, lines:

**Behind a villain, add him in his need,**
**And like that tiger which Sanjiva raised to life,**
**he straight devours you for your pains.**

The story concludes to a lesson that sometimes good deeds bring catastrophe according to one's deeds. These mythical concepts are perennial and are often found in the life of common people, which recur repeatedly in society in various forms and shapes.

The concept of good which wins evils is the central theme, of the story 'The Two Good Kings'. This concept of the ideal story is based upon the principle of mythical tale from the Bible, Upanishads and other great epics of the world.

In this story the conflict of good and evil is represented by the two great kings. Prince Brahmadatta went to Takksila for his education where he learned all branches of knowledge. After the death of his father, he became king and ruled successfully without his will and whim. Among his ministers, no one ever came to his court for a plea of a core, ultimately, his court became vacant. He was very much surprised to learn that no one came to the court for complaint.

He decided to know its reason and went from place to place asking people for his negligence. But no one yet turned to reveal any fault to be found in him. Everywhere he found praise and commendation from people. He crossed the frontier of the state to find out his faults, but all in vain. Entrusting to his minister and government, he mounted in his carriage only with his driver and moved here and there are everywhere he heard only his own praise. Consequently, he turned back from his movement and set his fame homework again.

Fortunately, at the same time, Mallika, the King of Kosala, did the same thing, he was also a just king and he tried to find out his faults, but all in vain. He was also praised everywhere while making enquiry throughout the country. And he also arrived at the same spot.

Both the kings met at the same place where the carriage road was got sunk between two banks. It was blocked. The drivers of both the kings discussed the matters for the way out. But the king of the Banaras said, what in the world is to be done? He further discussed about the position and status of both the kings and it was found that both of them were just and men of great significance and however, having a numerous virtuous qualities.

After this, it was decided to give a better, place to a man in which some faults of the monarch are found, although they were having so many virtues.

After this both King Mallika and his driver descended from their carriage, and loosened the horses to give place to the King of Banaras. Then the King of Banaras gave good admonition to King Mallika. Thus both the Kings went to their respective places and made sacrifices of what they possessed; the sterling qualities of mind and heart. Thus they have been in a position to attain heavenly bliss.

The story reveals the character paradigms which refer metaphysics of life as well as for the betterment of society. Such mythical concepts are found recurring repeatedly in various genres of different traditions and prove very beneficial to lie and society and still contain wisdom and instructions very useful for us all.

This mythical concept clearly reveals the archetypal narrative which moves from one situation to another in a cyclical matter. The view as such is affirmed by several critics and scholars of English.

Jataka is a collection of stories about the Buddha's earlier incarnations which give autobiographical accounts of Gautama Buddha. The collection contains fables, fairy, tales, moral tales, maxims and legends. These are also found in other Indian collections such as the Panchatantra. Some of these are found in Western literature, notably in the fables attributed to Aesop.

These tales are the main source of wisdom, instructions and information which are found in the later growth and development of various literary genres. These legendary tales reflect the life and work of great leaders, saints, gods, devils and some of the Puranic tales express their natural curiosity, experience and imagination. Moreover, these legendary tales express polarization which comes down from the ballads of the tribal people which they recite recalling the stories of their home-deity as depicted later in tales, containing superstition and old dogmas found in the various traditions of the World.

The analysis of the two Jataka tales reveals the bipolar formation which are basic attributes of various folk tales based upon oral traditions. These tales are found floating from one generation to another orally and then they were verbally transformed man to man. They exerted great influence upon the lives of the great poets all over world It could be seen the epics of Homer, Virgil and Dante in the Western tradition, in the Eastern, they are present in the epics Valmiki, Ved Vyasa and subsequent Indian literature.

The study further reveals some of the striking facts which are basic to all life and literature. These facts are related to such various elements and governing modes of myth as symbols, images and metaphors. These modes are expressed with archetypes which are dominant mode language. The archetypes come into existence from the psyche which is centre of gravity that gives the birth of various archetypes which are always moving in dreams and vision. These archetypes patterns form matrix of imagination which inspire the poets and critics.

The story writer sees the world as revealed to him in his inner being, so the world he creates is as if spiritualized by his consciousness. Then the world of a creative writer is always mythical, it is spiritualized as it is embedded in the intensity of his poetic ecstasy related to myth and archetype. As Joseph Campbell observes:

The archetypes to be discovered and assimilated are precisely those that have inspired, though-out annals of human culture, the basic images of ritual, mythology, and vision.

Myth cannot be carried forward without some kind of ritual or the other. The birth itself is ritual but one birth is preceded by other and so on indefinitely. By the term Buddha, Bodhisatta and Brahmadatta is meant the continuity of a consciousness that takes many forms in terms of births and deaths. This means that the time of birth is myth in its symbolic phase and the journey of the Bodhisatta from birth to enlightenment is a journey of myth from the literal phase to the symbolical and the analogical and finally to the analogic phases. Jataka stories under consideration have Bodhisatta as metaterm of cross reference. The subject of narration is the Bodhisatta himself who has to take the help of other human and other animal characters in order to preach his doctrine of righteousness, middle path and turning of the Wheel of Law.

Thus, it is marked, as the study reveals that Brahmadatta and Bodhisatta are germinating point which create archetype patterns influencing the life and society from the ancient times to the present and will continue influence in the whole gamut of life and society, and certify to fact that inspite of various images and symbols the archetypes appear more important and significant.

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# India-Nepal  Relations : Problems and Prospects

**Natasha Manhas\***

**Abstract :** *No two countries in the world are as closely placed geographically, culturally, economically and strategically, as India and Nepal. It is therefore, natural for them to have extremely intimate and extensive relationship with each other. The time, temper and thrust of this relationship has been changing according to the changing contexts of regional and international politics, rising economic and nationalistic aspirations of the people of the two countries and the dynamics of internal political pressures within their respective systems. There are also factors, which have provided platform to various irritants and constraints between the two countries. Despite the differences in size, population, resources and economy there are numerous causes which bring India and Nepal close to each other and also pulls them apart. The article seeks to examine India's policy towards Nepal. It analyses the issues, problems as well as the future prospects relating to India-Nepal relations  in the changing  international scenario. However, considering changes in the strategic equations in the region, India- Nepal bilateral relations must be remodeled into a strategic partnership that seeks to provide security, modernization and prosperity. The paper is based on secondary sources like various Journals, Articles, Books and Reports etc.*

**Introduction :** Ties between India and Nepal have consistently been close and reflect the historical, geographical, cultural and linguistic links between the two nations. The signing of the India - Nepal Treaty of Peace and Friendship in 1950 established the framework for the unique ties between the two countries. Modern engagement between India and Nepal began after India's independence from British Colonial rule in 1947. India sought to continue the British "Himalayan Frontier Policy" i.e. keeping Nepal within its defacto sphere of influence while recognizing Kathmandu's dejure sovereignty. Due to Nepal sharing 500 miles of border with India in the Terai plains region, Delhi view Nepal as a second frontier protecting India from Chinese military expeditions thus making Nepal as an essential aspect of its national security strategy.

India being a major power in the South Asian region has its concerns for peace and stability in the region. Even if it does not affect India, its concerns are obvious, because it has direct or indirect implications for her. Apart from this general situation in South Asia, Nepal has specific importance for India in many respects. Nepal has a strategic location in the southern slopes of the Himalayas. Nepal's security has a direct bearing for India's northern security system. Therefore, any conflict leading to instability and disorder in Nepal becomes a concern for India in respect to its own security in the Himalayas. Another important aspect is that the India-Nepal border is open and there is an unrestricted flow of the population across the border. There are many implications of the open border in the context of volatile situation in Nepal.  For India, Nepal is the principal strategic land barrier between China and its own resource rich Gangetic plain. The strategic stakes in Nepal dramatically increased with the Communist victory in China and the country's subsequent occupation of Tibet in 1950. As long as the British power was dominant in Tibet, India's northern border remained tight and secure, as it remained a buffer zone between India and China. But, with the occupation of Tibet by China, Tibet not only ceased to be a buffer but Nepal's position as a frontier state vis-à-vis India's strategic concerns came to the fore. Therefore, if Nepal fell under the influence of China the entire Indo-Gangetic plain would be gravely exposed. This  geo-political reality make India an important stakeholder in Nepal and therefore it cannot remain unaffected with the developments taking place in Nepal.

The following are some of major concerns of India:

i) Strategic interests in Nepal: India wants to continue keeping Nepal in its security umbrella, which was designed by Prime Minister Nehru in the 1960s. Indian response was generated from that strategy.

ii) India is in need of a huge amount of energy for sustaining and expanding its economic growth, and Nepali water resource is one of the best available options. India is constantly interested in Nepal's water resources, and its engagement in the political process paves the way towards achieving this end.

iii) Psychological dimension; the vast majority of Nepalese perceive that India is overtly and covertly interfering in Nepal's internal affairs. Even in the case of Nepal's armed conflict the Indian role was

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severely questioned and criticized by large sections of Nepali society, in particular the dual approach India took in the course of the armed conflict by supporting both the warring parties. The Nepali public attitude towards the behavior of Indian rulers is by and large negative and India wants to minimize the growing anti-Indian feeling among Nepali People.

Beginning with the 12-point understanding reached between the Seven Party Alliance (SPA) and the Maoists in Delhi in November 2005, Government of India welcomed the roadmap laid down by the historic Comprehensive peace Agreement of November 2006 towards political stabilization in Nepal through peaceful reconciliation and inclusive democratic processes, India has consistently responded with a sense of urgency to the needs of the people and the Government of Nepal in ensuring the success of the peace process and the institutionalization of multi-party democracy through the framing of a new Constitution by a duly elected Constituent Assembly. India contributes to the development efforts of Government of Nepal by undertaking various development projects in the areas of infrastructure, health, rural and community development, education etc. The overall quantum of India's assistance to Nepal is approximately 3600 crores which include the Small Development Projects scheme at grass-root level in sectors identified with the local population.

From the Nepali perspective, India provides a vital lifeline to the Himalayan country which is dependent on India for most of its essential supplies for food grains like rice, petroleum products, infrastructure goods like steel, cement, medicine, transport vehicles, chemicals, agricultural equipments etc. India is also a major investor in Nepal. Nepal as a land-locked country needs the access to the sea that India provides it through transit points that it had made available to Nepalese exporters in addition to the major ports in Kolkata, Mumbai and Kandala. India is, moreover, Nepal's largest trading partner, accounting for 63 percent of Nepal's total trade, source of foreign investment and tourist arrivals  and India also remains Nepal's primary source for its imports accounting for over 60 percent of total imports.

**Problems : 1.** The issue of replacing the 1950 Treaty of Peace and Friendship  with India according to the spirit and aspirations of the Nepalese and according to the need of the time and situation is the most critical  issue in the relationship between India and Nepal.  The Nepalese government argued that the treaty was signed at a time when Nepal was weak and not in a position to articulate its demands. This treaty is described not only unequal but as an attack on Nepal's sovereignty on the ground that the circumstances in which the treaty was signed have changed and therefore, there is no relevance of this treaty anymore.

**2.** Another issue and challenge is the Gorkha Recruitment . The recruitment of Gorkha soldiers in Indian army  is considered a scar on the country's sovereign and independent status. Though, this practice has been going on for many years, but now it is considered as a disgrace for all the Nepalese to have their sons getting recruited  as soldiers in Indian army.

**3.** Water has been a contentious issue between the two countries. Many Nepalese take the view that India is keen to exploit Nepal's huge hydropower potential to its advantage. This opinion is based partly on Nepal's experience with the Kosi and Gandak projects in the early 1960s under which India secured disproportionate benefits to Nepal's detriment. The Mahakali Treaty of 1996 is the most controversial water sharing treaty signed between India and Nepal that has become a source of friction between the two countries.The main tenet of the treaty is the Pancheshwar project which has the potential to produce 6500 mega watts of hydropower.But, Nepal considers this treaty as flawed lacking clear provision of what constitutes Nepal's water rights.

**4.** Another area of concern is the expanding role of China in Nepal. Over the years, China's policy towards Nepal has been guided by its larger strategic game plan via-a-vis South Asia. China's behavior is not of a state that is satisfied with the status quo in Nepal. From being a bilateral relationship that was largely focused on the single issue of Tibet, Sino-Nepalese relations today cover an entire gamet of issues. Underscored in China's South Asia policy is the strategy to marginalize India's influence in Nepal. Marginalizing India would allow China not only to dominate South Asia but also provide easy access to Nepal's hydropower potential.

**Looking into the Future:** India-Nepal relationship is shaped by centuries old socio-cultural, historical and geographical linkages. Extensive people-to-people contacts permeate all aspects of the lives of the people of India and Nepal and transcend borders and governments. India-Nepal relations have been going in two currents, a visible current and a very basic current that is not visible. The visible current may have ripples going up and down but the invisible current is guided by the links of history, geography, culture, community and family relationship. However, more often than not, this relationship has been troublesome as the nationalistic passions of small neighbours like Nepal tend to get intertwined with antagonistic feelings towards big neighbours

like India. The most difficult part of the whole gamut of bilateral relations is that they get perpetually entangled in the domestic politics of Nepal which has remained volatile and unstable.

**India's Options in Nepal:** 1. Stability in Nepal is extremely important for India. India has to acknowledge that the present political stalemate is an internal matter of Nepal and should encourage the stakeholders to hammer out differences. India should strike a neutral stance and play the role of an honest negotiator to bring the various factions together.

2. Existing controversial treaties, border disputes, encroachment issues and the Indian embassy's alleged support to certain groups in the Terai region and the personal level support to Nepali Congress are major irritants in India-Nepal relations. These issues have been generating huge anti-India feelings and thus need immediate attention.

3. India should focus more on socio-economic and developmental programmes. India's assistance to Nepal should be enhanced and directed towards projects which benefit the Nepalese people directly.

India can do a lot of good if it delivers a political commitment at the highest levels and in public that New Delhi does not have preferences in Nepali domestic politics and any legitimate government will have its full cooperation. This must be followed by instructions to its agencies not to play a destabilizing role. The roots of the present crisis in Nepal are internal and can be attributed to the deepening divisions within all parties, especially Maoists.

**Conclusion:** The visit of Prime Minister of India opened a fresh chapter in Indo- Nepal relations. His momentous speech in Nepal's parliament won the hearts and minds of Nepalese. Both countries endorsed new developmental projects, showed their willingness to improve peace and security at border, promised to improve border infrastructure and express concern over the slow pace of implementation of many projects. By emphasizing the absolute sovereignty of Kathmandu and affirming that Delhi will not interfere in its internal affairs, Prime Minister Modi has tried to address one of the main concerns that animates Nepal's elites, that is, the deep fear of India. Modi has confronted this central problem by offering to revise the 1950 Treaty of Peace and Friendship which is the symbol of unequal relationship for Nepal. In fact, a momentum has been generated in Indo-Nepal relations and it must be continued with better follow up and implementations. India and Nepal are both very important for each other. Nepal looks up to emerging India as an opportunity for growth in the form of easy access to technology, investment and market. Nepal hopes for greater tangible cooperation from India. That way it look at the fact of being India- locked as an opportunity rather than a hindrance. India is more than likely aware that it has reached a watershed in its relationship with Nepal. The latter is no longer a mere buffer that can be dominated through economic asymmetry or because it requires access to sea ports. Given Mr. Narendra Modi's stated objective of developing India's relationship with its immediate neighborhood, New Delhi will need to re-calibrate its relationship with Kathmandu. It will need to talk to Nepal as an equal, small country that depends on India to a very large extent and one that has cultural ties that extend backwards for millennia. India must recognize that Nepal serves India by virtue of its geographic location and its cultural ties. If India can demonstrate that it is willing to treat Nepal as an equal partner, it is likely that it will gain the goodwill not only of Nepali citizens but also of the majority of its neighbours.

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# Women Solidarity and Sorority in the Poetry of Meena Alexander

**Neelam***

**Abstract :** *In the modern times, Poetry has become an instrument of change. The new poets carry wounds in their hearts, and through poetry they present their anguish and alienation from their roots. Meena Alexander is a diasporic poet. In her poems she deals with the issue of defining a strong female self. She draws grandmother figures from her memory and dream. These female figures become for the poet a source to withstand the pressures of life. So this paper attempts to find how women solidarity and sorority enable Alexander to discover her fractured selves.*
**Keywords:** Solidarity, Sorority, roots, grandmother figures, Memory.

Poetry is the loftiest form of literature. It is the supreme utterance that mankind is endowed with. Matthew Arnold gives the highest status to poetry when he remarks: "The future of poetry is immense because in poetry where it is worthy of its high destines, our race, as our time goes on, will find an ever surer and surer stay. Poetry attaches emotions to ideas."(44-46) Arundhati Subramaniam says, "Poetry is the shortest and most direct route to the self." Meena Alexander has also made poetry a medium to connect herself to her roots. In an Interview she says, "In a time of violence, the task of poetry is in some ways to reconcile us to our world and to allow us a measure of tenderness and grace with which to exist."

Meena Alexander is a diasporic voice expressing her own life's diasporic experiences in her poetry. Her words stem from her day to day common chores and her multiple roles. She admits that there is an inner voice that speaks to her. This inner voice is none but her female ancestors. She draws grandmother figures from her memory and dream. These female figures become for the poet a source to withstand the pressure of life. Being a migrant she knows that migrants are destined to be scattered. But they are bound to their native place. This creates an identity of split. She accepts the fact that women have acted as the guardians of lineage. Making her grandmother figures as a source of her imagery she reverberate her relation with her origins. By using memory as strategy, she writes both her personal and social history.

It is through her female figures that she feels empowered to speak in an alien landscape. She tries to find her identity through ancestral figures. She is known as significant voice of feminism. Through her poems she deals with the issue of defining a strong female self. She feels that women are more emotional and grounded than men. She is aware that it is the sorority, the faith women find in themselves, brings happiness and freedom they desire.

In her works her major preoccupation is the reason for roots through evocation of local landscapes, events, persons and family members. She says that though she was born in Allahabad, it was not her home. Tiruvella, her mother's home and Kozencheri, her appa's home together composed her nadu. Nadu in Malayalam is a word for home and homeland. To whichever place she has sheltered though for small period of time but her rootedness to her own identity as an Indian has never been lost. "She tries to reorient her true self by welding her forgotten native roots against an agitating history of displacement in a highly active transnational world." (Yamini and Raja 152) Even she has changed her name officially from Mary to Meena. On the account of changing her name she writes: "I felt I had changed my name what I already was, some truer self, stripped free of colonial burden."(74) Her diasporic consciousness longs to harmonize the past with the present. Her childhood memories become a source to concretize the rootedness to Indian ethos. Like Kamala Das she recalls the days spent in Grandmother's house. She reflects her interlocked relationship with her origins, to be more specific, about her ancestral home in Tiruvella. She says:

> **Almost literally / I am dying of loneliness / Each monsoon / Before the rains pummelted down**
> **I used to collect it / In grandmother's silver thimble / Listen for the hoarse stutter**
> **Of her dead husband's breath.** (Stone Roots 9)

She tries to relive her childhood days by recalling things and incidents of the bygone days. Feminist critics have pointed out that women are bestowed with an identity not necessarily of their own making.

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Prescribed notion of femininity and feminine qualities like obedience, passivity and cheerfulness are considered as necessary for girls and women. But unfortunately, most of these qualities do not permit or provide opportunities for any initiative or creative activity. Needlework, for instance, was considered a feminine pre-requisite and a means of keeping woman busy. In the above lines Meena refers to her Grandmother doing needlework to keep her busy after the demise of her husband. Even in her poem "Aunt Chinna" she talks about her aunt who sews: "Heaps and piles of sewing/every tiny scrap/She saved until the end. (Night-Scene 20) Most of these task carried out by woman are thrust into the category of craft rather than art. No value is attached to such occupations.

Meena Alexander's social, cultural conditioning and training as a youngster is far sober. She was taught all the necessary skills like cooking, music and needle work suitable for well brought up girl in an attempt to settle into a well-ordered life. She recalls in the poem "Rites of Sense",

**You… / Taught me to work at dawn / Sweep the threshold clear of blood-red leaves,**
**Taught me to fire a copper pan, Starch and fold a sari, raise a rusty needle.** (Illiterate Heart 71-72)

Appearances too are very important for women. Skin color plays very important role in India especially for marriageable girls. In her memoir Fault Lines, Alexander recalls her fair grandmother Mariamma's words: "Look child, you are dark enough as it is. How will you find a husband if you race around in the sun… Now stop and do a little embroidery."(50) It always felt her with a sense of confusion, as if her dark skin was a grievous fault. The confusion prevailed even when she went to the USA where dark women stick out like sore thumb.

Women become easy target because of their inability to strike back. Woman's inaction and her silence have often been dubbed as weakness. The suffering that women undergo may be similar but they stem from different reasons. Right from the childhood, women are trained rigorously for their future roles as daughters, wives and mothers. Being born a woman is not easy because they have to live up to expectations and responsibilities, and also overcome prejudices of the society and culture. But the solidarity among the women helps them to face the challenges of the society. Alexander has a healthy relationship with her mother. In the poem "Black Water", she asks whether they are: "two women/searching a lost parallel/drawn by dim confusion of our blood/will the birth lives holdfast." (Night Scene 36)

Language is not only a means of expression for women but a tool of resistance and a source to reclaim lost spaces. It is a way to challenge the paradigms of male centered thinking. She uses historical characters like the Rani of Jhansi, Laxmibai; legendary characters from the epics like Draupadi and Sita; Goddesses Durga and Kali. She uses characters from myths as synonyms of strength and resilience. Both her grandmothers and her mother who are deeply imbued in Christian principles are also source of faith, hope and courage.

The difficulty of occupying a woman's body in a world where the female body becomes a site of struggle and conflict is expressed in women's writing. Her poetry attempts to differ opportunities for self-renewal and redemption. The women characters in her poetry reveal inner strength, resistance and endurance. The first border that a woman poet has to cross is that of her body. This border of flesh and bone becomes a boon into existence. She is conscious of her complex identity, but the deeply ingrained traditional and value system in which she was nurtured in Kerala gives her the needed base and anchorage. She strives to know the reality of selfhood and the relevance of roots. In her collection of poems House of a Thousand Doors, the past took the form of an ancestor, a grandmother figure. She wants to tear herself free from the past but it sucked her back in its vortex.

Her poems trace her growth as a woman, confronting patriarchal barriers. Her poetry draws its strength from struggles towards equality and social justice. In Fault Lines she asserts that poems of resistance are poems that "voice the body". (128) Alexander's poetry reflects the multiplicity of her experiences in India, Sudan, the UK and the USA, where she currently lives. This multiplicity enriches her Indian Christian specificity. If one reads her memoir Fault Lines, the reader is constantly made aware of her Syrian Christian background. In Tiruvella, where her mother lived, the strong sense of Christianness is what made her what she is. She wishes to overcome her 'fractured past' to find herself not merely as a Christian woman but as a person in terms of language, country and self.

The poem "Blood Line" depicts her consciousness of being able o retain what Subramaniam refer as "I am wearing my mother's sari/ and her blood group" (21) through her girl child as she writes:

**She is my mother's / Mother who cries in me / My line of blood**
**Our perpetuity.** (River and Bridge 66)

The image mother's mother indicates towards her grandmother figures. Her daughter will follow her footsteps in order to continue the legacy inherited by her. Alexander through her grandmother figures and her child expresses her repressed desire. In her collection of poems Birthplace with Buried Stone she deals with the issue of defining a strong female self especially through matrilineal memories. Her grandfather and her grandmother, and their house in Tiruvella dominate her memories. She says: "I was filled with longing for an ancestral figure who would allow my mouth to open, permit me to speak. I skipped a whole ring of my life and made up a grandmother figure, part ghost, part flesh. She was drawn over what I had learnt about of grandmother Kunju. Imagined her sensitive, cultured woman who had a tradition, and a history-precisely what I lacked, a woman who had lived to witness the birth pangs of a nation."(Fault Line 7) She recalls in her poem "Grandmother's house"-

> **A space without history- at the rim of pond / grandmother loosens her sari / steps into water**
> **I saw her then in moonlight / A girl, my close familiar / Her wrists stumps**
> **Her black hair/ Blew into resurrection waves / She should not comb it back**
> **She was grandmother / And she was me.** (HBEP 269)

Helen Cixous in her essay "The Laugh of the Medusa" affirms that women must put their bodies into their writings. There exists an inviolable linkage between female sexuality and female writing. Body becomes a source of Imagery which reflects her awareness of the reality. In the poem the body of grandmother becomes a source to reflect the reality. Grandmother figure becomes a symbol of desire. She marvels at the uniqueness of her female ancestors, and tries to discover her fractured selves in them. She recognizes herself in them. Her grandmother Kunju was a powerful woman, highly educated who adored Gandhian values. She was quite liberal minded and worked for women's liberation through education. The biggest challenge for a creative writing is to make a real integration between one's personal history and the experience in alien countries. She says that "she is a women poet, a woman poet of color, a south Indian woman poet, who makes up lines in English a post colonial language as she waits for the red lights to change on Broadway."(Fault lines 193)  In "Blood Line" the Alexander celebrates the elemental power in the female psyche through her girl child. She recognizes in her child, the grandmother figure who had paved her own path in the jungle of orthodoxy. The birth of her child also marks the birth of her new self.

Thus one can confront in her poetry the relationship between the place and history. History, for her is a space in which memories flow. She unlocks not only her family history through her female ancestors but also the larger issues of gender bias and patriarchal power over female sexuality. She identifies herself with un-naming and renaming process. She turns to physicality to discover the root of fresh imaginative knowledge. She in her poems articulates the shared fate and collective action of female community. As Vijayshree observes that "The inculcation of female bonding appears an important feature of expatriate women's writings and women are major source of inspiration in times of suffering and needs and the empowerment of the female tradition becomes the significant aspect of Alexander's writings. (130)

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# Panchayati Raj : Devoluction of Economic & Social Justice

**Dr. Vandana Sharma***
**Dr. Ramesh Tripathi****

**Abstract :** *The Panchayati Raj is a South Asian political system mainly in India, Pakistan, Bangladesh and Nepal. It is the oldest system of local government in the Indian sub-continent. PanchayatRaj is tools of good Governance and Social Justice.*

**Key words:** Sub-Continent, Panchayat raj, Local Bodies, Constitutional Amendment, Reservation, Devolution, Local Self Governance.

Good governance is a critical factor in Indian context as majority of the population of our country lives in the rural areas. It is a challenging task to percolate the decision making in different layers of administration so that the benefit of development reaches the ultimate needy, living in each and every corner of this vast country and Social Justice is concerned mainly with allocation of benefits, goods and services as well as burden among the members of society, particularly in scarce situation.

Therefore, the term social justice, implies a reordering of social life in such a manner that the material and moral benefits of social effort are not cornered by a tiny privileged class but accrue to the masses to ensure the uplift of the lower, weaker and underprivileged sections. This involves a logical synthesis of liberty, equality and fraternity.

The British Rule had a pronounced and a profound political impact on India. Various political policies followed by the British led to the rapid transformation of India's rule into a colonial ruling whose nature and structure were determined by needs of British Crown. One of the important aspects of British ruling policies was capture to political powers from Indians. But after Independence and after development of democracy Indian Government Introduced panchayati Raj System in India to form as self-Government and its goal was find to social Justice and good governance with Self-Government System. Panchayat Raj is a system of governance in which gram panchayats are the basic unit of administrations. Panchayats as defined in the Constitution can exist only when they are constituted as per the provisions of articles 243 B and 243 C.

Developing a strong Panchayati Raj system, essential to improve governance and delivery of services, involves redistribution of power, institution building and development of processes that improve accountability to the people. It requires planned and strategic interventions tied to specified deliverables on the part of States to enable them to stay committed to strengthening Panchayats and elected local bodies.

After the independence, the 33 per cent reservation for women in panchayats was achieved through the 73rd Constitutional Amendment during the regime of Prime Minister P V Narasimha Rao in 1992, though it was Rajiv Gandhi who first mooted the idea of empowering women at the grassroots.

The Amendment Act of 1992 contains provision for devolution of powers and responsibilities to the panchayats both for the preparation of economic development plans and social justice, as well as for implementation in relation to 29 subjects listed in the eleventh schedule of the constitution. The panchayats receive funds from three sources:

1. Local body grants, as recommended by the Central Finance Commission
2. Funds for implementation of centrally sponsored schemes
3. Funds released by the state governments on the recommendations of the

**State Finance Commissions :** The main source of income of the panchayat samiti are grants-in-aid and loans from the State Government.Finally we can say that the amendment act 1992 give us to provision for develop a strong Local Self Governance.

The concept of Panchayati Raj is nothing new. It was the dream of Gandhi, the father of the nation, its need was stressed by Pandit Nehru, and it was repeatedly and forcefully advocated by Late Shri Jai

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Prakash Narayan. But, unfortunately, for various reasons, not much headway could be made for the realization of this ideal. Ever since Late Shri Rajiv Gandhi came to the helm of affairs in the country he repeatedly stressed the importance of Panchayati Raj. He formed his views on the subject by under-taking whirlwind tours of rural India to familiarize himself with the realities of rural life, by holding frequent workshops of District magistrates all over the country, and thus assessing their views and understanding their difficulties.

Our democracy has reached the stage where the full participation of the people brooks no further delay. Those who decry Panchayati Raj as an election stunt are only those whose feudal interest will be overthrown by the power reaching the people. The late Prime Minister Rajiv Gandhi said, "We trust the people. We have faith in the people. It is the people who must determine their own destinies and the destiny of the nation. To the people of India let us ensure maximum democracy and maximum devolution of power. Let there be an end to the power-brokers. Let us give power to the people.

India lives in villages and the development of the villages was the immediate problem faced after independence. Hence, the Community Development Programme was launched in October, 1952 with a view to seek people's participation and involvement in the task of rural development. Under this programme, the administration at the district and the lower levels was reorganized and Panchayati Raj was integrally connected with it both in its programmatic connect and organizational evolution. But the programmatic content and organizational evolution. But the programme failed in its mission without any agency at the legal level to assume responsibility, represent entire community and provide the necessary leadership for implementing development programmes.

In January 1957 the Balwant Rai Mehta Committee was appointed to study the failure an the Committee came to the conclusion that the movement failed because it could not arouse local interests. Rather it recommended the replacement of the old district boards with a three-tier system at the district, block and village level with an organic link among them.

Following the recommendations of the Balwant Rai Mehta Committee, Panchayati Jar was introduced in various states in different patterns and Rajasthan and Andhra Pradesh were the first states to adopt the three-tier system of Panchayati Raj. Thus, they established the ZillaParishad or District Council at the district level, Panchayat Samiti at block level and Village Panchayats at the village level to give practical shape to goal of decentralized administration and decision making by people themselves through the local self-government of Panchayati Raj system at the grass-root-level.

The Village Panchayat or Gram Panchayat is constitutedfro one village or group of villages. The powers and functions of Gram Panchayats are more or less similar in all the states. They have to execute schemes entrusted by the Panchayat Samitis and ZillaParishad. Their administrative functions include looking after village sanitation, construction and maintenance of bridges, wells and ponds, improvement in the health, preventive and curative measures during epidemics, maintenance of village schools, improvement of agriculture and cottage industries etc.

On April 23, 1994 the task of granting constitutional status to Panchayati Raj system has been completed with the states, enacting legislation to bring has been completed with the states enacting legislation to bring their existing Panchayat Acts in conformity with the provisions of 73rd Constitutional Amendment Act 1992. This marks a historic transition of political power to the grass-roots level.

The 73rd Constitutional Amendment Act has introduced a new PR system throughout the country. The primary goal has been to proceed with decentralisation, dispersal and redistribution of power. It seeks to give responsibility to the Panchayats to make them the true decision-making centres with local power.

It is notable that the Panchayats are the primary institutions of democracy where people from village, block and district could participate. Devolution of power has to start here and this is also where people at local levels get into the mainstream of development as well as public affairs. The Panchayats, especially the 'gram sabha', make the concept of 'direct democracy'. The gram sabhahas been designed to be the place where development issues should be discussed, development programmes initiated and beneficiaries of development schemes selected. It may be added that the prospects of the PR system would be on the increase keeping in mind the pace of economic liberalization in India. In fact, they would become watchdog bodies to ensure proper implementation of the employment generation programmes. In fact, the Panchayats would play an important role in accelerating socio-economic development in rural areas.

However, Panchyati Raj System connot be called as a real Decentralization of powers and authority since, it only takes away certain powers of states and gives them in turn to Panchayats. In fact, it is a took

to bypass the State Governments. That is why it came under criticism and got no support from State Government. Therefore, to make Panchyat Raj Successful, real land reforms are needed. The development of rural people is of utmost importance to improve the condition of weaker sections of our society.

Today Panchayati Raj is suffering due to lack of basic reforms in socio-economic structure. With the creation of Panchayati Raj, various filthy and divisive processes have percolated to the village level. If all such minus points of Panchayati Raj are taken care, we will see that its merits may outnumber its drawbacks. Desire of self - governance assumes greater significance in rural population. The relevance of Panchayati Raj is being appreciated because of growing individualism and desire of self-rule and its role among the rural masses at all levels on account of increased awareness and spread of education.

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# Change in Technology and Transformation of Complex Cultural Society from Pleistocene to Holocene

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**Abstract :** *The journey of a civilized man began with this evolution and put lots of challenges in front of newly born species of the mighty nature. Being separated from its link, man lost his special powers, which were their survival gears. Besides, these special powers, he got a new developed nervous system from which he could survive. As we all know necessity is the mother of invention. Man invented their own tools for the survival and become a tool maker. In the beginning of tool making, Man started making tools with stones. Because of the availability of stone but it could not be said that they were not using other material as a worked material. Day by days with the uses their tool technology getting evolved, environmental change played an important role in this process.*

Lithic artifacts have traditionally been associated with more technologically primitive stages of cultural development. Recently, however, we have started to understand and appreciate the process by which stone tools contributed to movements towards cultural complexity, as well as how they were replaced by metal. The study of lithic assemblages of Naun Kalan, District Rewa, Madhya Pradesh related to late Pleistocene period and Holocene period reflects the change in technology. The study of lithic artifacts reveals the activities related, hunting to craft activities in the period of Pleistocene to Holocene. On the basis of artifacts have been collected from the study area I tried to discuss about the change in behavior of prehistoric man and cultural complexity of the society.

**Introduction :** Human history starts with evolution in nature and earth. With the passage of time biologically man separated from its close cousins like chimpanzees and gorillas. The journey of a civilized man began with this evolution and put lots of challenges in front of newly born species of the mighty nature. Being separated from its link, man lost his special powers, which were their survival gears. Besides, these special powers, he got a new developed nervous system from which he could survive. As we all know necessity is the mother of invention. Man invented their own tools for the survival and become a tool maker. In the beginning of tool making, Man started making tools with stones. Because of the availability of stone but it could not be said that they were not using other material as a worked material. Day by days with the uses their tool technology getting evolved, environmental change played an important role in this process.

Lithic artifacts have traditionally been associated with more technologically primitive stages of cultural development. Recently, however, we have started to understand and appreciate the process by which stone tools contributed to movements towards cultural complexity, as well as how they were replaced by metal. The study of lithic assemblages of Naun Kalan, District Rewa, Madhya Pradesh related to late Pleistocene period and Holocene period reflects the change in technology. The study of lithic artifacts reveals the activities related, hunting to craft activities in the period of Pleistocene to Holocene. The Stone Age assemblages and / or sites have been divided into different archaeological cultures, primarily based on typology and the geological context. The typological classifications of assemblages are usually based on morphological features, plan form, cross-section and profile and to some extent technological features too. Such researches, indeed, have contributed a lot in understanding the spatial distribution pattern and/ or various facets and temporal cultural changes. These painstaking exercises, however, failed to enlighten us on behavior and behavioral changes in prehistoric man in spatial and temporal dimensions. This is because of the fact that these classifications hardly reflect symbolism, uses and functions of the artifacts (Sinha, 2010).

**Study area and study material :** For the present study three localities/sites namely, NNK of 12 clusters (NNK) in the north of excavated site of Naun Kalan (NNK), Naun Kalan- Bhati (NNK-B) and Naun Kalan-Micro (NNK-M) have been selected. Approximately, the whole area under study cover 3-4 square km. A seasonal drain divides the area into two parts. First site, NNK (12 clusters) is situated in north direction from the plateau and further north of excavated site-NNK. Artifacts have been picked up from 12

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clusters for the typo-technological, metrical and microscopic study. Since these clusters are of nearly 1m radius, hence most of the artifacts were picked up. These artifacts were spread on the surface around the excavated site of Naun Kalan. These clusters are on the bed rock and approximately at 5-10 meter distance from each other. Artifacts at the second site, Naun Kalan (NNK-B) are spread in approximately 500 Square m area towards south-west from the drainage on the open scrub. The percentage of crypto-crystaline type raw material (e.g. chert, chalcedony, agate, carnelian etc.) is very high. On account of huge amount of debitage, it would have been most probably a manufacturing site. Surface material have been collected from 2 clusters, each of 1 x 1 meter grid applying judgment sampling procedure and were put to micro wear study. The Third site, Naun-Micro (NNK-M) is situated on the open scrub area towards north-east. At this site, artifacts are mainly made on chalcedony, however, chert and agate are also present. Like NNK-B here too, artifacts have been selected from 2 grids of 1 x 1 meter following the same procedure i.e. judgment sampling. Typo-technological studies of a number of excavated sites ranging from late/terminal Pleistocene to the Holocene suggest two important developments during this period. Firstly, change in the choice of raw material i.e. from chert to chalcedony in the Holocene period or in the 'Mesolithic culture' (microlithic industry) and second, a change in retouching nature, type of retouching and technique. A comparative study between excavated sites like- Chopani-mando (Sharma, et al, 1980), Baghor-I, Baghor-II and Baghor-III (Sharma & Clark, 1983; Sinha, 1989,), Banki (Mishra et.al. 1992-93) and three sites of the present study namely, NNK (12 clusters), NNK-B and NNK-M suggests that the site of NNK (12 clusters) most likely belong to late/terminal Pleistocene and the rest two sites, NNK-B and NNK-M are of the Holocene period. Change in selection of raw material, perhaps, reflects up on two aspects. First, availability of new type of raw material like chalcedony, agate and carnelian in abundance in the Holocene period; and second, as geomorphologist and geologist (William & Royce- 1983:9-21) have predicted about changes in climate and environment in the Holocene period, some changes in the technology and the hunting-gathering gears were made to counter changing environment.

**Analysis and Observation :** Micro-wear analysis of NNK (12 clusters) artifacts (Tables- 5.1) suggested that the tool type has a relation with the activity as well as worked material and there is hardly evidence of a tool/tool type used for multi tasking. However, changes in tool using behavior is clearly observed at the sites of NNK-B and NNK-M, where single type tool or single tool has been used for more than one activity and worked material. Moreover, it has also been found that there is a gradual increase in the frequency of tools exploited for craft activities at the sites of NNK-B and NNK-M in comparison to NNK (12clusters). More or less similar observations have been encountered by Sinha and Glover (1984) and Sinha (1989, 2012) while doing micro-wear analysis of artifacts belonging to similar period.

Earlier studies have suggested that it was an era of changes in the human behavior, perhaps in response to changing environment. Comparatively, Baghor-III and Dhanuhi Rock-shelter reflects more or less similar types of transformations (Sinha 1989, 2009,2012;Yadav, n.d. (2016)). Environmental studies suggested that climate of early Holocene was wet in nature and massive amount of grassy lands in comparison to present environment (Gupta 1976, Pant & Pant 1980, William & Royce 1983, Tulika & Sinha 2014). These studies further suggested that by the middle of Holocene period, some patches of forest also had emerged along with grassy land. It is interesting to note that the micro-wear analysis of Dhanuhi and Baghor-III lithic industries also revealed that there had been a remarkable rise in the craft activities (Sinha 1989, 2012; Yadav,n.d. (2016)). Analogy with ethno-archaeological data suggests that the inhabitants of Baghor-I, II and III would have been contracting temporary houses (Mishra & Clark, 1983). There are micro-signatures of hafting lithic tools at Baghor-III (Sinha, 1989). On the basis of micro-wear analysis of lithic artifacts from Dhanuhi, it may be inferred that an approach towards tool using of the habitants of Dhanuhi would have been utilitarian and had less emphasis on the style or types of lithic artifacts (Yadav,n.d. (2016)). Tracing the development of lithic technology and typology right from the Achulian times, Sinha (1999, 2013) has opined especially from the Middle Palaeolithic period that the Indian Stone Age science was utilitarian science. Similarly, micro wear analysis of all clusters of Naun Kalan (12#) suggest that most of the artifacts were used for craft activities and in the case of NNK-B and NNK-M this phenomenon further show an increase in the craft activity behavior.

**Conclusion :** A comparative study of typo-technological features of a number of excavated sites ranging from late/terminal Pleistocene to the Holocene and the sites under study (NNK (12 clusters), NNK-B and NNK-M) suggests two important developments during the Holocene period. Firstly, change in the choice of

raw material i.e. from chert to chalcedony (microlithic industry) and second, a change in retouching nature, type of retouching and technique. Change in the selection of raw material, perhaps, reflects up on two aspects. First, availability of new type of raw material like chalcedony, agate and carnelian in abundance in the Holocene period; second, changes in climate and environment in the Holocene period compelled hominines to make suitable changes in the technology and the hunting-gathering gears to counter changing environment. It has been noticed that the deposits of the raw material like chalcedony, agate, carnelian, etc., in geological formation of early Holocene period are of cobble, nodule and pebble sizes, while chert in the form of cobbles, nodules and blocks are available in the Pleistocene formations in the middle Son valley. The explored and the excavated sites of the Stone Age in different parts of India in particular and the world in general clearly reveal that there had been behavioral changes in the selection of raw material (Sinha, 1999). Because of availability of such raw material in the form of pebble, cobble and nodule sizes, perhaps, also forced prehistoric man to reduce the size of lithic artifacts besides other reasons to reduce the size of tools (Sinha, 1999). Because of situational variations in the availability of crypto-crystalline raw material, there had been difference, most likely in the metrical attributes especially in length, width and thickness.

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# Raja Ram Mohan Roy : The Great Emperor of Modern India

**Andrey Shastri***

**Abstract :** *Raja Rammohan Roy, none another name as a great reformer not only in Bengal but in the whole world in 19th century. Raja Rammohan Roy was born at Radhanagar, Bengal. He got a good education under parental his roof. Raja Rammohan Roy, was an iconic figure as a nationalist reformer, humanist and pioneer of the introduction of new and enlightened ideas and ideals of the West, and also very boldly he attacked prevalent social and educational absurdness and opened an new opportunities to his countrymen. He also advocated various changes in the Indian society by popularizing the study of English, modern medicine, technology and science. His contribution and action as a social reformer was the ending of Sati in 1828, also his contribution in the social and educational area. He wanted to synthesize the eastern spirituality with western modernity. A number of the contributions area unit crusaded against social evils like sati, wedlock and kid wedding. He demanded property inheritance rights for girls. He advocated the introduction of an English education system within the country. He was a staunch supporter of free speech and expression. This paper deals the contribution by Raja Ram Mohan Roy as a social reformer in social, academic, and in various alternative field. His objective was twofold: - to eradicate all sorts of social prejudices, superstitions and to ameliorate the intellectual condition of his countrymen and also to make them aware.*

**Keywords:** social, education, reforms, society, modernity.

**Introduction :** Raja Ram Mohan Roy was born on May 22, 1772 in village Radhanagar in the District of Murshidabad in Bengal. His father name Ramkanto Roy who was a Vaishnavite, while his mother, Tarini was from a Shakta background. Raja Ram Mohan Roy was sent to Patna for higher studies. He got a good education under parental roof. By the age of fifteen, Raja Ram Mohan Roy had learnt Bengal, Persian, Arabic and Sanskrit.

In early part of his life he wrote a tract entitled Tuhfat ul- Muwahhiddin, where he attacked idolatry. After he settled down at Calcutta, he started his multifarious reformatory activities in the sphere of both society and education. In 1815, he founded Atmiya Sabha and later became the founder of Brahmo Samaj.

Raja Ram Mohan Roy campaigned for rights for women, including the right for widows to remarry, and the right for women to hold property. He actively opposed Sati system and the practice of polygamy, child marriage.

Raja Ram Mohan Roy (1772-1833) was one of the makers of modem India. He is generally hailed as "The Father of Modern India". Though Roy was modernist in his approach, he always tried to link modernity with tradition. He attempted the creative combination of secularism and spirituality, of Western and Eastern philosophy. His attitude towards religion was eclectic. He wanted to present the concept of universal, religion by combining the best features of all leading religions of the world.

**As a Social Reformer :** Raja Rammohan Roy was a great social reformer, and the very basis of his reformation of society was religion. He believed that the root of the society should be the religion. Raja Rammohan Roy believed that India's unity. His idea of one universal religion and one eternal God were reflected through his Brahmo Samaj. He believed that Indian people should remain under one roof of common worship of one ideal God, and this was the main motive of his Brahmo Samaj.

Roy's aim was the creation of a new society based on the principles of tolerance, sympathy and reason, as he also focused on the principles of liberty, equality, and fraternity, which should accepted by all, and man should be free from the traditional boundations. He was a true and also hard worker and a religious reformer beyond question. He discovered the unity and harmony among various religious doctrines and developed his firm faith in universal religion. He yearned for a new society which would be cosmopolitan and modern thinking. He believed in the concept of monothesim, which cultivate the seeds of mutual tolerance and mutual respect towards human beings in the society.

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**On Caste System :** Roy strongly believed that casteism had no meaning and significance and space from the view point of the progress of the society, rather it blocked our common thinking power and pulled men back towards degradation. Raja Ram Mohan Roy's strongest objection to the caste system was on the grounds that it fragmented society into many divisions and subdivisions. Caste divisions deprived the people completely of political feeling, i.e. the feeling of communality, of solidarity. He was also critical about its discriminatory nature. He was against the inequities inherent in the traditional caste hierarchy. He thought it to be illogical to assess the worth of an individual on the basis of birth and not on his, merits. He was in favour of intercaste and inter-racial marriages, which he thought, could effectively break the barriers of the caste divisions. Homogeneity and the integrated texture of society and weakened it. Roy saw the deplorable condition of Indian people. The caste system also existed in the society.

**On Women's Welfare :** Roy was very concerned on the welfare of our Indian women. He really had sympathy for them. Condition of Hindu females in those days were pitiable as Sati and Female Infanticide were prevailing in the society. Men generally looked women merely as their slave. He stated that " the condition of the Hindu female in those days was truly pitiable. Education among females was unknown. Kulnism, polygamy, and everyday oppression made the life of the Hindu female unbearable". He advocated for the education of girls. Even Today in modern era, there is focus on upliftment on women and empowerment of women in different areas , but many years back with the farsighted vision, Raja Rammohan Roy declared that the education of women was equally necessary as for men. He believed in the education for all that is for boys as well as girls. Progressive education for both boys and girls was necessary for a progressive society. He believed in the notion that with the education of boys, actually a single individual is educated, but with the education of girls, a family is educated. So education of women was equally important as boys. Raja Ram Mohan Roy was a champion of women's rights in India. He laid the foundations of the women's liberation movement in this country. He revolted against the subjection of women and pleaded for the restoration of their rights. The condition of the Hindu women in those days was very pitiable, as they are under the subjugation of different evils. They were subjected to different kinds of injustices and deprivations. According to Roy, the root cause of the all-round deterioration of Hindu women was the complete denial of their property rights. The Hindu girl was not given the traditional right to share with her brothers the property of her deceased father. The married Hindu woman was refused the right to share with her sons the property left by her deceased husband. All those social apathies Raja Rammohan Roy believed would have caused by ignorance, injustice and social oppressions to a particular section of the society, the females.

In a tract called Modern Encroachment on Ancient Rights of females, he pointed to the difficulty of women had to face in gaining legal things. He bravely insisted to have legal property rights for women, and wife should equally shared with sons in the property left by a deceased husband.

Raja Rammohan Roy dedicated his life for the sake of social service and for the benefits of the people of the society. One such service for which he will be remembered all the times was the abolition of Sati. Perhaps the greatest social reform with which Roy's name will be permanently associated is the abolition of the cruel practice of sati. He characterized Sati as " the violation of every humane and social feelings". Roy used all the means at his disposal to stop this inhuman practice, which forced the helpless widow to burn herself alive on the funeral pyre of her husband.

Roy apart from being a religious reformer, he also started a number of social reform movement. The most important and outstanding social reform movement of Rammohan Roy was his protest against the practice of Sati rites. As he gone through the phase that his widowed wife of his brother Jagamohan commits sati ,which gave a shock to his feeling and since then he took a vow to work whole heartedly for the abolition of that custom. It is said that he himself used to go to the place where Sati was to take place and try to dissuade the family members of the unfortunate widow from allowing her to commit sati. Rammohan Roy used his journal 'Samvad Kaumadi' as a regular weapon for the agitation against Sati rite. William Bentick, with the help of Rammohan Roy declared the rite Sati as 'illegal and punishable' by the Criminal Courts' by Regulation XVII on 4th December, 1829.

Besides the problem of sati , Rammohan Roy wanted to oppress others social reforms like child marriage, female infanticide, polygamy, which shows his concern towards the betterment of our Indian women. Roy found that ignorance of the women about their legitimate rights, their illiteracy, customary denial of the property rights to the widow and the consequent helplessness, dependence, misery and humiliation

were some of the causes behind this practice. Roy pleaded strongly for the restoration of their property rights of the women as well as for facilities for women's education also .

**Views on Education :** Raja Rammohan Roy, a man of multidimensional personality and a great educator . he always advocated a new and liberal type of modern education.  He was rightly called a modernizer, as he always believe in modernization. He always advocated for modern scientific education through the medium of English. He laid great stress on education as it serves as best instrument for the liberation of man from all kinds of evils and degenerating influence in life. He was a pioneer of modern education in India. He  himself a great scholar of Sanskrit, Arabic, Persian and English, so  he advocated  the learnings of Western knowledge and science. He founded the first English School 'Anglo- Indian (Hindu) School' in Calcutta in 1822.

He got attracted towards western education. He propagated education for all. Roy taught great faith in education , as he believes that with having proper education, one can overcome with the existing prejudices of caste, degradation of women, the curse of superstition and intolerance of sectarianism. The educated mind is a liberal mind. He also advocated for girls education, as he always in favor of this. He always  believe in equality. Western education, modern thinking  in outlook had always become a tool for social  transformation for  Roy. As an educator, the prime importance to  Roy was Science and scientific education for national regeneration. With that intellectual advancement and illumination, he brought literary Renaissance. Actually the belief of Raja Ram Mohan Roy, was  that unless and until Indian will not came into contact with western thoughts, scientific and humanistic, the revival of Indian culture would be impossible.

In field of education, Ram Mohan was one of the first thinkers in India to realize the value and advantages of Western Science, and thought . However,  he was the chief advocate of the modern process of education and the scientific learning. He wrote books in different languages like Hindu, Bengali, Persian, English and other languages which he has learn throughout his life.  He also established Vedanta College and wrote a numbers of  prose, Grammar in Bengali, which showed his attention towards the vernacular. But He, always in order to enlighten his countrymen by  favoring  the study of modern Science through the medium of English. He made synthesis in education by pouring western ideas into eastern thoughts.

Roy believed that unless the educational system of this country was overhauled, there was no possibility of the people coming out of the slumber of so many centuries. His ambition was to change the educational system completely. He was convinced that only a modern, science education could invoke  new awareness and new capabilities in the Indian people which will be beneficial for their future also. Without this kind of education, social reform in India can not be removed  and the country would always remain backward. Though, Roy himself was a great scholar of Sanskrit, he was never against of it , but he  also appealed to the rulers that instead of perpetuating Sanskrit learning, they should help equip the new generations of Indians with useful modern scientific knowledge. Roy wanted instruction in useful modern sciences like chemistry, mathematics, anatomy, natural philosophy and not load young minds with grammatical complexities, or imaginary knowledge, Roy's views and activities were really pioneering in giving a new turn to the educational system in India. He was the first eminent advocate of women's education.

**Roy as a Religious Reformer :** A review and revaluation of religion was Roy's primary concern. He was of the opinion that rationality and modernity needed to be introduced in the field of religion and that "irrational religion" was at the root of many social evils. The socio- political progress of this country, according to him, depended mainly on the successful revolution in the religious thought and behavior. He was interested not only in reforming the Hindu religion, but also tried to remove the discrepancies among the various religions of the world. He undertook a serious study of comparative religions and realized in due course that true Hinduism, true Islam and true Christianity are not fundamentally different from each other. He hoped that the universal religion for mankind could be established by combining the best elements of all religions. This concept of universal religion meant not merely religious tolerance, but also transcending all the sectarian barriers of separate religion. Roy thus attempted a spiritual synthesis, stressing the unity of all religious experience. He became a confirmed monotheist. In 1828 he established the Brahma Samaj. The Samaj acted as a forum for religious and philosophical contemplation and discussion. Roy's criticism of religious antagonized the priestly classes of all organized religions. Time has, however, proved beyond doubt the relevance or Roy's thoughts and deeds.

**Conclusion :** Ram Mohan became one of the eminent  pioneer of Indian nationalism by preaching the sensitive value of unity among men. The aim of his reform movement was to liberate the individual from social tyranny and from mental ignorance towards unity.

Breaking the orthodox belief towards reality and rationality, Ram Mohan Roy was the first Indian. Fighting in favour of the abolition of Sati, the introduction of Western Education in India and to introduce several  measures to put an end to the false beliefs among Indians. So, it must be admitted that Raja Ram mohan Roy had a profound zeal, courage and enthusiasm to protest what was going wrong and to admit what was just and Correct for human beings and for nation. At that time when it was difficult for majority of the people to think for enlightenment, Raja Rammohan Roy actually diffused it to his countrymen .He was truly called the "father of renaissance", a "modern man", who advocated the necessity of modern western learning and thereby originated the modern age, a modern civilization. He was rightly called the "father of modern India" and "pioneer of Bengal Renaissance".

*"Rammohun Roy was at once a social reformer, the founder of a great religious movement and a great politician. These three activities were combined in him in such a way that they put to shame the performance of the best among us at the present time."*

**Mahadev Govind Ranade**

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# A Study of Job Satisfaction of Teacher Educators
# Working in Diets of Rajasthan

**Alpna Sharma***
**Dr. Meena Sirola****

**Abstract :** *The paper focuses on the study of job satisfaction of teacher educators. The research was carried out on a sample of 200 teacher educators in DIETs of Rajasthan. The random sampling technique was used. The study was a survey method and data was collected using standardized Job Satisfaction Scale developed by Dr. Amar Singh and Dr. T.R. Sharma. Hypotheses were tested using 't' test and percentage analysis. Analysis of data revealed the there was no significant difference in job satisfaction of male and female teacher educators in DIETs.*

**Keywords:** Job satisfaction, teacher educator, DIET

**Introduction :** The quality of any nation depends on the quality of its citizens. To get good quality, citizens must get education from well-qualified and well-trained teachers. A well-trained teacher can be produced only by good teacher educators of teacher educations institutions. These institutions may be private and government. DIET is one such strong body in government sector that provides pre-service and in-service teacher education. It works for improving the educational system by enhancing the enrolment of students, decreasing the drop-out rate at the primary school level, evaluating the non-formal education, adult education, primary and upper primary schools education with aim to reach to the remote areas of the country. To achieve the goal of universalization of elementary education and to uplift the standards of teacher training institution in Rajasthan state, DIET has been established. DIET was proposed both in the National Policy of Education (NPE) - 1986 and the Programme of action (POA). It is the third district level support system for the qualitative improvement of teacher education. All these functions of DIETs are carried out by the teacher educators working in it. Teacher educators hold the topmost position in the educational pyramid. They are responsible to train the teachers properly for ensuring well-trained, confident and quality teachers in school of Rajasthan.

With the changing paradigms of teacher education, there is a great demand of teacher educators. These teacher educators can work effectively and strengthen the DIETs only when they are satisfied with their job. Thus investigator wanted to find out the level of job satisfaction among the teacher educators of DIETs in Rajasthan.

**Related Studies :** Mustafa, M. Z., Buntat, Y., Razzaq, A. R. A., Daud, N., & Ahad, R. (2014) examined relationship between emotional intelligence and job satisfaction among teachers of vocational and technical colleges. Oladosu Christianah Tinu et al. (2015) have investigated a study that revealed that the female lecturers of Colleges of Education were comparatively more satisfied with their job than their male counterparts. Akhtar, Z., & Nadir, H. (2016) found that job satisfaction and job involvement are significantly correlated with each other among private and government employees working in different branches of Jamshedpur. Salam, M. A. (2017). In the study showed that the correlation analysis depicted a positive relationship between job satisfaction and psychological capital. From all these researches, the researcher found that there were number of studies conducted about measuring the level of job satisfaction of employees in various field of work. Thus giving importance to the job satisfaction of teacher educators working in the DIETs of Rajasthan, the investigator selected the topic to find out the level of job-satisfaction of teacher educators of DIETs.

**Objectives :**

1. To study the job satisfaction of the teacher educators working in DIETs in terms of gender.
2. To study the area wise job satisfaction of the teacher educators working in DIETs in terms of gender.

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**Sub-Objectives :**

2.1 To study the area wise job satisfaction of the male teacher educators working in DIETs.

2.2 To study the area wise job satisfaction of the female teacher educators working in DIETs.

**Hypotheses :**

1. There is no significant difference in job satisfaction of teacher educators in terms of gender.

2. There is no difference in area-wise job satisfaction of teacher educators in terms of gender.

**Sub-Hypotheses :**

2.1 There is no difference in area-wise job satisfaction of male teacher educators.

2.2 There is no difference in area-wise job satisfaction of female teacher educators.

**Terms Defined :** Job Satisfaction: The 'Job Satisfaction' refers to a pleasurable or positive emotional reaction to a person's job experiences. Job satisfaction in this study describes how contended the teacher educator is with respect to the different areas of job satisfaction.These areas are job concrete, job abstract, psychosocial, economic and community.

**Teacher Educator :** The 'Teacher Educator' refers to a person that accepts responsibility for the educating process and educates by supporting and assisting an educand. In this study, teachers teaching in DIETs are considered as teacher educators.

DIET - It is the third district level support system for the qualitative improvement of teacher education. It provides both pre-service and in-service teacher education, non-formal education, adult education, primary and upper primary schools education with aim to reach to the remote areas of the country. In the present study, the investigator has considered all the functional DIETs of Rajasthan.

**Method of the Study :** The Descriptive Survey method was used in this study.

**Population :** All the teacher educators of all the functional DIETs of Rajasthan state.

**Sample :** A sample of 200 teacher educators of DIETs of Rajasthan through random sampling technique.

**Variables :** - Dependent Variables - Job satisfaction, - Independent Variables - Gender

**Nature of Data :** The nature of data was quantitative.

**Source of Data :** The source of data was primary data.

**Tools Used :** Standardized tool of Job Satisfaction Scale developed by Dr. Amar Singh & Dr. T.R. Sharma was used.

**Statistics :** t-test and percentage analysis was used.

**Analysis & Interpretation :** Hypothesis 1 - There is no significant difference in job satisfaction of teacher educators in terms of gender.

**Table 1. Comparison of mean values of Job Satisfaction of male and female teacher educators**

| Gender | N | Mean | SD | t-value |
|---|---|---|---|---|
| Male | 140 | 83.89 | 10.36 | 0.125NS |
| Female | 60 | 84.08 | 9.82 | |

*NS: Non significant at 0.05 level; df = 198*

It can be seen in table 1., the null hypothesis that there is no significant difference in Job Satisfaction of male and female teacher educators is accepted at the 0.05 level of significance. Thus, the male & female teacher educators had a high level of job satisfaction without any significant difference between them.

Thus there is no significant difference in job satisfaction of male and female teacher educators because it might be due to the similar nature of job and similar working conditions they enjoy.

**Hypothesis 2 -** There is no difference in area-wise Job Satisfaction of teacher educators in terms of gender.

**Sub-Hypothesis 2.1:** There is no difference in area-wise Job Satisfaction of Male teacher educators

**Table 2.1: Percentage Distribution of Male Teacher Educators in Different Areas of Job-Satisfaction.**

| Area of Job Satisfaction | | Male (n=140) | | | | |
|---|---|---|---|---|---|---|
| | | Extremely Satisfied (%) | Very Satisfied (%) | Moderately Satisfied (%) | Not Satisfied (%) | Extremely Dissatisfied (%) |
| Job-Intrinsic | Job-Concrete | 17.74 | 35.71 | 35.24 | 9.29 | 1.67 |
| | Job-abstract | 36.02 | 35.51 | 21.22 | 6.63 | 0.41 |
| Job-Extrinsic | Psycho-social | 18.39 | 34.73 | 34.46 | 10.71 | 1.25 |
| | Economic | 18.21 | 47.68 | 29.11 | 2.14 | 2.32 |
| | Community | 36.14 | 47.43 | 12.86 | 3.29 | 0.29 |

From the above table 2.1 it is evident that there are two major areas of job satisfaction. They are job intrinsic and job extrinsic. Job intrinsic is sub-divided in two sub-areas i.e. job concrete and job abstract. Job extrinsic areas covers psychosocial, economic and community related items.

This shows that majority of the male teacher educators were found to be very satisfied in job-extrinsic area related to their salary, allowances, pension, gratuity they get in this government job (economic area). They are very satisfied with the quality of life and national contributions provided by them to the country (community area). They are very satisfied with the social life, status of life in society due to this job. They are also very satisfied with the working conditions, places of posting in this job (psycho-social area). But the male teacher educators were found to be extremely satisfied with the cooperative and democratic environment of this job.

**Sub-hypothesis 2.2:** There is no difference in area-wise Job Satisfaction of Female teacher educators.

**Table 2.2: Percentage Distribution of Female Teacher Educators in Different Areas of Job-Satisfaction.**

| Area of Job Satisfaction | | Female (n=60) | | | | |
|---|---|---|---|---|---|---|
| | | Extremely Satisfied (%) | Very Satisfied (%) | Moderately Satisfied (%) | Not Satisfied (%) | Extremely Dissatisfied (%) |
| Job-Intrinsic | Job-Concrete | 25.83 | 34.72 | 30.83 | 7.5 | 0.56 |
| | Job-abstract | 39.29 | 26.19 | 22.38 | 10.71 | 0.95 |
| Job-Extrinsic | Psycho-social | 13.33 | 39.38 | 36.46 | 8.75 | 1.67 |
| | Economic | 16.25 | 45.83 | 33.75 | 2.5 | 1.25 |
| | Community | 41 | 43 | 10.33 | 5.33 | 0.33 |

From the above the table 2.2 it is clear that. Minority of the female teacher educators in all these areas were found to be extremely dissatisfied.

This shows that majority of the female teacher educators were found to be very satisfied in job-extrinsic area related to their salary, allowances, pension, gratuity they get in this government job (economic area). They are very satisfied with the quality of life and national contributions provided by them to the country (community area). Many of them were also found to be extremely satisfied with the quality of life; they are living due to this job. They are satisfied with the social life, status of life in society due to this job. They are also very satisfied with the working conditions, places of posting in this job (psycho-social area). But the female teacher educators were found to be extremely satisfied with the cooperative and democratic environment of this job.

On comparing the areas of job satisfaction of male and female teacher educators, male were found to show high percentage of very satisfied level in all the areas of job satisfaction except psychosocial area as compared to the female teacher educators.

**Research Finding :**

* There was no significant difference in job satisfaction of male and female teacher educators.
* Majority of the male teacher educators were found to be very satisfied in job extrinsic areas (psycho-social, economic, community) of job satisfaction and were extremely satisfied in job abstract intrinsic area of job satisfaction.
* Majority of the female teacher educators were found to be very satisfied in job extrinsic areas (psycho-social, economic, community) and many were also extremely satisfied in community area of job satisfaction. They were extremely satisfied in job abstract intrinsic area of job satisfaction.
* On comparing the areas of job satisfaction of male and female teacher educators, male were found to show high percentage of very satisfied level in all the areas of job satisfaction except psychosocial area as compared to the female teacher educators.

**Educational Implications :**

**Teacher Educators :** The teacher educators are found to be very satisfied with the salary, pension and gratuity (community area) they get in this government job. But their percent was less satisfactory in relation to working conditions of job as compared to the above mentioned community area. The teacher educators

should feel more proud to be in this job which will motivate their children to respect this job and also to opt this job in future.This may help opinion to shift to extremely satisfied level from very satisfied level of job satisfaction.

**Administrators :** The findings of this study show that less percent of teacher educators were very satisfied with job concrete area in comparison to the job extrinsic area .The job concrete area related to recreation activities, excursions for refreshing the minds of the teacher educators. This area was also related to the working conditions in DIETs which shows improvement is required to make it more favourable in comparison to the job extrinsic area related to salary, pension, gratuity. Proper motivating and inspiring environment along with freedom of ideas should be provided to them to ensure implementation of plan of action..Certain recreation programs should be organised to re-energise the teacher educator by the authorities.

**Policy Makers :** People who are made responsible for making policies related to different aspects of DIET, will surely be benefitted by knowing about the problems faced by teacher educators in DIET. This will help them to improvise their policies. The policies can be made regarding timely organising training programs and workshops for teacher educators at par.The policies made should provide equal opportunities of promotion and unbiased postings .This will enhance the job satisfaction of teacher educators.

**Research Scholars :** They will be benefitted by knowing about different areas of job satisfaction of teacher educators working in DIETs of Rajasthan. This will provide a strong foundation to them for further exploring the various dimensions related to teacher education.

**Delimitations :**
* The study was limited only to the DIETs of Rajasthan.
* The study covered only the teacher educators working in DIETs.
* The study covered only the job satisfaction of teacher educators of DIETs.
* The study covered only gender of the teacher educators in DIETs.

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# Hysterical Discourse and Psychoanalysis in the Novel The Edible Women

**Dr. Jamashed Ansari***

**Abstract :** *This paper discusses the hysterical discourse and psychoanalysis in the novel The Edible Women. Hysteria, although documented in male patients, is traditionally considered a female malady, the term deriving from the Latin, hystericus, literally, "of the womb." Elaine Showalter writes: "by the end of the [nineteenth] century, 'hysterical' had become almost interchangeable with 'feminine' in literature, where it stood for all extremes of emotionality." (The Female Malady 129) Commonly diagnosed symptoms included weepmg, fainting, immoderate laughter, and psychosomatic physical symptoms such as pains, coughs, and fevers, and were made most famous by Freud's classic case studies in "Studies on Hysteria" (1895) and "Fragment of an Analysis of a Case of Hysteria," (1905). Early feminist readings of Freud were varied but largely critical. Kate Millett wrote one of the first anti-Freudian responses of the second wave, in which she stated: "[Freud was] the strongest individual counterrevolutionary force in the ideology of sexual politics. . . ." (Millett, Sexual Politics 178) and Firestone described Freudianism as "the misguided feminism," arguing that "Freud was merely a diagnostician for what Feminism purports to cure." (Firestone The Dialectic of Sex 50) Juliet Mitchell, however, made an important move towards reclaiming Freud for feminism with her book, Woman's Estate (1971), in which she argued that feminists should not dismiss Freud because of the conservative direction in which his work had later been taken: "It is post-Freudian empiricism that has trapped most of Freud's tentative analyses of sexual differences into a crude and offensive rigidity," (Mitchell, Woman's Estate 167) she argued. Feminists, according to Mitchell, should seek to use Freud's theories productively, whilst still maintaining a critical awareness of his culturally situated prejudices. Feminist analysis resulted in a re-reading of the significance of hysteria. Mitchell, for example, argued: "Hysteria is the woman's simultaneous acceptance and refusal of the organisation of sexuality under patriarchal capitalism. It is simultaneously what a woman can do both to be feminine and to refuse femininity, within patriarchal discourse." (Mitchell, Women: The Longest Revolution 289-90) Hysteria came to be understood as a frustrated discourse: a means by which the body "speaks" a protest that exists outside of a rational vocabulary.*

**Keywords:** Hysteria, Psychoanalysis and the Consumer Culture, Masculine

Christine Berg and Philippa Berry relate the discourse of seventeenth century female prophets to hysteria: It is notable that prophecy in its more exaggerated form - that is, in the form in which it most clearly distinguishes itself from a rational discourse - has much in common with the phenomenon described by Luce Irigaray as "the language of the feminine," and by Julia Kristeva as the semiotic; while its evident affinities with the discourse of hysteria have frequently been commented upon. (Berg, Spiritual Whoredom 169) The second wave saw an increasing interest in language and discourse, and in the theory that madness and hysteria were forms of feminine discourse, vilified because they transgressed patriarchal norms. (Daly, Gyn!Ecology 9) Phyllis Chesler's influential 1972 book, Women and Madness, argued that: Male power, which is based on the oppression of some men and all women, belongs to older men in patriarchal culture. Faced with these circumstances, "good" women destroy themselves gracefully, i.e., they get depressed and stay at home, or go "mad" and stay in asylums. (Chesler, Women and Madness 274-75)

There was an underlying belief that women could not speak freely or naturally in masculine discourse, and that hysteria was better understood as a frustrated or muted discourse. These ideas grew in importance in the 1980s with the translation of Helene Cixous's work into English, and the consequent introduction of the idea of ecriture feminine to Anglophone feminism. This surge of interest in the cultural specificity of madness, an idea well documented in Michael Foucault's Madness and Civilisation and pursued by feminist theorists, lead to a rereading of Freud's most famous case studies, and in 1985, Claire Kahane wrote: "contemporary feminists are reclaiming hysteria as the dis-ease of women in patriarchal culture." (Bernheimer and Kahane, In Dora's Case: Freud- HysteriaFeminism 31) Indeed, Showalter argues that the rapid decline of cases of hysteria in the early-to-mid twentieth century can be attributed to the rise of feminism: The availability of a women's movement in which the "protofeminism" of hysterical protest could be articulated and put to work,

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offered a potent alternative to the selfdestmctive and self-enclosed strategies of hysteria, and a genuine form of resistance to the patriarchal order. (Showalter, The Female Malady 161) This view accords with Atwood's own definition of The Edible Woman as protofeminst, and would explain why Marian's protest at her fate is inarticulately expressed in the body. The Edible Woman opens with Marian apparently stable and secure: "most women are pretty scatterbrained," Peter tells her, "but you're such a sensible girl" (89), but the narrative soon begins to chart her decline into irrationalism. The earliest manifestationsof her "madness" are characterised by a loss of self-control; Marian's body begins to act without her authority, most notably when she finds herself fleeing from Peter without apparent reason: "I was mnning along the sidewalk. After the first minute I was surprised to find my feet moving, wondering how they had begun, but I didn't stop" (72). This unmeditated escape is rapidly followed by further irrational activity, as she finds herself seduced by the womb-like space beneath the bed, and crawls beneath into the "coolness and solitude" (76). In both instances, Marian's actions are arrested by Peter, who calls her "childish" (79), whilst her friend Len, who aids Peter's pursuit of her, simply comments: "didn't think you were the hysterical type" (74). If Marian's actions are an unconscious attempt to escape Peter, they conclusively fail with her acceptance of his marriage proposal, and from then on, Marian's covert rebellion turns inwards and begins to find expression in her body. Discussing the advent of anorexia nervosa as an identified clinical syndrome in the midto-late nineteenth century, Showalter writes: "When only the body was regarded as important, anorexic girls paraded physical starvation as a way of drawing attention to the starvation of their mental and moral faculties." (128) Marian displays anorexic symptoms, much to her own dismay: "'God,' she thought to herself, 'I hope it's not permanent; I'll starve to death!'" (152) much of her experience follows the early pattern of the syndrome plotted by Showalter, who records: "Disgust with meat was a common phenomenon among Victorian girls; a carnivorous diet was associated with sexual precocity, especially with an abundant menstrual flow, and even with nymphomania." (129) Correspondingly, Marian's stomach first revolts at beef, and then prohibits all meats, until Marian can only despair at the prospect of vegetarianism before her. However, what characterises Marian's condition is her lack of conscious participation in her body's decisions: "The quiet fear . . . was that this thing, this refusal of her mouth to eat, was malignant; that it would spread" (153).

North America in the 1950s underwent a neo-Freudian conservative revolution that was intimately related to the rise of consumer culture and the corresponding emergence of what Friedan termed "The Happy Housewife Heroine," who was the 1950s counterpart to the Victorian "Angel in the House." The post-war rise in consumerism stimulated a market-driven compulsion to keep women in the home, where they would maximise their product consumption, and which happily coincided with an intellectual wave of conservative family psychology. The pervasiveness of the new psychological vocabulary was the cause of Mitchell's struggle to integrate Freudian theory into feminist discourse; before Freud could be of use, he had to be reclaimed from the "wellmeaning populizers and inadvertent distorters . . . orthodox converts and bandwagon faddists," (Friedan, The Feminine Mystique 122) against whom Friedan had been battling in The Feminine Mystique. Friedan's text, published in 1963, examined popular culture and the new psychoanalytical practices in order to explain the disturbingly common emergence of hysterical symptoms in the modem housewife. Friedan documented an epidemic of psychosomatic symptoms in middle-class women across America, ranging from nervous exhaustion to "great bleeding blisters that break out on their hands and arms," (Friedan, The Feminine Mystique 20-2) and concluded that this "Problem That Has No Name" was a consequence of intellectual and social repression; a conclusion not unlike that reached by Showalter in her examination of the Victorian anorexic. Friedan's twentieth century subjects were caught between a consumer culture that nurtured insatiable desire, and an intellectual environment which preached fulfilment through marriage and motherhood, whilst neither offered freedom of choice or action; consequently, frustration and guilt were inevitable. The cult of the 1950s housewife haunts the pages of The Edible Woman, and indeed, Coral Ann Howells draws attention to the synchronicity of Atwood's themes throughout the novel with Friedan's chapter titles: "The Happy Housewife Heroine," "The Crisis in Woman's Identity," and "The Sexual Sell." (Howells, Margaret Atwood 39)

In accordance with Friedan's analysis of the period, The Edible Woman is permeated with popular psychology: Peter tells Marian: "you're rejecting your femininity" (80); Joe declares that Clara's "feminine role and her core are really in opposition" (235); Ainsley believes that without a Father Image, her child is "absolutely certain to tum into a ho-ho-ho-homosexual!" (l81); Clara's son is pronounced "riddled with complexes already" (40); and even Marian offers an analysis: "do you think it has anything to do with the

new baby . . . jealousy perhaps?" (l31). The pervasiveness of neo-Freudianism is documented by Friedan but it is comically demonstrated by Atwood. To Friedan's mind, the mainstay of women's entrapment was clear: "The feminine mystique derived its power from Freudian thought;" (103) the new psychoanalysis was developed to limit and to internalise the aggressive rebellion of intellectually frustrated women. In The Psychoanalytic Movement, Gellner traces the popularisation of psychoanalysis and its early tendency to what he terms "hire-purchase stoicism," by which the patient "pays" over time in the hope of ultimately receiving a cure: "The stoic theory of contentment or adjustment is that peace is to be had if you accept reality. If you are dissatisfied, you are at fault: reality is not accountable but in a strange way, you are." (Gellner, The Psychoanalytic Movement 87) Though this certainty in collective normality was somewhat shaken by the Second World War, Friedan documents its continuing success in post-war America, where it was used to perpetuate a normative theory of psychology: "Thus," she wrote, "Freud's populizers embedded his core of unrecognized traditional prejudice against women ever deeper in pseudo-scientific cement." (102) For women, the practice was potentially devastating; the emphasis on adjustment pre-empted any expression of dissatisfaction by unequivocally presuming that the problem rested with the individual, and that the solution must, therefore, be sought in the analyst's chair rather than in any social or political forum.

The association of psychoanalysis with the consumer culture is more than incidental. Consumerism and the concomitant advertising culture work to instigate, stimulate, and manipulate psychological needs and desires. Mike Featherstone describes the view that consumerism "increas [es] the capacity for ideological manipulation and 'seductive' containment of the population from some alternative set of 'better' social relations." (Featherstone, The Consumer Culture and Postmodemism 13) And in The Feminine Mystique, Friedan charted the communion of psychology and consumerism in what she termed "the sexual sell," in which market researchers "shrewdly analyzed the needs, and even the secret frustrations of the American housewife; and each time, if these needs were properly manipulated, she could be induced to buy more 'things."' (223) Ironically, Marian's occupation in The Edible Woman is market research, and her experience revising marketing questionnaires means that she understands the manipulations she is subject to; as she listens to the piped music in the supermarket, she thinks of "an article she had read about cows who gave more milk when sweet music was played to them," however, she recognises, "just because she knew what they were up to didn't mean she was immune" (l72). Marian's company, Seymour Services, targets housewives, and on this topic, Friedan wrote: ". . . the ads glorify her "role" as an American housewife - knowing that her very lack of identity in that role will make her fall for whatever they are selling." (229)

The "men upstairs" in Seymour Services - the advertiser, the psychologist, and the statistician - are an uncompromisingly masculine force, imposing their will on the female consumer. The capitalist notion of the "free market" is exposed to be a deceptive idea, giving a false impression of limitless choice, where in reality; capitalism is shown to have expanded into every area of modern life, leaving no room for movement outside of its parameters. The female role as consumer is to make decisions of varying unimportance between a limited number of consumer options; subsequently, every purchase, every "choice" is endlessly analysed and manipulated so that her decision is virtually predestined, as Rachel Bowlby explains: The moment of choice, of the exercise of the will, is in fact a relinquishing of the will; the whole task is to get the prospect to the point of capitulation, when there is no longer any question. Action is then spontaneous, irresistible; the mind has become purely biological or mechanical (the automaton). (Bowlby, Shopping with Freud 108)

In consumer culture, the mind can no longer be trusted because it is permeated and manipulated by mass psychological advertising intended to overcome the individuality, of the self. Correspondingly, when Marian's self-identity is at its most fragile in the novel, she is at her most susceptible: "'These days, if she wasn't careful, she found herself pushing the cart like a somnambulist, eyes fixed, swaying slightly, her hands twitching with the impulse to reach out and grab anything with a bright label" (172). Shopping then becomes a parody of the marriage ceremony: "Marian was walking slowly down the aisle keeping pace with the gentle music. . ." (172), and so commenting on her life choices in capitalist society. Her rational mind has made a sound rational choice - Peter is a healthy successful provider - but her body recognises the real limits to her choice and refuses to capitulate. Marian eventually comes to recognise that her place within the consumer society is that of the consumable.

In The Feminine Mystique, Friedan argued that in the marketing of consumable products, it is women, who "wield seventy-five per cent of the purchasing power in America," (208) who are being consumed. What they are being sold is an image of themselves: an image of how they should be. When Marian capitulates

to this image, she is left staring "into the egyptian-lidded and outlined and thickly-fringed eyes of a person she had never seen before" (222). However, the image, constructed by advertisers, creates a distance between the signifier and the signified - between what a product can do and what it promises to do- in Friedan's words: "a new stove or a softer toilet paper do not make a woman a better wife or mother." (The Feminine Mystique 229) This detachment of image and reality occurs to Marian in the novel, until she is no longer sure whether her "real self" exists. The self she presents to Peter is intended for his consumption, and his reaction to it is, appropriately enough, "yum yum" (227). Only Duncan appreciates her artifice: "'You didn't tell me it was a masquerade,' he said at last.' Who the hell are you supposed to be?'" (239) Catherine McLay reads Duncan as an embodiment of Marian's subconscious, urging her to free herself, and emphasizing the ridiculousness of her entrapment. If this is so, then his reaction to her appearance at the party becomes evidence of her growing awareness of her own artificiality. At the same time, Marian doesn't want to reject Peter, despite her growing unease about the impending marriage. To the last, she is hoping for a rational resolution to the plot: "if Peter found her silly she would believe it," she decides, "she would accept his version of herself" (270). However, her hysterical symptoms persist, and prove increasingly irrepressible, until "she was afraid of losing her shape, spreading out, not being able to contain herself any longer, beginning (that would be worst of all) to talk a lot, to tell everybody, to cry" (219). The novel becomes progressively littered with images of disintegration, which threaten to aggregate to the point of annihilation, until: "[Marian] sensed her face as vastly spreading and papery and slightly dilapidated: a huge billboard smile, peeling away in flaps and patches, the metal surface beneath showing through" (244). As the wedding approaches, the conflict within Marian, between capitulating to her social role and escaping her consumption/absorption by Peter, approaches a crisis point; marriage is the great threat within the novel, but, if the novel is to be a romance, marriage is also the only possible resolution.

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# An Analysis of the Attributes of Withdrawn Artisans in Rural Punjab

**Inderjeet Singh***

**Abstract:** *The employment in households sectors in Punjab was continuously declined mainly due to the unequal competition between the organised industrial machine made products and unorganised artisans' products. The organised industrial sector have enjoyed the benefits of technological developments, highly sophisticated machinery and modern managements and marketing system, etc., such advantages had largely been inaccessible to the unorganised artisans. They have not much amount to invest on modern equipments, chemical, etc. The free competition between machine made products and artisans' products was resulted in the ruin of traditional occupations. A large number of rural artisans were left their traditional occupations and joined the other occupations mainly due to the decrease in demand for their products and services. Moreover, the various other factors such as such as age at the time of occupational change, caste, educational achievements and marital status of the withdrawn artisans have also contributed in the occupational change of important segment of the society. In this paper an attempt has been made to analyse the attributes of the withdrawn artisans and its role in occupational change.*

**Key words:** Occupation, artisans, caste, attributes, education.

**Introduction :** The division of labour in traditional occupations was classified by the caste system like carpenter, blacksmith, goldsmith, barber, cobbler, Brahmin, etc. All these occupations were related to particular castes (Bhalla, 1993). The hereditary occupations of the artisans were done largely at the home of artisans. The occupation followed by an individual was invariably determined according to the caste in which he was born. It (caste) has also imposed certain restrictions on the change of occupation like their affection with the hereditary occupation, social satisfaction and higher social status with caste based occupation, etc (Desai, 1971). The traditional crafts and occupations are interdependent with farming. The process of modernisation of agriculture, urbanisation and industrialisation had been shifting the demand of farmers from artisans' products to the products of urban industrial sector (Qureshi, 1987). The emergence of non-ancestral occupations in the period of globalisation came out with the agreement that the process of urbanisation and infrastructure development had developed the various non-farming activities in the rural area such as trading, transport, repairing and servicing, etc. which has contributed positively for the change of occupations (Solanki and Gupta, 1998). Most of the hereditary occupations have been changed due to urbanisation, industrialization, spread of education and communication etc. (Uniyal and Shah, 1982). The development in the rural India had not only efficiently operated in changing the occupational status of the individual persons but it has also efficiently operated in changing the occupational structure of rural households. The movement of households among different categories of the occupations had taken place as member of an individual household changed his occupation. The main causes behind these changes were the changing climate conditions, rural urban migration, declining land resource for cultivation, increasing population growth, family responsibility, spread of education in rural areas, development of new industrial job opportunities, government policies, migration and dissolution of households (Yadava et al, 1994).

The present paper has been divided into two parts, first part deals with the change in the occupations or livelihood pattern of rural artisans in sampled villages in Punjab. Second part of this paper is dealt with the attributes of the withdrawn artisans and their role in occupational change.

**Methodology :** For the purpose of the study, three districts of Punjab i.e., Ludhiana, Kapurthala and Mansa have been selected. There are twenty two developmental blocks in selected districts. Following random sampling method, one village is selected from each block. We have taken a sample of 442 rural artisan households who had changed their traditional occupations and joined the other occupations. Further, ten categories of artisans were selected such as carpenter, blacksmith, goldsmith, weaver, potter, shoes maker & leather worker, barber, tailor, basket maker and mason. All the artisans who left their traditional occupations had selected for study. The data for the study was collected in the year of 2013. The total number of artisans

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who changed their traditional occupations was taken for our study which was related to the time periods from 1990 to 2012.

## I. Changes in the Livelihood pattern of Rural Artisans in Punjab

The unequal competition between artisans and machine made industrial products compelled the sufficient proportion of important segment of the society to change their traditional occupations. This machine made products are relatively cheaper and better in quality which reduced the demand for artisans' products. Due to the low demand for their products and services, the income from traditional occupations was found very low. This process forced the artisans to shift their livelihoods pattern from traditional occupations to higher income generating occupations in order to fulfill the basic needs of the family. The data in Table 1 shows the total number of artisans among the sampled villages in the three selected districts of Punjab State. There were 1014 artisan households in sampled villages of Punjab. Out of the total sampled artisans, 43.59 per cent of them left their traditional occupations and adopted the other occupations.

**Table 1: Total Number of Artisans who Left Their Traditional Occupations in the Sampled Villages**

| Categories | Continue | Left | Total |
|---|---|---|---|
| Carpenter | 107 (61.15) | 68 (38.85) | 175 (100.00) |
| Blacksmith | 31 (39.24) | 48 (60.76) | 79 (100.00) |
| Goldsmith | 16 (29.63) | 38 (70.37) | 54 (100.00) |
| Weaver | 14 (22.58) | 48 (77.42) | 62 (100.00) |
| Potter | 25 (27.47) | 66 (72.53) | 91 (100.00) |
| Shoes Maker & Leather Worker | 17 (23.29) | 56 (76.71) | 73 (100.00) |
| Barber | 42 (53.16) | 37 (46.84) | 79 (100.00) |
| Tailor | 84 (67.75) | 40 (32.25) | 124 (100.00) |
| Mason | 216 (88.16) | 29 (11.84) | 245 (100.00) |
| Basket Maker | 20 (62.50) | 12 (37.50) | 32 (100.00) |
| All Sampled Households | 572 (56.41) | 442 (43.59) | 1014 (100.00) |

*Source : Primary Survey*

It has been found that the occupations of blacksmith, goldsmith, weaver, potter and shoemaker & leather worker artisans had got adversely affected due to the competition with machine made products. Most of these artisans were suffered from low demand for articles and services because of the furious competition with machine made products. As a result, a large number of artisans left their traditional occupations. Moreover, the mason and carpenter occupations flourished in all the sampled districts due to increase in demand for these occupations in construction activities.

**II.** The study of attributes of withdrawn artisans such as age at the time of occupational change, their castes, marital and educational status is vital from the point of view of its contribution in occupational change. The attributes of the withdrawn artisans are discussed as under:

**Age-wise Distribution of Withdrawn Artisans :** Age is a significant factor to determine the physical capacity to work of a labourer. The occupation change is always associated with the particular age group. To know the age at the time of occupation change, it is required to classify the withdrawn artisans according to their age group. Data in the Table 2 shows the age-wise distribution of withdrawn artisans at the time of occupation change. It has been found from the study that out of different age groups, the number of withdrawn artisans among the age group of 30-40 years had the highest percentage share i.e., 40.05 per cent. The percentage of withdrawn artisans who changed their traditional occupations in the age group of 20 to 30 and above 40 years age group was found to be 33.48 per cent and 23.53 per cent, respectively. The age group between 14 to 20 years had shown the lowest percentage of 2.94 per cent. It has been found that the young

age groups (20-30 and 30-40 years) had the highest affinity to change their occupation as comparison to the other age groups.

**Table 2: Age at the Time of Occupational Change**

| Categories | 14-20 | 20-30 | 30-40 | 40 & above | Total |
|---|---|---|---|---|---|
| Carpenter | 2 (2.94) | 28 (41.18) | 20 (29.41) | 18 (26.47) | 68 (100.00) |
| Blacksmith | - | 10 (20.83) | 26 (54.17) | 12 (25.00) | 48 (100.00) |
| Goldsmith | 2 (5.26) | 14 (36.84) | 12 (31.58) | 10 (26.32) | 38 (100.00) |
| Weaver | 2 (4.16) | 12 (25.00) | 17 (35.42) | 17 (35.42) | 48 (100.00) |
| Potter | 3 (4.55) | 17 (25.75) | 25 (37.88) | 21 (31.82) | 66 (100.00) |
| Shoe Maker & Leather Worker | 2 (3.57) | 13 (23.21) | 27 (48.22) | 14 (25.00) | 56 (100.00) |
| Barber | 1 (2.70) | 15 (40.54) | 19 (51.35) | 2 (5.41) | 37 (100.00) |
| Tailor | 1 (2.50) | 17 (42.50) | 15 (37.50) | 7 (17.50) | 40 (100.00) |
| Mason | - | 16 (55.18) | 11 (37.93) | 2 (6.89) | 29 (100.00) |
| Basket Maker | - | 6 (50.00) | 5 (41.67) | 1 (8.33) | 12 (100.00) |
| All Sampled Households | 13 (2.94) | 148 (33.48) | 177 (40.05) | 104 (23.53) | 442 (100.00) |

*Source: Primary Survey*

It has been found that the middle age group (30-40 years) had shown the highest tendency to change their traditional occupations as comparison to the other age groups. There were mainly two reasons behind such change. First, during the age between 30 to 40 years, majority of the people got married which increased their family size as well as their expenditures. Second, it is the age when the person becomes mature and adequate to bear the whole burden of entire family expenditure.

**Caste-wise Division of Withdrawn Artisans :** The caste grouping is very peculiar type of social grouping in Indian society. Caste largely determines the function, the status, the existing opportunity as well as the limits for an individual. The caste-wise distribution of withdrawn artisans who changed their traditional occupations is presented in Table 3. Out of the total withdrawn artisans, 77.15 per cent of them belonged to the backward castes and scheduled castes comprised 18.78 per cent, whereas, the proportion of general castes constituted only 4.07 per cent.

**Table 3: Caste-wise Division of Withdrawn Artisans**

| Categories | 14-20 | 20-30 | 30-40 | 40 & above | Total |
|---|---|---|---|---|---|
| Carpenter | 2 (2.94) | 28 (41.18) | 20 (29.41) | 18 (26.47) | 68 (100.00) |
| Blacksmith | - | 10 (20.83) | 26 (54.17) | 12 (25.00) | 48 (100.00) |
| Goldsmith | 2 (5.26) | 14 (36.84) | 12 (31.58) | 10 (26.32) | 38 (100.00) |
| Weaver | 2 (4.16) | 12 (25.00) | 17 (35.42) | 17 (35.42) | 48 (100.00) |
| Potter | 3 (4.55) | 17 (25.75) | 25 (37.88) | 21 (31.82) | 66 (100.00) |
| Shoe Maker & Leather Worker | 2 (3.57) | 13 (23.21) | 27 (48.22) | 14 (25.00) | 56 (100.00) |
| Barber | 1 (2.70) | 15 (40.54) | 19 (51.35) | 2 (5.41) | 37 (100.00) |
| Tailor | 1 (2.50) | 17 (42.50) | 15 (37.50) | 7 (17.50) | 40 (100.00) |
| Mason | - | 16 (55.18) | 11 (37.93) | 2 (6.89) | 29 (100.00) |
| Basket Maker | - | 6 (50.00) | 5 (41.67) | 1 (8.33) | 12 (100.00) |
| All Sampled Households | 13 (2.94) | 148 (33.48) | 177 (40.05) | 104 (23.53) | 442 (100.00) |

*Source: Primary Survey*

The artisans' categories such as carpenter, blacksmith, goldsmith, weaver, potter and tailor were related to the backward castes, whereas, the occupation of the shoe maker & leather worker artisans was related to the scheduled castes. It was found from the study that almost all the artisans performed caste

based occupations in the sampled districts. The involvement of other caste people in traditional occupations was found very low. The affection alongwith the know-how (skill) with hereditary occupations, social status and personal satisfaction were the main reasons due to which they performed their caste based occupations. It was found that the movement of artisans from ancestral occupations to different non-caste occupations had taken place due to rural urban migration, industrial job opportunities, spread of education, competition with machine made products, problem of raw materials and finance in sampled districts.

**Marital Status of Withdrawn Artisans :** Marriage is an important ceremony which permits man to enter into new life and status. In village society marriage brings lot of economic and social responsibilities which further influence the working conditions of people. The married people were more impelled to change their old occupations as compared to the unmarried ones. Table 4 represents the marital status of withdrawn artisans who changed their traditional occupations. Out of the total withdrawn artisans, 92.08 per cent of them were married.

**Table 4: Marital Status of Withdrawn Artisans**

| Categories | Scheduled Castes | Backward Castes | General | Total |
|---|---|---|---|---|
| Carpenter | 6 (8.82) | 59 (86.76) | 3 (4.42) | 68 (100.00) |
| Blacksmith | - | 47 (97.91) | 1 (2.09) | 48 (100.00) |
| Goldsmith | - | 36 (94.74) | 2 (5.26) | 38 (100.00) |
| Weaver | | 48 (100.00) | - | 48 (100.00) |
| Potter | - | 66 (100.00) | - | 66 (100.00) |
| Shoe Maker & Leather Worker | 54 (96.43) | 2 (3.57) | - | 56 (100.00) |
| Barber | 8 (21.62) | 25 (67.57) | 4 (10.81) | 37 (100.00) |
| Tailor | 6 (15.00) | 30 (75.00) | 4 (10.00) | 40 (100.00) |
| Mason | 8 (27.59) | 17 (58.62) | 4 (13.79) | 29 (100.00) |
| Basket Maker | 1 (8.33) | 11 (91.67) | - | 12 (100.00) |
| All Sampled Households | 83 (18.78) | 341 (77.15) | 18 (4.07) | 442 (100.00) |

*Source: Primary Survey*

The analysis of data brings the clarity that marriage is performing a noteworthy role in occupational change. Further, the married person is more conscious about his occupational change in comparison to the unmarried person. The increasing number of family members and their needs after marriage necessitate the occupational change.

**Education Level of Withdrawn Artisans :** Education plays a key role in the process of bringing desirable change into the behavior of human being. Education is an essential input which enables a person to understand his surrounding and environment and get information for promoting self-interest. Education is the most critical input which determines the occupation of a particular person or a society. We classified the sampled withdrawn artisans according to their education level to find out the role of education regarding the awareness of occupational change. The analysis of data in Table 5 highlights the educational status of the artisans who changed their traditional occupations. Out of the total artisans who changed their traditional occupations, 39.82 per cent of them were illiterate. The percentage of artisans which acquired education up to 5th class was found to be 16.06 per cent. This share came to be 17.87 per cent in case of withdrawn artisans who obtained middle standard education, whereas, 14.93 per cent and 6.11 per cent withdrawn artisans got the education up to matric and secondary level, respectively. The lowest percentage of withdrawn artisans passed the graduation/post graduation i.e., 4.07 per cent. The proportion of withdrawn artisans who completed the professional degree/diploma turned out to be negligible (1.14 per cent).

### Table 5: Education Level of Withdrawn Artisans

| Categories | Married | Unmarried | Total |
|---|---|---|---|
| Carpenter | 65 (95.59) | 3 (4.41) | 68 (100.00) |
| Blacksmith | 46 (95.83) | 2 (4.17) | 48 (100.00) |
| Goldsmith | 37 (97.37) | 1 (2.63) | 38 (100.00) |
| Weaver | 40 (83.33) | 8 (16.67) | 48 (100.00) |
| Potter | 59 (89.39) | 7 (10.61) | 66 (100.00) |
| Shoe Maker & Leather Worker | 50 (89.29) | 6 (10.71) | 56 (100.00) |
| Barber | 33 (89.19) | 4 (10.81) | 37 (100.00) |
| Tailor | 39 (97.50) | 1 (2.50) | 40 (100.00) |
| Mason | 26 (89.66) | 3 (10.34) | 29 (100.00) |
| Basket maker | 12 (100.00) | - | 12 100.00 |
| All Sampled Households | 407 (92.08) | 35 (7.92) | 442 (100.00) |

*Source: Primary Survey*

The above analysis proved that the majority of the withdrawn artisans were illiterate or completed their education up to primary level. They were compelled to shift their traditional occupations. The withdrawn artisans who got the higher level education, they joined the new occupations in order to earn higher income.

**Conclusion :** The above analysis proved that the rural artisans have been compelled to leave their ancestral caste based occupations due to decrease in demand for their products and services. They were forced to shift towards other occupations which may be equal or may not be equal to their old status. The capitalist production and market network was found to be mainly responsible for decrease in demand of their products/ services. These forces have resulted in the divorcing of artisans from their old occupations. Besides this, the varieties of other factors such as family responsibility after marriage, spread of education among withdrawn artisans which offer more employment opportunities were also responsible for occupational change from ancestral caste based occupations to other occupations in Punjab.

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# Importance of Guidence and Counselling at Secondry School Level

**Zoya Parveen***

**Abstract :** *Education has a vital role in the development and abilities of students. Indicators of school success in carrying out his task can be seen from the achievement of high academic achievement and a variety of specialized skills possessed by learners and not the least of which involves issues related to academics. While students are required to continue to improve academic achievement,so students need to follow the guidance and counselling services in schools to improve academic achievement. School counsellors address the academic and developmental needs of all students, not just those in need, by collaborating with students, parents, school staff and the community. These programs help every student develop competencies in academic achievement, personal and social development, and career planning.*

**Keyword:** students guidance & counselling, academic achievement, goal, compentencies, career planning.

The terms "guidance and counseling" have been conceived internationally in different ways. Makinde (1987) defined them as an interaction process co-joining the counselee, who is vulnerable and who needs assistance and the counselor who is trained and educated to give this assistance, the goal of which is to help the counselee learn to deal more effectively with himself and the reality of his environment. Guidance and counselling services are essential elements in discipline management of people in all societies even the most primitive societies grew out of the necessity of guiding individuals' behavior patterns in the interests of the group. Society itself could not function without the exercise of discipline. Using guidance and counseling to promote discipline must continually be practiced if people are to work harmoniously for the achievement of common purpose.

**Meaning of Guidance:** According to Kochhar (2004), "The Guidance programme assumes a lot of importance for secondary schools as the Indian society is undergoing rapid change, socially as well as economically coupled

with the changes in the values and life style of people". Thus the guidance programme, like any other educational programme, requires careful and consistent development. According to Srivastava (2003), "Any service as comprehensive as guidance must be carefully planned if it is to meet the desired goals. When the programme is well organized, there is no doubt that all involved will participate to the fullest extent". So, the teachers should see it as their own, rather than the headmaster's or guidance teacher's programme. Guidance programme not only helps in resolving the students' problems but also increases the chances of student's right placement, at right time in right work for their bright future.

Guidance is all round assistance to individual in all aspect of his or her development. It makes use of the science of psychology to determine the attitude, interest , intelligence, personality and the discipline of the education for providing right and suitable assistance. It has the characteristic of

* It is a process of helping or assisting an individual to solve their problems. It help them to identify where to go, what to do and how to do for post accomplishment of their goals. * It is a continuous process which start right from childhood , adolescence and continues over in old age. * It is assistance to the individual in the process of development rather than direction of that development. * It is a service meant for all: its regular service which is required for every student, not only for abnormal students. * Guidance is an organized service not in incidental activity of the school. * Guidance is more an art than science. * Guidance is centered around the needs and aspiration of students.

**Meaning of counselling :** Counselling is the service offered to the individual who is undergoing a problem and needs professional help to overcome it. Counselling involves two individuals one seeking help and other a professionally trained person helped solved problems to orient and direct him to words a goals. Counselling involves a lot of time for the client to unfold the problem, gain an insight in to the complex situation.

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Counselling techniques involve active listening, emphatic understanding releasing the pent up feelings confronting the client and so on counselling therefore is offered to only those individuals who are under serious problem and need professional help to overcome it. Counselling is an integral part of an over-all programme of guidance. According to Carl Rogers counselling is a series of direct contact with the individual which aims to offer him assistance in changing the attitudes and behaviour.

**Need of counselling :** There is an urgent need of introducing and strengthening the counseling service in the schools and colleges of our country to meet the various needs of the students administrational and the educational system. 1. To help in the total development of the student, 2. To help in the proper choices of courses, 3. To help in the students in vocational development, 4. To ensure the proper utilization of time spent outside the classrooms, 5. To develop readiness for choices and changes to face new challenges, 6. To minimize the mismatching between education and employment and help in the efficient use of manpower, 7. To motivate the youth for self employment, 8. To help freshers establish proper identity

**Difference between guidance and counselling:** Guidance is mainly preventive and developmental where as counseling is remedial as well as preventive and developmental. Intellectual attitudes are the raw material of guidance but emotional rather than pure intellectual attitude are the raw materials of counseling process. In guidance decision making operable at intellectual level, where as in counseling it operate at emotional level. In educational context, counseling service is one among various service offered by guidance programme.

**Significance of Guidance At Secondary Level:** To help understand ongoing behaviour interference theory provides a frame of reference in terms of four ideas. The first is that people behave as they do because of various attitudes, assumptions and beliefs, they have about themselves from these assertions an individual makes decision about the feasibility of various kinds of behaviour. The adequacy of his behaviour is largely a function of the validity of this assertions. The second idea is that as an individual initiates behaviour he observes its effects. This feed back to the individual can either confirm or disconfirm his assertions - The third idea is that when assertions are disconfirmed, tent ions result which inhibit the reappraisal of assertions. Fourth, because of the inflexibility and rigidity resulting from tensions, the individual strives harder to confirm initial assertions.

**Significance of counselling at secondary level:** The student life is getting complex day by day. Guidance and counselling is needed to help the students for optimum achievement and adequate adjustment in the varied life situations. Need analysis of the students in the schools shows the need of guidance and counselling services, in the education, profession, vocation, social, health, moral, personal and marital areas. It is a simple enough to say that guidance is a function of secondary education. This statement has been made over and over again. There is a strong tendency among personnel in secondary schools to break up in to considerable array of interest groups principles, supervisors, class room teachers and counselors all join organizations and associations to which they manifest considerable interest.

**Decision marking construct:** The psychological problems of adolescents can be seen as decision making problems.

**Conflict :** These decision making problems almost always involve some conflict, either because of factour emotional ambiguities or both.

**Assertions:** Behaviour is a result at the assumptions, beliefs, and attitudes that one his about himself , others and the world in which her lives.

**Disconfirmations:** The effects of behaviour following decisions are feed back to the individual perceived and they confirm or disconfirm ascertain to varying degrees.. Tension:- When assertions are disconfirmed, tensions result.

**Redundancy :** Tensions inhibit the ability of an individual to reexamine his assertions and attempt to confirm them and thus they cause redundant behaviour.

**Characteristics of Adolescence:** Adolescence is best defined in relation to puberty . This is period which begins with puberty and ends with the several cessation of physical growth, it emerges from the later childhood and merges into adulthood. Adolescence is a critical period in the development of personal identity

A.T.Jersild observes Adol is that span of years during which boys and girls move from childhood to adulthood mentally, emotionally, socially and physically.

**The Importance of Guidance & Counselling in a Student's Life :** Guidance and counselling are important for children, and schools have a huge role in bringing out the best in children. Good conduct is coveted, but sometimes young minds need guidance to polish their personality. Through counselling, children are given advice on how to manage and deal with emotional conflict and personal problems.

Following are some of the benefits that students get from effective guidance & counselling: 1. Students are given proper guidance on how to deal with psychological problems which can badly impact their studies. 2. The students are advised on how to cope with different situations they tend to face in their school life. 3. It helps to shape a student's behaviour and also instil enough discipline in them. Proper guidance helps them achieve their goals, well guided & counselled students know what to do and how to do things in the best possible way. 4. Students learn how to live in peace and harmony with others in the school community. Thereby, they also learn to appreciate other people in their class. 5. It helps to bridge the gap between students and the school administration, since they are able to guide their problems through a proper counselling channel in the office. 6. Students get comprehensive advice on career, courses and jobs that enable them to make a proper and informed choice and understand what they can do after they are done with school. 7. It allows students to talk to teachers about various experiences that make them uncomfortable. They can openly share problems that they cannot share with their parents. 8. Talks related to alcohol, drugs, personal feelings or any kind of abuse, can be openly discussed. Guidance and counselling also make students better human beings since they are counselled on how to act and behave in a particular situation

**Major Roles and Functions for School Counselors at Middle and high school level :** The roles of middle and high school counselors vary depending on the district and the school administrators. Counsellors deal with a vast array of student problems-personal, academic, social, and career issues. Typically, these areas get blended together when working with a student on any one topic; hence, it is impossible to separate the duties of a counselor on the basis of a particular problem. Counselors in middle and high school have experience with all these areas and work with others in the school and community to find resources when a need arises. It is common for a school counselor to be the first person a student with a difficulty approaches. The school counselor then assesses the severity of the problem in order to provide appropriate support. School administrators sometimes assign counselors such responsibilities as class scheduling, discipline, and administration. These tasks can be integrated with the goals of school counseling but can also dilute the time available for helping individuals.

**Conclusion :** The general public tends to view counselling as a remedial function and emphasizes immediate goals, such as problem solution , tension reduction and the like .counselee may refer to the resolution of a particular conflict or problem situation. Counselling in its spirit and essence is generative it aims at assisting the individual to develop such that he becomes psychologically mature and is capable at realizing his potentialities optimally. The Secondary school counselling needs a meaningful, realistic, practical frame of reference constituent with the short term nature at school counselling.

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# Physical Profile of Slum in Allahabad City, Uttar Pradesh, India

**Bechan Yadav ***

**Abstract :** *The present study is related to the slum in Allahabad city. The total slum population is 42% of the population in the city. The living conditions in slums represent the worst of urban poverty. Individuals and communities living in slums face serious challenges in their efforts to survive. Every slum is different in its origin, location, size and demographic characteristics. All characteristics are not common for all slums in the city. It may differ due to various reasons such as its appearance, economic condition, overcrowding of buildings, tenements, population, health and sanitary conditions, morality, way of life, standard of living, isolation of other residential communities etc. In this study the physical location of slum is the topic of research work in Allahabad city.*

**Introduction :** The systematic explanation of slums for collection of primary data on their population characteristics during population enumeration itself may perhaps be the first of its type in the world. For the purpose of Census of India, 2001, the slum areas broadly constitute of: 1. All specified areas in a town or city notified as 'Slum' by State/Local Government and UT Administration under any Act including a 'Slum Act'. 2. All areas recognized as 'Slum' by State/Local Government and UT Administration, Housing and Slum Boards, which may have not been formally notified as slum under any act; 3. A compact area of at least 300 populations or about 60-70 households of poorly built congested tenements, in unhygienic environment usually with inadequate infrastructure and lacking in proper sanitary and drinking water facilities.

The definition of slum would be as per the definition of the Dr.Pronab Sen Committee Report on Slum Statistics / Census i.e. "A slum is a compact settlement of at least 20 households with a collection of poorly built tenements, mostly of temporary nature, crowded together usually with inadequate sanitary and drinking water facilities in unhygienic conditions" for all States except the North Eastern and Special Category States. In these States compact settlements of 10-15 households having the same characteristics as above would be considered as slums. There were 42.58 million slum populations in India during 2001. Among all the states Maharashtra has the highest population of slum dwellers of 18.15 million according to slum census 2011. According to the Primary census abstract for slum 2011, Allahabad has recorded 470467 identified slums. The slum notified by the survey in the city is 185.

**Objective :** The objective of the topic physical location of slum in Allahabad city is given below;
 * To find out the location of slum and area cover by slum in the city.
 * To search the different location of slum like; locatin along nallas, location along road side, location along railline side and so on.

**Data Sources and Methodology :** The present study includes two data sources primary and secondary. The primary data is based on observation, questionnaire, schedule method and interview method. The secondary data have two methods of data sources published and unpublished data. On the basis of primary and secondary data the following methods have been used in the present study: Firstly, the location map of the study area is based on toposheet no. 63G/14. Secondly, the primary data is field-survey conducted and questionnaire based data collected. Last, one is reference book and related study-area research consulted. The methods of tabulation, data interpretation, data analysis have been used in this study. In this research work the graphing of the concerned data have also done. The method of data expression through graph is done by Microsoft Office Excel 2007.

**Result and Discussion :**

**Physical Profile :** Slum and squatter settlements in Allahabad are found all over the city however established mostly near places of employment such as handloom industry, religious places, tourist places and others. The general composition of majority of slums comprises of scheduled caste, and other backward classes, thus forming the weaker section of the society. From habitation point of view, slums located in the low lying areas, along open drains/nallah, tank beds and hazardous/toxic sites are susceptible to inundation, and other forms

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of disasters. The slum concentration in these areas has not only led to poor living conditions for the slum dwellers but also responsible for the general deterioration of the living environment in the city. This is primarily due to lack of proper infrastructure services in these areas and considering the fact that most of these slums are overcrowded, there is always constant pressure on the city infrastructure and resources. In this section, the following set of variables were measured to assess the existing housing scenario in terms of the structures, its type, access to electricity and other related issues so as to bring out the deficiencies: Location of slums and its area; Flood prone slums; Physical location of slums; Abutting land use; Housing type.

**Table 1 : Summary table of the slums-area, location, abutting land use & flood vulnerability**

| Area (Ha.) | Area of Slum | | | | |
|---|---|---|---|---|---|
| | 0-1 Ha. | 1-2 Ha. | 2-3 Ha. | 3-4 Ha. | More than 4 Ha. |
| No. of Slums | 52 | 48 | 35 | 17 | 33 |

| Location of Slum in city | | |
|---|---|---|
| Location | Core area | Fringe area |
| No. of Slums | 106 | 79 |

| Physical Location of Slum | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Location | Along nallas (Major storm water drain) | Along other drains | Along railway line | Along major transport alignment | Along river/water body bank | On river/water body bed | Hazardous/objectionable | Non-hazardous Non-objectionable |
| No. of Slums | 35 | 80 | 21 | 15 | 15 | 3 | 12 | 4 |

| Slum Prone to Flooding Due to Rains | | | | |
|---|---|---|---|---|
| | Not Prone | Up to 15 days | 15 - 30 days | More than 30 days |
| No. of Slums | 42 | 81 | 40 | 22 |

| Type of Area Surrounding Slum | | | | | |
|---|---|---|---|---|---|
| Type of Use | Residential | Industrial | Commercial | Institutional | Other |
| No. of Slums | 129 | 9 | 28 | 5 | 14 |

*Source: RAY Primary Survey, 2011*

**Distribution by Slum Area :** According to the primary survey, slum population constitutes 42% of the total City population where as the total slum area is (450.42 Ha) 5% of the total city area. Nearly 54% of slums are found to be situated in area less than 2 Ha and 46% of slums are situated in area more than 2 Ha. The total slum area under the ownership of State Government is 33.12 Ha, and the Private ownership is 392.52 Ha.

**Flood Prone Slums :** As indicated in the Table 42 slums are found not prone to floods, 81 slums are found up to 15 days, and the remaining 62 slums are found to be flood prone with rain water remnant for up to 30 days or even more, indicating lack of safety to the slum dwellers.

**Distribution of Slums by Physical location :** Out of 185 slums, 106 slums are located in core area such as in old city and in other residential areas and remaining 79 were located in urban fringe. With respect to the physical location, around 62% of slums are located along the open and storm water drains, 11% along the railway lines, 8% of the slums are along major transport alignment, 10% of the slums are along river / water body bed. In addition, 2% of the slums are located on the sites of non hazardous / non objectionable areas, 7% of the slums are hazardous/ objectionable slums.

**Distribution of Slums by Abutting Land use :** Looking into the aspect of abutting land use, the Table reveals that 70% of the slums are surrounded by residential land use, followed by 15% slums located Commercial lands use, 7% of the slums surrounded by others, 5% of the slums are industrial land use,3% of the slums are located intuitional land use.

**Distribution of Slums by Housing type :** One of the prime indicators to assess the existing condition of a slum is housing. In order to understand the degree of living conditions, data on the type of housing structures in the slums is collected to examine the housing scenarios. For analysis purpose, the dwelling units were classified into pucca, semi-pucca and katcha, based on the kind of roofing and wall materials used.

In Allahabad the total No. of dwelling units in the slums are 69711. Out of these, 29% of dwelling units are Pucca constructions, 31% units are Semi-Pucca and the remaining 40% are katcha in nature. With respect to electricity connection, about 53% of the dwelling units have access to electricity where 85% of pucca dwelling units, 60% of semi pucca and 25% of katcha dwelling units have access to the same. Hence there is a dire need to cover 47% of total houses with electricity, indicating the pathetic status of the slum dwellers.

Analytical purpose, semi pucca and katcha houses were considered exclusively to determine the housing shortage and the need to implement suitable housing redevelopment programmes. If the semi Pucca + katcha houses were greater than 75% then it is considered poor housing in rehabilitation state which needs to be addressed immediately or rebuilt. In the same way if the semi Pucca + katcha houses were less than 75% then it is assumed that housing condition not as good as Pucca houses. As per the data results, it was found that 112 slums have semi Pucca + katcha houses more than 75% while 55 slums in the latter category.

Based on the income levels and the affordability levels of the households, the kind of housing is determined and varies accordingly. Similarly in Allahabad, 29% of the Pucca houses are built using wall materials of burnt bricks, stones, cement concrete, timber, and roofing of reinforced brick concrete and reinforced cement concrete, PCC flooring. While semi Pucca houses have walls made up of Pucca material but roof is made up of the material other than those used for Pucca house and katcha houses are usually found to be built using make shift material like sandstone tiles, thatches, loosely packed stones, Jhopris and temporary tents. Although most the dwelling units are Pucca in nature, it is irony that these are in a dilapidated condition and in of up gradation. On housing occupancy status, it was found that 85% of the houses are self-occupied and 15% are rented. Due to lack of choice, and security, the population is forced to live and work in informal settlements and earn on a daily basis.

**Conclusion :** Rapidly growing population increases the rate of urbanization in our country. The population problem is one of the very strong issues being faced by the country; it surmounts all the problems of our country. In-migration of workers is one of major reasons of tremendous pressure on cities which results emergence of slums, ghettos and squatters settlement in urban areas. This increasing pressure is giving rise to more number of slums and this is multiplying the problems in the urban areas as health is the first casualty in slums, besides they are suffering from economic hardship, lack of education, overcrowding, absence of basic services and many more. This worse condition of slum dwellers becomes worst when they are called "burden to the city".

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# A Study of Learning Styles of Students at Higher Secondary Level

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**Abstract:** *Learning style is an individual's unique approach to learning based on strength, weakness and preferences. Technically, an individual's learning style refers to the preferential way in which the student absorbs, processes, comprehends and retains information. Learning style may be auditory, tactile, visual and kinesthetic. In present study different learning style such as enactive learning style, figural learning style, verbal learning style, reproducive learning style and constructive learning style are studied with reference to type of school.*

**Key words:** Learning style, enactive learning style, figural learning style, verbal learning style, repro device learning style and constructive learning style.

**Introduction:** The term learning means the modification of behavior through practice and experience. The main aim of education is to produce desired changes in the behavior of children and when these changes have taken place, we say that the child has learnt. To make learning effective and stylish, the teachers try to understand the problems of students and create a friendly atmosphere. Learning is affected by so many factors that may be broadly be classified as those associated with learner, the types of learning experiences provided to the human and material resources available for learning. Learning is wealth to the poor, an honour to the rich, an aid to the young, a support and comfort to the aged. Aid to the young, this study considers only higher secondary students. Higher secondary students uses different types of learning styles such as enactive reproducing, enactive constructive, figural reproducing, figural constructive, verbal reproducing and verbal constructive defined by Karuna Shankar Mishra. The term M-learning stands for mobile learning which means learning by handheld technology such as laptops, mobile phones, and other similar portable devices which are handy. Mobile learning is accessible as it is convenient from anywhere. M-learning also brings strong portability by replacing books.

Blog based learning is a website in which items are posted. The term blog is a blend of the terms web and log. Some blogs function as online diaries. Blogs are usually maintained by an individual with regular entries of commentary, descriptions of events. Abbas Pourhossein Gilakjani and et. Al. (2011) "The Effect of Visual, Auditory, and Kinesthetic Learning Styles on Language Teaching." This study was conducted to increase faculty awareness and understanding of the effect of learning style on the teaching process. When Reid (1987) studying in USA reports Chinese university students and favored kinesthetic and Tactile style and did not disfavor any styles. In this two empirical studies that investigated by Reid and Rossi Le and Hyland. They recommended bodily and tactile style not recommended visual and group styles. The sole result was declared that better knowledge and comprehension of children increase as technological sophistication regular to mold the types of students entering higher education. K.Karthigeyan and Dr. K Nirmala (2013) "Learning Style Preference of English Language Learners." predominant learning style (preference of English language learners) is identified by this study in higher secondary schools with respect to demographic variables like gender, locality, nature of school board and class in which they are studying. Survey method is adopted to collect the data and the researcher used perceptual learning style preference Questionnaire (PLSPQ) developed by Joy Reid. It is noticed by results that among five learning styles students give importance to visual learning style. Other most favourite learning styles followed by students are auditory and kinesthetic learning style. Students, specially of boys those who belong to rural and studying in state board of school preferred visual learning style. Chowhan Sumita ( 2013 ) "Academic Performance of Engineering Students the Role of Abilities and Learning Style". The purpose of the study was to determine the role of abilities and learning styles in prediction of academic performance, their adjustment, rank in the

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selection test, Intelligence and learning styles. Data was randomly selected for the study. Participants were 272 engineering students. The tools used were Myers Briggs Type Indicator, Culture Fair Intelligence Test and Student Problem Checklist. The statistical procedures employed were t-test, correlations and stepwise regressions. The analyses of the data indicated that although abilities were better predictors of academic performance, learning styles also shown a significant relationship. The study also indicated that if students learning styles matches to their chosen academic course, they tend to show better

performance and less adjustment problems. The findings suggest that students who did well academically had better selection test score. They also had significantly less academic problem, family problems, and total problems. Learning styles were shown a small but significant relationship to academic performance. Vita De Glauco ( 2001)"Learning Styles, Culture and Inclusive Instruction in the Multicultural Classroom. A Business and Management Perspective" This study examines the learning style profile exhibited by students in a multicultural class of international business management, and how cultural conditioning is reflected in the learning style preferences of home and international students. Using the Felder and Soloman' Index of Learning Styles as a tool. In sample 66 students were taken from Home students & 42 as international students. The finding of the study is much work has been done on learning styles but a relatively modest body of literature has focused on the relationship between culture and learning style. How does locality of schools affect the learning style? Do students in Govt. and Pvt. schools have different learning styles.

**Problem statement:** A study of Learning Styles of students at higher secondary level

**Objective:** Objectives of the study are as follows
1. To study the learning styles of Govt. schools students.
2. To study the learning styles of Pvt. schools students.

**Hypothesis:** There is no significant difference in learning styles of Govt. and Pvt. schools students at higher secondary level.

Sub - hypothesis are formed for this hypothesis

**Sub- hypothesis:** 1.1 There is no significant difference in Enactive learning style of Govt. and Private school students at higher secondary level

**Sub- hypothesis:** 1.2 There is no significant difference in Figural learning style of Govt. and Private school students at higher secondary level.

**Sub- hypothesis:** 1.3 There is no significant difference in verbal learning style of Govt. and Private school students at higher secondary level.

**Sub- hypothesis:** 1.4 There is no significant difference in reprodusive learning style of Govt. and Private school students at higher secondary level.

**Sub- hypothesis:** 1.5 There is no significant difference in constructive learning style of Govt. and Private school students at higher secondary level.

**Variable of the study:** In this study type of school is independent variable and learning style is dependent variable.

**Operational definition of terms used:**

i)      Learning style: Enactive reproducing learning style (In this focus is given on imitation & practice), Enactive constructive learning style (It indicates preferences for conceptualizing one's experience), Figural reproducing learning style (It refers to visual experience related to making diagram, picture), Figural constructive learning style (It gives preference for processing of figural experiences which lead to conceptual understanding), Verbal reproducing learning style (It refers to written or spoken information), Verbal constructive learning style (It refers to the preferences for reflective, abstract thinking about subject).

ii)      Government and Private School : In this study the schools which are governed by state government or Central Government are government schools and schools which are governed by any person, society or trust are private schools.

**Research Tool:** In this study, the researcher used "Learning Style Inventory". It is standardized test prepared by Karuna Shankar Mishra.

**Population:** The population of the present study includes the students of XII class in Haryana state.

**Sample and Sampling technique:** In present study sample was selected through random sampling. 600 students were selected as sample from three districts from Haryana.

**Nature of Data:** In this research the nature of data is quantitative.

**Sources of Data:** Students studying in senior secondary classes of government schools and private schools were the sources of data.

**Analysis: Hypothesis:** 1 There is no significant difference in learning style of Govt. and Private school students at higher secondary level.

**Sub- hypothesis :** 1.1 There is no significant difference in Enactive learning style of Govt. and Private school students at higher secondary level.

### Table 1 : Mean value of Enactive Learning Style of Govt. & Pvt. School Students:

| School | N | Mean | SD | df | t-value | Table value |
|--------|---|------|-----|-----|---------|-------------|
| Govt. sch. | 304 | 50.44 | 6.76 | 598 | 1.91 | 1.96 |
| Pvt. sch. | 296 | 49.41 | 6.40 | | | |

Table 1 it was observed that mean score of Govt. school students 50.44 and private school mean score is 49.41. Govt. students SD value is 6.76 and Private students SD value is 6.40. The calculated t-value 1.91 and table value 1.96 at 0.05 level. And graph also shows that Govt. students mean score is greater than Pvt. school students. The calculated t-value 1.91 which is not significant at .05 level. So null hypothesis(1.1) is not rejected and there is no significant difference in enactive learning style of Govt. and Pvt. students at higher secondary level.

**Sub- hypothesis:** 1.2 There is no significant difference in Figural learning style of Govt. and Private school students at higher secondary level

### Table 2 : Mean value of Figural Learning Style of Govt. & Pvt. School Students

| School | N | Mean | SD | df | t-value | Table value |
|--------|---|------|-----|-----|---------|-------------|
| Govt. sch. | 304 | 47.63 | 7.23 | 598 | 3.71 | 1.96 |
| Pvt. sch. | 296 | 45.26 | 8.40 | | | |

Table 2 it was observed that mean score of Govt. school students 47.73 and private school mean score is 45.26. Govt. students SD value is 7.23 and Private students SD value is 8.40. The calculated t-value 3.71 and table value 1.96 at 0.05 level. And graph also shows that Govt. students mean score is greater than Pvt. school students. The calculated t-value 1.91 which is not significant at .05 level. So null hypothesis(1.2) is rejected and there is significant difference in figural learning style of Govt. and Pvt. students at higher secondary level.

**Sub- hypothesis:** 1.3 There is no significant difference in verbal learning style of Govt. and Private school students at higher secondary level

### Table 3 : Mean value of verbal Learning Style of Govt. & Pvt. School Students

| School | N | Mean | SD | df | t-value | Table value |
|--------|---|------|-----|-----|---------|-------------|
| Govt. sch. | 304 | 51.89 | 7.81 | 598 | .97 | 1.96 |
| Pvt. Sch. | 296 | 52.49 | 7.23 | | | |

Table 3 it was observed that mean score of Govt. school students 51.89 and private school mean score is 52.49. Govt. students SD value is 7.81 and Private students SD value is 7.23. The calculated t-value .97 and table value 1.96 at 0.05 level. And graph also shows that Govt. students mean score is less than Pvt. school students. The calculated t-value .97 which is not significant at .05 level. So null hypothesis(1.3) is not rejected and there is no significant difference in verbal learning style of Govt. and Pvt. students at higher secondary level.

**Sub- hypothesis:** 1.4 There is no significant difference in reprodusive learning style of Govt. and Private school students at higher secondary level.

### Table 4 : Mean value of verbal Learning Style of Govt. & Pvt. School Students

| School | N | Mean | SD | df | t-value | Table value |
|--------|---|------|-----|-----|---------|-------------|
| Govt. sch. | 304 | 73.27 | 8.74 | 598 | 2.58 | 1.96 |
| Pvt. sch. | 296 | 71.41 | 8.92 | | | |

Table 4 it was observed that mean score of Govt. school students 73.27 and private school mean score is 71.41. Govt. students SD value is 8.74 and Private students SD value is 8.92. The calculated t-value 2.58 and table value 1.96 at 0.05 level. And graph also shows that Pvt. students mean score is less than Govt. school students. The calculated t-value 2.58 which is significant at .05 level. So null hypothesis (1.4) is rejected and there is significant difference in reproducive learning style of Govt. and Pvt. students at higher secondary level.

**Sub- hypothesis:** 1.5 There is no significant difference in constructive learning style of Govt. and Private school students at higher secondary level.

**Table 5 : Mean value of verbal Learning Style of Govt. & Pvt. Scool Students**

| School | N | Mean | SD | df | t-value | Table value |
|---|---|---|---|---|---|---|
| Govt. sch. | 304 | 76.32 | 11.99 | 598 | 0.728 | 1.96 |
| Pvt. sch. | 296 | 75.63 | 11.11 | | | |

Table 5 it was observed that mean score of Govt. school students 76.32 and private school mean score is 75.32. Govt. students SD value is 11.99 and Private students SD value is 11.11. The calculated t-value 0.728 and table value 1.96 at 0.05 level. And graph also shows that Govt. students mean score is greater than pvt. school students. The calculated t-value 0.728 which is not significant at .05 level. So null hypothesis(1.5) is not rejected and there is no significant difference in constructive learning style of Govt. and Pvt. students at higher secondary level.

**Conclusion:**

* There is no significant difference in enactive learning style of Govt. and Pvt. school students at higher secondary level.
* There is significant difference in figural learning style of Govt. and Pvt. school students at higher secondary level.
* There is no significant difference in verbal learning style of Govt. and Pvt. school students at higher secondary level.
* There is significant difference in reproductive learning style of Govt. and Pvt. school students at higher secondary level.
* There is no significant difference in constructive learning style of Govt. and Pvt. school students at higher secondary level.

**Educational Implications:**

1. The researcher has realized that students possess a lot of learning styles so they able to bring out the latent talents of their learning and improve their academic achievement.
2. This study can be a great help for teachers to realize the goals and values of the students. There should be positive personal connection between the teacher and student to enhance the productivity of students' learning styles.
3. Teachers must be aware of their personal skills so that it will maximize their opportunities to improve their teaching styles.

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# Misdiagnosis of silicosis: Plight-Hood of Mine Worker

**Mohammed Aamir***
**Dr. Rajeev M.M.****

**Abstract:** *The mining industry has always been considered as most hazardous, and the lack of awareness, negligence of safety and security norms has created a major health issues for the workers. The problem of silicosis is prevalent and widespread among the mining workers. Silicosis is a deadly disease and generally, patients face pathetic situation in their daily life, due to financial constraints, taboos, unethical attitude of health care officials and many more. Hence, this study was aimed to examine the plight hood of silicosis patients, due to misdiagnosis with TB. Sample of 25 patients/widows from adjacent districts of Jaipur was taken. Mixed method has been adopted to conduct this study. Results reveal that due to informal nature of job as well as reluctance of health professionals in diagnosis of disease of bedridden bread earner impairs the whole family socially and economically.*

**Keywords:** Silicosis, Misdiagnosis, debt ridden.

**Introduction:** Mining has always been among the most hazardous occupations (Cho et. al. 1978). The hazards of working in mines vary greatly depending on factors such as the type of mineral being mined, geological formations, mining techniques, and the general health of the workers (Cho et. al. 1978). Geographically, Rajasthan is the largest state in India bestowed with 64 kinds of metallic and non-metallic minerals second none to the state of Bihar and Jharkhand put together. There are about 2.5 million workforces in the mining sector in Rajasthan (MLPC, 2005) and they do drilling, blasting, crushing the large stone to smaller one and loading-unloading of the slab from vehicles (NIMH, 2011). Due to the unskilled nature of the job it is the poorest of the poor who turn to the mining. More, than 95% of the mining activity of Rajasthan is in the hands of unorganized sector. Mining is a State subject whereas the labour engaged in mining is a Central Subject. This is what makes this sector unaccountable for the enforcement of labour laws. (MLPC, 2005). Hence, Working conditions in the mines are very primitive with. Even, the mine owners do not maintain any register of attendance or compensation for overtime, earned leave, accidents or work-related injuries.(Wazir, 2001).Hence, due to poor enforcement of safety and security provisions laws in mining, the prevalence of Tuberculosis and Silicosis and other respiratory diseases is high among mineworkers (Chopra et al 2012).

Mining poses high health risks threats to the workers associated with it. But problem of the study stressed on the misdiagnosis of occupational disease silicosis, as TB. Silicosis is an irreversible, potentially fatal, fibrotic lung disease. (Greenberg et al 2007). Thus, this study examines with the diagnostic gaps in Silicosis looking at the number of years the workers have suffered, the treatment cost due to misdiagnosis and the description of debt taken for the treatment.

**Material and method :** Keeping in the mind the research objectives, mixed method research design was adopted in which higher weightage was given to qualitative methods. Data were collected during Jawabdehi dharna (Accountability Demonstration) from 25 respondents in Jaipur. The researchers used Interview as a method for data collection where a detailed face to face interview was carried out, which was lasted around 10-15 minutes. Besides, 2 FGD sessions were also conducted. An informed verbal consent was taken from the respondent and assured that the data will be used only for the purpose of research.

**Research Findings :**

1.      Number of Years Unwell



Number of Years Unwell %
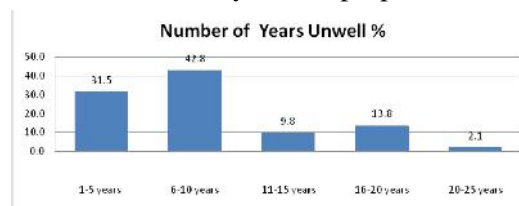
*Research Scholar, Department Of Social Work, Central University Of Rajasthan, AJMER
**Assistant Professor, Department Of Social Work, Central University Of Rajasthan, AJMER

As the chart shows that, 42.8% have been bedridden for 6 to 10 years, while 31.5% have been bedridden for 1 to 5 years. This implies that productive years to earn money waer lost, consequently pushing the family into debt and poverty. These years of illness have also caused recurrent medical expenditure, which leads to exaggerating caregiver's burden, along with already assigned work within the household and or outside.

*"I would be then come home in the morning, and again readmitted in the evening. This has been going on for almost two and half years, says a respondent. A widow narrates her husband's condition who had been working in the mines since childhood.*

*"Ever since my husband was 15 years he developed breathing problems. After 15 years of suffering, doctor said he has diagnosed with TB. My husband would take medicines and continue go to work. After about 10 years it became more severe. Finally, last 8 years he was bedridden.... The doctor always said TB and Asthma."*

However, he too was diagnosed with Silicosis. Given the prolonged suffering, loss of income, and communication gap amongost family, patient and doctor had badly affected the whole family psychologically. The family continues to make every efforts to cure the patient, all efforts went in vain because the doctors seemed fail to inform and explain the incurable nature of the disease. A widow recounts her harrowing days and nights.

"My children were very small when my husband fell ill. My eldest son was 10 years old. Between him and me, we would work and take husband to the hospital. During nights my 10-year-old son would be with my husband in the hospital. In the morning he would come home, while the still younger children would go to the hospital and I would go to the mines to work. My husband was bedridden for 5 years."

Here the cyclical nature of plight is evident where children are forced to grow up, join the workforce as early as possible because of their ailing father. Further, health system's inability to diagnose or improper information renders family in vicious cycle of vulnerability.

## Diagnosis:
## Diagnosis of the Disease :
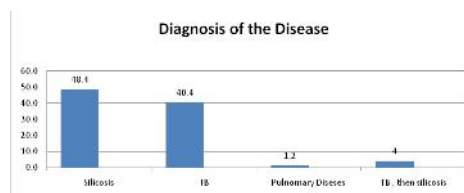


As the above chart shows that 48.4% have been diagnosed with Silicosis and the others 40.4% with TB. The process of arriving at this diagnosis with silicosis has been traumatic for the family. In many instances, it has been multiple stage process. Like TB, Asthma, Silicosis, or Asthma and Silicosis. At one time, the diagnosis was believed to TB and other time it was suspected silicosis.

Husband of a respondent was bedridden for 12 years. He was first taken to the private hospital and then to the government hospital. Every day he needed an injection of asthma, worth of INR 500. This was given for 12 years... Subsequently, towards the end, after almost 11 years, the diagnosis mentions Silicosis. In a study (Ananthakrishnan, et.al. 2012) conducted among TB patients reportedly spent around INR 3211 under DOTS programme. These patients had gone to private and spent money for diagnosis which could have been avoided if the private healthcare providers were involved in RNTCP".

*"When he was around 45-46 years old, he fell ill, it began with breathing problems, and then after a few days, he started vomiting blood. We took him to a private nursing home. They said he is suffering from TB and asked us to go to a government hospital for treatment. In a government hospital, they said he has TB, Asthma, and Silicosis. But the doctor never explained what Silicosis is. They would prescribe medicine and I would collect them or buy them from the pharmacy."*

As she says, the disease was never explained to her and hence since she had no idea whether it will heal, and what it entails. She could have saved treatment cost and long-suffering of changing doctors, hospitals. Just due to inability the healthcare system to address the issue, the plight of poor and illiterate increased tremendously.

The government doctors' reluctance to tell the diagnosis is the mockery of labour class inflicted by the system which is subsequently faced by their widows and the whole family. Silicosis is both an occupational disease as well as compensable as per law. On the contrary, TB is not compensable. Although, "The physician should neither exaggerate nor minimize the gravity of a patient's condition. He should ensure himself that the

patient, his relatives or his responsible friends have such knowledge of the patient's condition as will serve the best interests of the patient and the family." (Code of Medical Ethics Regulations 2002). This could be attributed to the socio-economic status of the patient.

**Money Spent on Treatment:** As the above chart show that 20.7% have spent anything between INR 5, 00,000 - 5500,000, While 16% did INR 200000, on the treatment of the ailing mine-worker. It is interesting to
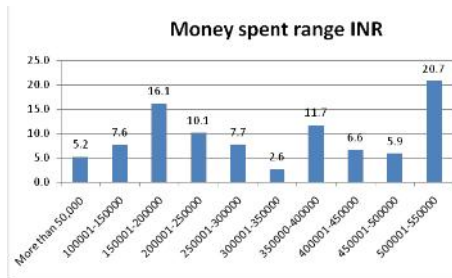


note that, whether the diagnosis was TB or Silicosis, the expense was no less. Although, under this amount loss of income of the bedridden mine-worker/ the bread earner or loss of daily wage for the caregiver have not been included. Moreover, it does not monetize the loss of childhood for the child who stayed at home for domestic chores or becomes child labour. Thus this kind of expenditure is depleting the entire family, even the upcoming generation too.

For 10 years my husband was at home, bedridden ... I had to borrow INR 3 lakhs from neighbors on interest to feed the family. He never got any advance from the thekedar because he was unwell. We would eat just sogra and mirchi chutney every day."

Thus the medical expense not only affected the patient but the entire family. The situation becomes glaring in the absence of any social security and which eventually put financial burden on family failing to which lead to be dependent on loan. Hence, that misdiagnosis impairs the whole family economically.

**Indebtedness:** There was a high percentage of indebtedness among the workers. Their medical records show that they were suffering from the notified occupational disease -Silicosis. (MLPC, 2008). Besides, in the false hope of getting cured, while they all underwent treatment for Tuberculosis (TB).

**Reasons for borrowing:**

| Reasons for Borrowing: | <50000 | 100001-150000 | 150001-200000 | 250001-300000 | 350001-400000 | 450001-500000 | 500001-600,000 | N.A. | Total |
|---|---|---|---|---|---|---|---|---|---|
| For house repair and renovation work | | | | | | 1 | | | 1 |
| For several households Reasons | | | 1 | | | | | | 1 |
| Husband's funeral Expense | 1 | | 1 | 1 | | | | | 3 |
| Husband's treatment | | | 1 | 1 | | | | | 2 |
| Husband's treatment & daughter's Marriage | 1 | | 1 | 1 | 1 | | 1 | | 5 |
| Husband's treatment & raise young Children | 1 | 1 | 2 | 1 | 2 | | 1 | | 8 |
| Marriage of children | | | 1 | | | | | | 1 |
| Medicine, Children's education, marriage | | | | 1 | | | | | 1 |
| NA | | | | | | | | | 3 |
| TOTAL | 2 | 2 | 7 | 5 | 3 | 1 | 2 | | 25 |

About 40% respondents took a loan for the treatment of their husband and raise young children (8+2). 12% borrowed money also for funeral expenses. This also explains why funerals are often clubbed with marriages; even if the children are underage. A widow has a loan of INR1.5 lakhs.

*"My brother suggested that husband's ashes should be immersed in the Ganga at Haridwar for the peace of his soul since he had suffered a lot during his illness. So I had to take a loan for this and to feed the entire village for his funeral. Everyone does this, so I too had to. Besides, to avoid the expenses on marriage, my daughter got married at the same time.*

*Thus, the social obligations prevail and the cultural imposition exit. The urgency to acknowledge sheer poverty and mostly widow headed family trapped again into the debt snare. Somewhere, "culture preaching, teachings, admonishes, follows on, and overcast the people into sensing exploitation as normal and natural, or into seeing them (particularly not exploitation) at all".*

**Discussion:** The various labour enforcement agencies fail to implement laws and protect the informal workers from occupational health hazards. Once health starts failing, the health care services fail to diagnose the disease. The workers cannot access justice because they have no proof of employment. Thus, they are denied compensation. They borrow heavily to sustain their family and for increasing treatment expenses. Finally, the state makes a token gesture of paying monetary relief to one section of the affected workers, where neither process of obtaining relief is easy, and nor is the amount adequate. Yet, the suffering of the widows whose husband was certified as suffering from Silicosis is marginally less as they live with a glimmer of hope of receiving INR 3 lakhs. For all the widows/mine workers the suffering is the same, and yet there are systemic and structural causes that place such vulnerable groups within the population. Moreover, since the symptoms of Silicosis and TB are similar, and a TB patient with an occupational history of mine work is susceptible to Silicotuberculosis, the law is unfair in not providing relief to the TB affected mineworkers as well. For instance, there were a few medical records where it is documented in Occupational History that the patient has been a mineworker for 15 years. Yet, he has been on TB treatment and not re-evaluated to check whether he has developed silicosis or not.

**Conclusion:** Although so many of cases of silicosis have been detected so far, due to unorganized nature of labor, there is a larger number of it had been unnoticed. Hence, there is an urgent need to explore the more causes and proposed solutions to eliminate this disease. Moreover, Pneumoconiosis Board should be established in each silicosis prone district in order to avoid this trap of misdiagnosis. As this study mention that relief amount is inadequate. Hence, compensation must be awarded under WCA.

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# Women Entrepreneurs : The true Motivator of Entrepreneursip

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**Dr. Satpal\*\***

**Abstract :** *During past centuries male community had enjoyed a ruling position in almost all spheres of life including business. But with the change in time, modern way of thinking & living, technological innovations- the disparity between men and women decreased and bring about equality and equity between them. This paper studies the role of different women entrepreneurs in India in respect of economic development of the society. Women have been successful in breaking their confinement within the limits of their homes by entering into varied kinds of professions and services, women entrepreneurs have proved to be on par with their men counterparts in business acumen and are emerging as smart and dynamic entrepreneurs. Women owned businesses are increasing in the economies of almost all countries. The hidden entrepreneurial potentials of women have gradually been changing with the growing sensitivity to the role and economic status in the society.*

**Key Words:** Entrepreneur, Business, Entrepreneurship, development, challenge.

**Introduction :** First used in 1723, the term, entrepreneurship was studied by Joseph Schumpeter in 1930s and was coined around the 1920s, with the loan from French of the word entrepreneur dates to the 1850s. Entrepreneur implies qualities of leadership, management, initiative and innovation in business. Economist Robert Reich has called team-building, leadership, and management ability as essential qualities for the entrepreneur. According to Stevenson, the godfather of entrepreneurship studies at harvard business school "Entrepreneurship is the pursuit of opportunity beyond resources controlled, here 'pursuit' implies a singular, relentless focus, `opportunity' implies an offering that is novel in nature and 'beyond resource controlled' implies resources constraints. According to business dictionary entrepreneurship is "The capacity and willingness to develop organize and manage a business venture along with any of its risks in order to make a profit". Cooper & Drunkelberg (1987) The most obvious example of entrepreneurship is the starting of a new business. In economics, entrepreneurship combined with land, labour, natural resources and capital can produce profit. Entrepreneurial spirit is innovation and risk-taking, and is an essential part of a nation's ability to succeed in an ever changing and increasingly competitive global marketplace. Garther (1988) Entrepreneurship is the process of starting a business or other organization. Franco & Winquist (2002) The entrepreneur develops a business model, acquire the human and other required resources, and finally and fully responsible for its success. Traditionally male community was considered as eligible under the head 'entrepreneur' and they were actually counted as entrepreneurs even with the availability of actual and concrete examples of women as fully dedicated heads of small or medium businesses or ventures. The importance of other community i.e. female in all sphere of life including economic growth is enunciated by the aspiring words "You can tell the condition of a nation by looking at the status of its women"- Jawaharlal Nehru.

**Review of Literature :** Pollard (2006) in her research "Women Entrepreneurs: How Important are their Perceptions?" determines the relationship between women entrepreneurs? support and success from both actual and perceptual perspectives. Women?s motivations toward entrepreneurship were strongly correlated with perceptions of success. Finally, she concludes that women's perceptions of support have a greater effect on their success in entrepreneurial ventures than actual support, regardless of whether traditional measures or women's own perceptions of success were depending upon other factors as well.

Bertaux and Crable (2007) in the paper "Learning about Women. Economic Development, Entrepreneurship and the Environment in India: A Case Study" describes and assesses the impact and effectiveness of their learning with a particular focus on their exposure to Meerut Seva Samaj, one economic

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development initiative concentrating on rural women. The length of time Meerut Seva Samaj has been active in this area speaks for itself as to its commitment to development in the area. "Home grown" projects increase the level of economic democracy, since there was greater opportunity for a broad based group of those who know the situation best to have a real impact on the shape of economic development in the area.

Parihar, Singh, Sharma and Singh (2008) in their research "Impact of Motivational Factors and Role Stress on Women Entrepreneurs in Jammu" discussed that the women entrepreneurs, because of their urge to learn more and pay serious attention to the new entrepreneurial development programmes coupled with their desire to gain self-confidence and compete with the male entrepreneurs in all spheres and not play second fiddle to them, have indeed a better chance of adopting the modern techniques in their entrepreneurial development. They concluded that women were subjected to a greater stress as the demands of home and career at times caused conflicts, striving for multi role duties had resulted in conflict stress, ambivalence and overloaded. Though the conflicts existed, women had realized the advantages of being business women.

Ramona, Emanoil and Andrada (2010) in the paper "Breaking the Glass Ceiling - Female Entrepreneurship" The program enjoyed a great success and resulted in a big impact in the business community. The program stimulates the growth of women entrepreneur within the business community, the development of the skill and entrepreneur spirit among women and efficient use of the human capital formed by potential women entrepreneur, improving the economical performances of existing enterprises, led by women through the growth of the training of their employees. Other aims are equal access to the knowledge based economy, experience sharing among business women, establishing partnerships and encouraging the will to represent personal interests in the civil society.

Mathew and Panchanatham (2011) in their paper "An Exploratory Study on the Work-Life Balance of Women Entrepreneurs in South India" incorporate the results of an empirical analysis of the Work Life Balance (WLB) issues faced by the women entrepreneurs of South India. Standard statistical processing of the generated data revealed a number of issues related to WLB, including the fact that women entrepreneurs struggle to juggle highly demanding familial, entrepreneurial, personal and societal duties and needs. The prominent WLB issues that they face are role overload, health maintenance problems, poor time management, dependent care issues and lack of sufficient support networks. As a result, work-life imbalances and conflict have become a common feature of the lives of many aspiring Indian women entrepreneurs.

Memon (2011) in the research on "Entrepreneurial Inclination among Female Students Pursuing Management Studies- An Empirical Study" aims at finding out the various motivating factors which make the women student select entrepreneurship as a career option as well as the various perceived difficulties which hinder the choice of the students in selecting entrepreneurship after their post graduate course.A questionnaire was administered to around 100 post graduate students of BharatiVidyapeeth Institute of Management, Kolhapur and Shahu Institute of Business Education and Research.

Muntean (2012) in their paper "Wind beneath my wings: policies promoting high-growth oriented women entrepreneurs" compares country-level data on the institutional and cultural factors that affect a woman?s decision to start and grow a business with country-level measures of the entrepreneurial environment, innovative activity and access to opportunity.

**Present position of women entrepreneurs :** Out of total one billion people in India in 2000's female comprises of 48.5% of total population. There are 148.26 million women workforce (representing 30.1% of female population) but as per 1991 census only 1, 85,900 women accounting for only 4.5% of total self employed persons in the country were recorded. Majority of them were engaged in the unorganized sector like agriculture, agro based industries, handicrafts, handlooms, and cottage based industries. As per 2001 census report, there are women workers of the total working population including formal as well as informal sector. In the era of L P G (Liberalization, Privatization and Globalization) the Indian women entrepreneurs are entering the non-traditional sector ie Information technology, editing, hotels, real estate, manufacturing heavy goods and trading.  This indeed is the response to their greater awareness.

**Suggestions for the growth of women entrepreneurship :** 1. Change in attitude: women should be considered as specific target group for all developmental programs .Better education facilities and schemes should be extended to women folk from government part. 2. Training: Skill development to be done in women's polytechnics and industrial training institute vocational training to be extended to women community so that they understand production process and management. 3. Increase in mobility: Training and development programme on various aspects of business should be given to women so that they can face any contingency and able to find best suited alternate for their growth. 4. Initiation of professionalism: Training on professional

competence and leadership skill to be extended to women entrepreneurs. 5. Provision of various amenities: Government, NGOs and other financial institutions should make provisions for financing, marketing and co-operating the women entrepreneur in establishing, managing and selling their business produce.  6. Inculcating marketing skills: Vocational training, workshops and programmes relating to use and managing various marketing techniques should be arranged with the involvement of marketing experts. 7. Self recognition and growth: To encourage more passive women entrepreneurs the women training programmes should be organized that taught to recognize her own psychological needs and express them; counseling through committed NGOs, psychologists, managerial experts and technical personnel should be provided to remove causes like lack of confidence and fear of failure.

**Future of women entrepreneurs in India :** The future of women entrepreneurs in India is very promising and bright. There is a radical and admirable change in the attitude of society. Earlier there were 3 K's (kitchen, kids and knitting) then came 3 P's (power, papad and pickles) and at present there are 3E's (Electronic, energy and engineering) in the life of woman entrepreneurs. The help from government and the financial institutions is bound to increase their attainments in life. Their participation in building an industrialized India will be a reality. All their dreams will come true through their education and endless efforts for their empowerment and betterment of mankind. There is no doubt that tomorrow will bring a beautiful dawn for women entrepreneurs.

As fewer studies on women entrepreneurship have been undertaken in the Indian context, mainly in the industrial cities of Delhi, Chennai, Pune and Visakhapatnam more in-depth studies are required. Most of those studies are again is women-run small scale industries rather than women entrepreneurs in general. Although some institutions have launched projects on "Women Entrepreneurs? and have also arranged a few panel discussions but still we need to gather data and it is this lacuna that the scholars and practitioners in this field should fill in. Even the little data that is available is on the potential women entrepreneurs rather than the operational entrepreneurs.

**Conclusion :** It can be concluded from the study that women entrepreneurs face several barriers in order to establish themselves. These barriers can be broadly divided into two that is, primary barriers and secondary barriers. The primary barriers included lack of business management skills, arrangement of initial capital to start the enterprise was difficult, inter-role conflict, managing the workforce, availing benefits from support organizations, procurement of capital from banks and other financing agency and socio-cultural environment. The secondary barriers comprised gender biasness in society for female entrepreneurs, lack of availability of proper training programmes in up gradation of skill/s, procurement of plant, raw material and machinery, isolation from business network (working at home),pressure of childcare. It was also found that significant difference exists between the barriers faced by women entrepreneurs of different districts.

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# Responsible Tourism a way to Achieve Sustainability in Every Aspects of Tourism in Varanasi

**Dr. Anil Kumar Singh***
**Aishwary Kushwaha****

**Abstract :** *Responsible Tourism is not the same thing as sustainable tourism. Sustainability is the goal, a goal which can only be achieved by people taking responsibility, together with others, to achieve it. Responsible Tourism is about taking responsibility for making tourism sustainable, it is about what people do to address the many specific challenges we face. In order to protect the cultural, social and environmental integrity of destinations limits to tourism development sometimes are necessary. Management of tourism requires the participation of government agencies, business organisations and host communities to make better place for the hosts and guests. This research article explores the ways to conserve and preserve the resources and describing the guiding principles of responsible tourism that can be applicable in Varanasi.*

**Keywords:** Responsible Tourism, Tourism Planning and Development, Agenda 21

**Introduction :** Responsible Tourism was defined in Cape Town in 2002 alongside the World Summit on Sustainable Development. This definition, the Cape Town Declaration is now widely accepted and has been adopted by the World Travel Market in 2007 for World Responsible Tourism Day. Responsible Tourism is about "making better places for people to live in and better places for people to visit." Responsible Tourism requires that operators, hoteliers, governments, local people and tourists take responsibility, take action to make tourism more sustainable.

Responsible Tourism is about using tourism to make better places for people to live in and better places for people to visit, in that order. It is different from sustainable tourism in that it focuses on what people, businesses and governments do to maximise the positive economic, social and environmental impacts to tourism. It is about identifying the important issues locally and addressing those, transparently reporting progress towards using tourism for sustainable development. The World Travel Market has adopted the Cape Town Declaration definition of Responsible Tourism for its World Responsible Tourism Day which encourages the industry to take responsibility for making tourism more sustainable and demonstrate their responsibility. Multilateral agencies, destinations and enterprises has to develop similar practical guidelines and to encourage planning authorities, tourism businesses, tourists and local communities - to take responsibility for achieving sustainable tourism, and to create better places for people to live in and for people to visit. Multilateral agencies responsible for development strategies have to include sustainable responsible tourism in their outcomes. Determined to make tourism more sustainable, and accepting that it is the responsibility of all stakeholders in tourism to achieve more sustainable forms of tourism, committing them to pursue the principles of Responsible Tourism. The destinations, the places that tourists visit, where tourism enterprises conduct their business and where local communities and tourists and the tourism industry interact, that the economic, social and environmental impacts of tourism need to be managed responsibly, to maximise positive impacts and minimise negative ones.

**Objectives of the Study:** General objective of the study is to know and examine the awareness of people about the responsibility and sustainability of tourism in Varanasi.

* To explore the methods which makes a better place for people to live in and a better place for people to visit Varanasi.
* To examine the guiding principles of responsible tourism.

**Review of Literature:** Findings of different researchers present mixed and contradictory results regarding the economic, social, cultural and environmental impacts of tourism. Some researchers have shown that

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residents tend to perceive the economic impacts of tourism positively and the social, cultural and environmental impacts negatively. On the contrary, some other researchers have demonstrated that the host community views tourism as providing various social, cultural and environmental benefits to them. Other researchers have revealed that the host populations perceive tourism as having positive economic and cultural impacts and negative social and environmental impacts. Another group of researchers have also mentioned that the support for tourism development depends on the state of the local economy. If the destination is economically backward, then the residents are likely to support tourism development because they will be more concerned about the benefits than the costs.

The principles of responsible tourism are derived from a series of initiatives over the last decade involving governments and pressure groups working towards the promotion of responsible tourism. In 1992 an Earth Summit on Environment and Development took place in Rio. It produced a programme of action to sustain the future of our planet. This programme is known as Agenda 21 and was endorsed by 182 governments. In 1996, the World Travel and Tourism Council (WTTC), the World Tourism Organization and the Earth Council worked together to develop an action plan entitled Agenda 21 for the Travel and Tourism Industry: Towards Sustainable Development. From these beginnings the principles of responsible tourism have grown. The Cape Town Declaration recognises that Responsible Tourism takes a variety of forms, it is characterised by travel and tourism which: minimises negative economic, environmental and social impacts;
"        generates greater economic benefits for local people and enhances the well-being of host communities, improves working conditions and access to the industry; involves local people in decisions that affect their lives and life changes; makes positive contributions to the conservation of natural and cultural heritage, to the maintenance of the world's diversity; provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural, social and environmental issues; provide access for people with disabilities and the disadvantaged; is culturally sensitive, engenders respect between tourists and hosts, and builds local pride and confidence.

Behaviour can be more or less responsible and what is responsible in a particular place depends upon environment and culture.

According to Godfrey and Clarke (2000) communities form a basic element in modern tourism as they are the focal point for the supply of accommodation, catering, information, transport facilities and services. Their local natural environment, buildings and institutions, their people, culture and history, all form core elements of what the tourists come to see; whether as towns, villages or cities, every community has tourism at one level or the other and are affected by the growth and development of the industry.

**Guiding Principles for Responsible Tourism which were identified as:**

**Guiding Principles for Economic Responsibility :** Assess economic impacts before developing tourism and exercise preference for those forms of development that benefit local communities and minimise negative impacts on local livelihoods (for example through loss of access to resources), recognising that tourism may not always be the most appropriate form of local economic development. Maximise local economic benefits by increasing linkages and reducing leakages, by ensuring that communities are involved in, and benefit from, tourism. Wherever possible use tourism to assist in poverty reduction by adopting pro-poor strategies. Develop quality products that reflect, complement, and enhance the destination. Market tourism in ways which reflect the natural, cultural and social integrity of the destination, and which encourage appropriate forms of tourism. Adopt equitable business practises, pay and charge fair prices, and build partnerships in ways in which risk is minimised and shared, and recruit and employ staff recognising international labour standards. Provide appropriate and sufficient support to small, medium and micro enterprises to ensure tourism-related enterprises thrive and are sustainable.

**Guiding Principles for Social Responsibility :** Actively involve the local community in planning and decision-making and provide capacity building to make this a reality. Assess social impacts throughout the life cycle of the operation - including the planning and design phases of projects - in order to minimise negative impacts and maximise positive ones. Endeavour to make tourism an inclusive social experience and to ensure that there is access for all, in particular vulnerable and disadvantaged communities and individuals. Combat the sexual exploitation of human beings, particularly the exploitation of children. Be sensitive to the host culture, maintaining and encouraging social and cultural diversity. Endeavour to ensure that tourism contributes to improvements in health and education.

**Guiding Principles for Environmental Responsibility :** Assess environmental impacts throughout the life cycle of tourist establishments and operations  including the planning and design phase  and ensure that negative impacts are reduced to the minimum and maximising positive ones. Use resources sustainably, and reduce waste and over-consumption. Manage natural diversity sustainably, and where appropriate restore it; and consider the volume and type of tourism that the environment can support, and respect the integrity of vulnerable ecosystems and protected areas. Promote education and awareness for sustainable development - for all stakeholders. Raise the capacity of all stakeholders and ensure that best practice is followed, for this purpose consult with environmental and conservation experts.

**Varanasi :** The study area for this research would be carried out in Varanasi. The diversity of Varanasi's culture and habitat and the wealth of cultural and natural heritage, as the very basis of tourism, the responsible tourism can be achieved in different ways. The land of Varanasi (Kashi) has been the ultimate pilgrimage spot for Hindus for ages. Often referred to as Banaras, Varanasi is the oldest living city in the world. Hindus believe that one who is graced to die on the land of Varanasi would attain salvation and freedom from the cycle of birth and re-birth. Abode of Lord Shiva and Parvati, the origins of Varanasi are yet unknown. Ganges in Varanasi is believed to have the power to wash away the sins of mortals.  The city is a centre of learning and civilization for over 3000 years. With Sarnath, the place where Buddha preached his first sermon after enlightenment, just 10 km away, Varanasi has been a symbol of Hindu renaissance. Varanasi is associated with promotion of spiritualism, mysticism, Sanskrit, yoga and Hindi language and honoured authors such as the ever-famous novelist Prem Chand and Tulsi Das, the famous saint-poet who wrote Ram Charit Manas. Aptly called as the cultural capital of India, Varanasi has provided the right platform for all cultural activities to flourish. Many exponents of dance and music have come from Varanasi. Ravi Shankar, the internationally renowned Sitar maestro and Ustad Bismillah Khan, (the famous Shehnai player) are all sons of the blessed city or have lived here for major part of their lives.

Sarnath museum maintained by Archaeological survey of India contains important sculptures mainly dating back to the Buddhist era. Banaras Hindu University (BHU) and Sampoornanand Sanskrit University are two important centres of education and learning wherein ancient philosophy, Sanskrit language, Pali language, etc. are taught (in addition to the conventional courses) and students from different parts of the globe come to learn those subjects.

**Study Population:** Culturally skilled professionals(musicians, yoga and meditation teacher etc); Tour operators and Travel agents; Hoteliers and restaurants; Government approved tourists guides; Tourists

**Conclusion :** Responsible tourism is an approach, a way, an action to achieve sustainability in every kind of tourism. It is about taking the responsibility of each and every action in tourism. From this study conclusion can be drawn is that in responsible tourism each and every segment has to play equal role. Like the formulation of strategy and policy by government or public sector with the involvement of stakeholders and local community. All the rules and regulations should be followed by travel agents and tourists, tourism operators to grow their businesses whilst providing social and economic benefits to local communities and respecting the environment. Tourists should give respect to the culture of host community and be sensitive to their culture and biodiversity.

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# Tribal Peoples and Their Rights and Reservation

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Human being are the beautiful creation of the nature and considered to be most instrumental organism of this universe. After creation of the universe human being first came to the existence. At the time of existence human being were uncultured, uneducated, ignorant, superstitious and uncivilized. Slowly-slowly maximum human being by their learning become educated cultured and civilized but some of the human being rest to development or society gave Tribal name for such ignorant and uncivilized people. Tribal people are free from the influence of western culture. The word 'Tribe' denotes a group of people living in primitive and ruthless conditions. In India accordance with census 2011 Mizoram and Lakshadweep had the highest percentage of its population as Scheduled Tribes 95 percent while Punjab and Haryana had 0 percent. Tribes constitute around 8.6 percent (10 crore) of the total population of India. Tribal peoples are pre-dominantly minority in the Indian States of Orissa, Madhya Pradesh, Bihar, Jharkhand and West Bengal. These officially designated groups of historically disadvantage people in India known as 'Scheduled Tribes'. For much of the period of British rule in the Indian subcontinent, they were known as the Depressed Classes. In modern literature, the scheduled Castes/Tribes are sometimes referred to as untouchables in Tamil Nadu they are referred as AdiDravida and in other States mostly referred as Scheduled Tribes. The Constitution (Scheduled Tribes) order, 1950 lists 744 tribes were given Reservation Status, guaranteeing political representation. The Constitution lays down the general principles of positive discrimination for Scheduled Tribes. Manydecades have passed since India has been Independent but despite the self-administrativeprovision to provide tribal protection for their cultural diversity and identities in the constitution of India but they cannot get their proper rights in society. Even today the number of illiterate, unhealthy, malnourished, poor and unemployed people is more in tribal society. Despite of Constitution of India adopted many provision for giving special status to the tribal people and made careful efforts to improve the socio-economic status of the tribes, it is also true that only the minor improvement have been made in the standards of the tribal. The Human Development Index of Tribal is much less than the rest of the population. Despite the provision of Reservation, their percentage in government jobs are very less to their proportionate population and their condition is much worse than the rest of the other communities of people. In other way it is said that their unable to reach the designated level of development.

The historians tell about the tribal of India, the originator of Indus civilization, who develops the world's oldest and well-planned city Harappa and Mohenjodaro. It means tribal is native of India and before 3000 B. C., the tribal people were known as the Dravida people. They had to be displaced from their original place by the sudden attack of the savage Aryans. Aryans adopted several tricks to clear the identity of Dravidas. In the Vedic period, Dravidas were given names like monsters, demon and Asura. Due to foreign invasions in India, many border areas people (tribal people) migrated to forests and other areas and gradually they got separated from their social paradigm. Since the 1850s these communities were loosely referred to as Depressed Classes with the Scheduled caste and Scheduled Tribes also being known as Adivasi (or "original in habitants"). After the arrival of the British company, they started lacking of basic resources in their life. In 1865 tribal people were deprived natural rights by passing 'Forest Law' in 1871tribal were declared congenital criminal under 'The Criminal Tribe Act'. In this way, social abuse was exploited as well as financial exploitation. Due to the conscious efforts of late revolutionary BirsaMunda was a prominent tribal leader of the 19th century. Under his leadership, the Munda tribesmen carried out the great movement of Mundas 'Ulgulan' in the last year of the 19th century. People of Munda society worship BirsaMunda as

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God. BirsaMunda earned this respect by standing up the tribal against suppression and tyranny of the British. Birsa was a main link in the history of Indian Independence movement in the 19th century. He had organized a movement for forgiveness of agriculture rent from the British. Munda revolt led by BirsaMunda is one of the most important tribal movements of the 19th century. Munda revolt was the biggest and last blood-blown tribal uprising of Jharkhand. Thousands of Munda tribal tribalmartyres died in the revolt. BirsaMunda made people aware anti-policies of the British government, when he was stopped by the government and arrested, he started spreading political consciousness among the tribal on the pretext of religious Percepts. He started programs of religion and social reforms in Munda communities and organized a movement to get rid of all the evils. BirsaMunda has expired in a Ranchi jail on 9th June 1900. Birsa's thoughts continue to show the struggles of Mundas and entire tribal communities. Affected by them, the tribal peoples were alerted for their rights and continue the struggle while avoiding the temptations of political parties.

The early 20th century saw a flurry of activity in the British authorities assessing the feasibility of responsible self-government for India. The Morley-Minto Reforms Report, Montague Chalmsford Reforms Report and the Simon Commission were several initiatives in this context. A highly contested issue in the proposed reforms was the reservation of seats for representation of the Depressed Classes in provincial and central legislatures. In 1935, Parliament passed the Government of India Act 1935, designed to give Indian provinces greater self-rule and set up a national federal structure. The reservation of seats for the Depressed Classes was incorporated into the act, which came into force in 1937. The Act introduced the term "Scheduled Castes", defining the group as "such castes, races or tribes, which appear to his majesty in council to correspond to the classes of persons formerly known as the 'Depressed Classes', as his Majesty in Council may prefer". This discretionary definition was clarified in 'The Government of India (Scheduled Castes) order, 1936', which contained a list (or Schedule) of castes throughout the British-administered provinces. After Independence the Constituent Assembly continued the prevailing definition of Scheduled Castes and Tribes, giving (via Articles 341 and 342) the president of India and governors of the states a mandate to compile a full listing of castes and tribes (with the power to edit it later, as required). The complete list of castes and tribes was made via two orders: The Constitution (Scheduled Castes) order, 1950 and The Constitution (Scheduled Tribes) order, 1950, respectively. Furthermore, independent India's quest for inclusivity was incident through the appointment of B. R. Ambedkar as the chair of the drafting committee for the Constitution. Ambedkar was a scheduled caste constitutional lawyer, a member of the law regarded Untouchables.

After 70 years of Independence, the tribal of India are neglected, exploited and suffering and do not get any special improvement in the situation. Tribal are poor and they are struggling hard for their survival and somewhere they are suffering from naxalism. According to 2001 census, more than 70% of the total population of the tribes are illiterate. Education is helpful in human development. Lack of education in tribal society is a big problem. Over the centuries people of tribal society have lived in dense forests and remote areas where the common people are very difficult to reach. This is the reason that there is lack of media communications. Such as television, newspapers, radio and telephones which is necessary for development of any society. There is a lack of government initiative and policies for their communication and other development. Tribal people are mostly depend on agriculture as the main occupation and therefore forced to do labour/wages. Time to time government of India has taken many steps to improve the situation of tribal. Protective arrangements: Such measures as are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. A number of laws were enacted to implement the provisions in the constitutions. Examples of such laws include The Untouchability Practices Act, 1955, Scheduled Caste and Schedule Tribe (Prevention of Atrocities) Act, 1989, The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993, etc. Despite legislation, social discrimination and atrocities against the backward castes continued to persist.

**Affirmative Action:** Provide positive treatment in allotment of jobs and access to higher education as a means to accelerate the integration of the Scheduled Castes and Scheduled Tribes with mainstream society. Affirmative action is popularly known as reservation. Article 16 of the constitution states "nothing in this article shall prevent the state from making any provisions for the reservation of appointments or posts in favor of any backward class of citizens, which in the opinion of the state, is not adequately represented in the services under the state." The Supreme Court upheld the legality of affirmative action and the Mandal Commission (a report that recommended that affirmative action not only apply to the Untouchables, but the

other backward castes as well). However, the reservations from affirmative action were only allotted in the public sectors, not the private.

**Development:** Provide resources and benefits to bridge the socioeconomic gap between the Schedule Castes and Scheduled Tribes and other communities. Major part played by the Hidayatullah National Law University. Legislation to improve the socio-economic situation of Scheduled Castes and Scheduled Tribes because 27% of Scheduled caste and 37% of Scheduled Tribe households lived below the poverty line, compared to the mere 11% among other households. Additionally, not only were backward castes poorer than other groups in Indian society, but they also suffered from higher morbidity and mortality rates.

The word tribal are not use in the Indian Constitution. They have been term as Scheduled Tribes in the Constitution of India. They have been term as Scheduled Tribes in the Constitution of India. Part X of the Constitution of India defines the Scheduled and Tribal areas. Article 244 and 244-A denotes administration of scheduled areas and tribal areas formation of an autonomous state comprising certain tribal areas in Assam and creation of local legislature or Council of Ministers or both therefore. Article 342 denotes the specifications are the tribes and tribal communities or parts of therefore. To effectively implement various safeguards built into the constitution and legislature. The Constitution Article 338 provides the National Commission for Scheduled Tribes. The Chairperson of the commission sit ex-officio of the National Human Rights Commission. In the original Constitution, Article 338 provided for a special officer (the commissioner for Scheduled Castes and Scheduled Tribes) responsible for monitoring the implementation of constitutional and legislative safeguards for Scheduled Castes and Scheduled Tribes and reporting to the president. Seventeen regional offices of the commissioner were established throughout the country. There was an initiative to replace the commissioner with a committee in the 48th Amendment was being debated, the Ministry of Welfare established the first committee for Scheduled Castes and Tribes (with the functions were modified in September 1987 to include advising the government on broad policy issues and the development levels of Scheduled Castes and Scheduled Tribes. Now it is included in Article 342. In 1990, Article 338 was amended for the National Commission for Scheduled Castes and Scheduled Tribes with the Constitution (65th Amendment) Bill, 1990. The first Commission under the 65th Amendment was constituted in March 1992, replacing the Commissioner for Scheduled Castes and Scheduled Tribes and the commission established by the Ministry of Welfare's Resolution of 1989. In 2003, the Constitution was again amended to divide the National Commission for Scheduled Castes and Scheduled Tribes into two Commissions: the National commission for Scheduled Castes and Scheduled Tribes. Due to the spread of Christianity and Islam among Schedule Caste/Tribe community converted are not protected as Castes under Indian Reservation Policy. Hence, these societies usually forge their community certificate as Hindus and practice Christianity or Islam afraid for their loss of reservation.

In addition of above many of the articles of the Constitution of India give rights to reservation to safeguards the Scheduled Tribes. Clause (4) and (5) of Article 15 which were inserted by first amendment by 1951 and 93rd Amendment Act 2005 regarding making any special provisions for the advancement of the socially and educationally backward classes of the citizen or for the Scheduled Castes and Scheduled Tribes and there admission to educational institutions including private institutions. Article 16(4) (a) and 16 (4) (b) provides provision for reservation in the matter of promotion with the consequential seniority in the services under the State in favor of Scheduled Castes and the Scheduled Tribes and for filling of the vacancy in any succeeding years. Article 17 provides for Abolition of Untouchability. Article 46 part IV in chapter of Directive Principles of State Policy direct state to take special care for promotion of educational and economic interests of Schedule Castes, Scheduled Tribes and other weaker sections. Article 243-D and Article 243-T provide the reservation of Scheduled Tribes in Panchayat and Muncipality respectively. In part XVI special provision relating to certain classes of Constitution of India gives provision for the reservation of Scheduled Castes and Scheduled Tribes. In Article 330 provides reservation in house of the people, Article 332 in legislative Assemblies of the states. Article 335 provides claims of Scheduled Castes and Scheduled Tribes to services and posts. Fifth Schedule of the Constitution of India of part B provides administration and control of Scheduled Areas and scheduled Tribes. By mere looking to the above constitutional provision its clearly indicates that Constitution of India as given the total safeguards of the interest of Scheduled Tribes. Considering their educational, socio-economic and other backwardness. Only it is required to implement honestly by the Government of India and concerned States to improve the condition of the Scheduled Tribes and make them to come in mainstream of the Indian socities. For the welfare and advancement of tribal, there is a provision

of 'Central Fund' under Article 275(1), but the law of common area is being deprived of the unlimited funds from the tribal. For the benefit of tribal peoples 'NALSA' (National Legal Service Authority) felt the need to plan. A committee was formed, to make it simple, to study the case and to present the suggestion. The committee presented a detailed report on "World Tribal Day" on 09.08.2015 to the Honorable Executive Chairman, NALSA. This plan is based on the same report. This plan will be called NALSA (legal services for protection and enforcement of tribal rights) Scheme, 2015. The goal of the Scheme is to ensure the access of justice to the tribal in India. Under this Scheme, tribal have been given many legal powers:

* TheSchedule Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006
* The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989
* Free and Compulsory Child Education (RTE) Act, 2009
* The Right to Fair Compensation and Transparency in Land Acquisition Rehabilitation and Resettlement Act, 2013 (also Land Acquisition Act, 2013)
* The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA)
* Fifth and Sixth Scheduled of Constitution of India.

These provisions are not strictly implemented, due to which the legal rights of tribal are violated. Such violation is the main reason behind the backwardness of the tribes. The meaning of this plan is that these rights are not violated.

The some suggestion can be given for the development of tribal peoples in the above context:

* Identifying specific talents of traditional tribal society should give them the right opportunity for development.
* Under the new economy, the direction of coordination with the traditional economy should be searched, in which tribal maintain ownership rights on their economics.
* Do not neglect tribal culture, civilization and lifestyle and let them join the mainstream of development according to their culture and civilization.
* Keeping the structure of tribal society safe, they should be made part of the decision making process so that their emotions are respected.
* Develop policies based on rural life and their economic resources, in which tribal involvement in the decision making process is ensured.
* In addition to removing the basic problems of tribal, the provision for reservation for them has been given in the Constitution of India, they should be implemented so that the tribal communities can take advantage of reservation and save their existence.
* To implement the official the official law of tribal, the court should issue instructions to the Government from time to time. So that the tribal could get their right and that provision in the Constitution given for the rights of tribal peoples could come into existence.

Therefore, in my opinion, the provision for the tribal has been given in the Constitution of India in keeping with the traditional system of the tribal those provisions should be implemented with the integrity.

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# A Study of Stress in Relation to Achievement Motivation among Higher Secondary Students

**Divya Gupta\***

**Abstract :** *The modern world which is said to be the world achievement is also a world of stress. One find stress everywhere, whether it be within the family, business organization enterprise or and other social or economic activity. Right from the time of birth till the last breath drown, an individual is invariably exposed to various stressful situation. Thus is not surprising that interest in the issue has been rising with the advancement of the present century which has been called the "Age of anxiety and stress".*

The concept of stress was first introduced in the life sciences by Hans's sale in 1936. The concept is borrowed from the natural sciences and derived from the Latin word 'stringers' stress was popularly used in the seventeenth century to mean hardship strain, adversity or officiation. It was used in the eighteenth and nineteenth centuries to denote force, pressure, strain or strong effort with reference to an object or person.

Many studies on the effects of acvte and chronic stress on tumour growth have mostly confirmed the results of the effects stress on tumour induction (eg. Jamashi and Nettsheim, 1977, peters, 1975 peters and Kelly 1977, Marsh, milier and Lamson 1959, Newbery et al. 1972 pradhan and 1974, Neiburgs et al 1979).

"Stress is many faceted process that occurs in us in response to events that disrupt or threaten to disrupt our physical or psychological functioning" (Baron 1992). Stress refers to non-specific response of the body to any demand made made upon it"(Hans selye :1979)

The desires to succeed and excel are called achievement needs. Achievement motivation is a basic tenets for a good life. Achievers as a whole, enjoy life and feel in control. Being motivation keeps us productive and gives us self respect. Where and how achievement need are learned, it is complex intriguing and important questions achievement motivation can be described as a desire to "accomplish something difficult……………………………………………..to overcome regain had more expectations and less achievement than the subjects if backward regain. Alam (1992) investigated the impact of social economic status and culture on achievement motivation and found the subjects from urban high socioeconomic status scored high or achievement motivation.

"Generally achievement motivation is defined as a desired of excellence" (Munn Femald Fernald 1972) today a person want to reach to peak of success in a choosen field. He feels that he can cross any barrier and obstacles coming into the path of his goal oriented behavior. So he set his goal very high. He continuous his effort unit he reach his goal. So he becomes successful and achieves his goal. In many studies on the effect of achievement motivation and stress have mostly confirmed the results direct effects of stressful life events and perceived competence on school grades and internalized symptoms were found. (Sylivia and Rydda 1999) people form different culture are motivated by different goals and strive stress to achieve them in different way (Kitayama and uchida 2004, markus and kiayma 1991) (M.C. Donough and walters 2001) reported that exposure to specific stressfull life changes are positively associated with distress and health conditions, stress depends on achievement motivation ( Kessler, Price and waretman 1985). Stress was significantly related to hardiness, achievement motivation and avoidance coping strategies among academic multiple role person and negative impact of stress reactions on hardiness was strongest when social support was low for both genders. David G. winter (2012) research that longitudinal study of students. Showing that high initial achievement motivation combined with stress for control is related to increases in authoritarianism during the college years.

**Objectives:** To examine the relationship between achievement motivation and stress among higher secondary students.

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There is no significant relationship between achievement motivation and stress among higher secondary students.

**Method :**

**Sample:** 400 students 200 male 200 female studying in higher secondary schools.

**Tools: 1.** students stress scale developed by Bhatia $ Mrs. Pathak (1999)

**2.** Achievement motivation test developed by Bhargav, V.P. (1994)

**Design:** In the present study researcher will attempt to correlation by person product moment method the stress with achievement motivation.

**Results and Discussion :** Relationship between achievement motivation and stress among stdents.

| Variables | N | Coefficient of correction | Significance |
|---|---|---|---|
| Achievement Motivation & stress | 400 | 0.40 | 0.05 |

An observation of table reveals significant positive correlation (0.40) Between Achievement motivation and stress of student of higher secondary schools. it indicates that stress depends upon achievement motivation amond students. if achievement increases stress increases.

On the basis of result related related to the relationship between achievement motivation and stress. The student may be suggested that they should have adequate control over the activity of the school. Discussing this finding, it can be stated that due to advancement of information technology and globalization, competition has been increased. All these groups under study were having stress related problems and in their coping with stressful situations and it was concluded in implicit words that stress is a feature of mental health and achievement that constitutes "Positively and resiliency in meeting life changes". It has been well reported in researchers that stress is a positive expressive of mental heath and achievement (Ghorbani, Watson and Morris, 2000 Maddi and Khaosba, 1994, Ramanaiah and sharpe. 1999) and is consistent with recent emphasis on positive psychology. (Selingman and scikszentmihalyi 2000).

Therefore it is concluded that achievement motivation have significant relationship with stress. The major finding of the present study have been mentioned achievement motivation and stress is found to be positive and insignificant (0.04). The finding of the present study have important implications for teachers as well as educational and school coonseling psychologists. Teachers and parents should realize that stress is affected by achievement motivation. The students may be suggested that they should have control over activity. Their performance will be deteriorated in the examination students suffering from stress become helpless and depressed.

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# Distinvestment Policy of Public Sector Enterprises in India: Concept and Different Issues

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**Abstract :** *This paper gives the definition of disinvestment, states the difference between disinvestment and privatization, gives a brief account of public sector in India and changes in government policy towards the public sector. After independence when economic planning was introduced India adopted the mixed economic system. The main feature of the mixed economic system is the co-existence of public sector and private sector. The Industrial Policy Resolutions of 1948 and 1956 demarcated the areas of operations of public sector and private sector. Difference between disinvestment and privatization. Privatization implies a change in ownership resulting in a change in management. But disinvestment need not always imply change in management. Disinvestment is actually dilution of the stake of the government in a public enterprise. In the new industrial policy of 1991 the role of public sector has been reduced but in the industrial policy of 1991 only eight industries have been reserved for the public sector.*

**Introduction :** After Independence, under the Keynesian era of world economy, a developing country like India had been pursuing a path in which the public sector enterprises (PSEs) were expected to be the engine of growth. Which has now become a history. Keynes exposed the basic weakness of capitalism and called for an end of liaise fair. "Rejecting the familiar neoclassical argument offered during the Great Depression of the 1930's that generalized wage cuts would lead to rising employment; Keynes stressed the interdependence of wages, consumption spending, aggregate demand and thus the general level of output and employment". The disinvestment process started by Govt. of India since 1991-92 is how much successful so far and suggestions for its better implementation in near future.

**Objectives of the Study:**
1. To study the various recommendations of Disinvestment Commission.
2. To provide an insight into different aspects of disinvestment through case studies of Bharat Aluminum Company (BALCO), Hindustan Zinc Limited (HZL), Indian Petrochemicals Limited (IPCL) and Videsh Sanchar Nigam Limited (VSNL).

**Major Research Questions of the Study :**
1. Public v. private enterprises: Is the private management superior and more efficient than the public sector management? Does it hold the key to miracle growth in the economy? In other words, is the belief that change of ownership and control from the Government to private hands has major positive and restructuring effects?
2. Is the private sector in India ready or capable to control the commanding heights of the economy?
3. Should the profit making PSEs be divested?
4. Will this approach protect the employees of the PSEs, providing adequate compensation through VRS and encouraging employee participation in management?
5. Is it true, as some leaders and economists claim, that the government is disinvesting the PSEs at throwaway prices? Will the disinvesting programme determine greater operational autonomy to the divested enterprises, and improvement in their functioning?

**Sources of Data and Research Methodology:** The Present study is based mainly on secondary data obtained from Department of Disinvestment, Department of Public Enterprises, Annual Reports of various divested Public Sector Enterprises and relevant articles of eminent annalists' and researchers published in various national journals of commerce, industry, trade and economics.

**The Evolution of Public Sector Enterprises in India:** In a developing country like India, it was suggested that some industries would have to be brought under public ownership and control for the sake of rapid economic development, and that nationalization of some of the industrial, financial and insurance units and

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starting of new units would help in speeding up the rate of economic growth. Thus, public sector enterprises became an essential part of the economic development programmes of India. Most of the public sector enterprises were started keeping in mind the requirements of the Indian economy in the field of production and distribution. However, some public enterprises like the State Trading Corporation (STC) have done much to promote Indian exports. Hindustan Steel Ltd., the Bharat Electronics Ltd., the Hindustan Machine Tools Ltd., etc. are some of the public sector enterprises which export increasing proportion of their output and earn foreign exchange. The Second Five year plan in this connection has said: "The adoption of the socialistic pattern of society as the national objective, as well as the need for planned and rapid development require that all industries of basic and strategic importance, or in the nature of public utility service should be in the public sector. Other industries which are essential and require investment on a scale which only the State, in present circumstances, could provide have also to be in the public sector.

**Disinvestment: Issues :** The disinvestment policy of the government has been criticized by various groups-both within the government and outside the government; some of these issues are as follows:

**\* Issue of strategic and non-strategic sector:** The advocates of disinvestment argue that the public sector should be limited only to strategic areas. The critics argue that the strategic sector has been narrowly defined in India. Even in the USA the oil sector has been considered as a strategic area. But in India the oil sector has not been recognized as strategic; so is also the case of power generation. The oil units and power generation units should be considered as strategic and PSUs in these areas should be managed by the government.

**\* Privatization of profit making PSUs :** Government`s policy of disinvesting profit making PSU has also been criticized. The profit making PSUs are like the geese that lay golden eggs and it is unwise to kill these geese. The supporters of disinvestments argue as follows: The rationale for privatizing or not privatizing a PSU is not based on whether it is making profit or loss but whether it is in a strategic sector or in a non strategic sector, and whether the tax payers` money can be saved from commercial risks by transferring the risks to the private sector wherever private sector is willing to step in and assume such risks. .

**\* Political Issues :** India's policies towards the public sector and the PSEs evolved at a time when it was thought that government could be more balanced and better informed than the private sector in managing the economy. India was not a `Loner' in holding such a view. Almost all countries that now wear the badge of economic advancement held similar views at that time.

**Conclusion :** Despite the fact that disinvestment is one of India's recent success, the process and its outcome, indicate many weaknesses and drawbacks.

Public sector companies are being sold only to the indigenous entrepreneurs with the result that the process of disinvestment of PSE is not bringing to much foreign Investment, and in that sense it is not adding much to globalization. Disinvestment is the need of hour and it should be done more vigorously and effectively. It enables us to achieve the twin purpose of making PEs more competitive and finding funds to meet a fiscal deficit. However, government needs to reconsider its strategy of disinvestment which has been flawed on number of accounts there is good amount by political controversy around disinvestments which perhaps is motivated by the self-interest of the political entrepreneurs and their linkages with people who matter. Sale of public sector undertakings provides a good pretext to such people to get more involved in 'rent-seeking' and 'directly unproductive profit seeking' activities. There is, therefore, an urgent need to check privatization from being hijacked by such unscrupulous political entrepreneurs.

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# A Socio-Historical Journey of Umbrella

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**Abstract :** *Human civilization and culture have evolved over time with various innovations, the findings have played the role of catalyst behind this progress. The invention of "umbrella" and its transformation also added some value for this great development of society. The umbrella is considered as a day-to-day thing, but it includes a progressive history too. It is important to understand the social value of umbrellas in the contemporary era of time, because with the increasing objectification of things its value has been revised. In the present paper, we are trying to concentrate on the historical progress of the umbrella and its analysis with sociological references. This article is based on various secondary sources such as articles, books, online archaeological sources, etc.*

**Keywords:** Umbrella, Status, Symbol

**Introduction :** Umbrella, a common name in our daily life, an object that protects us from scorching heat, rain, snow and even sometimes from the enemy. But have we thought how umbrella was invented, how it has made its journey from ancient history to modern life?

It was a time when people forget everything, but not their umbrellas. The big yellow crook handle umbrella, if you remember, was the most common object for an adult. In the ancient time umbrella used to be a symbol of aristocracy, affluence, now with time, it turned to our day-to-day need; a principle way to protect ourselves from rain and sun.

The word "umbrella" describes the meaning"the shade of sun". The word stems from the Latin word "umbra" meaning shade or shadow (Michaels, 2005). In the English language, its meaning is changed to something that protects one from the rain. Sometimes another word "Bumbershoot" (Bumbershoot, worldwide words) is used as synonyms especially in America but this word also carries a doubt about its origin. Dictionary rebuts "bumbershoot" as the meaning of "umbrella". This seems that this word was created by wordplay inthe nineteenth century. In L Frank Baum's book "Sky Iseland" (1912), the "bumbershoot" is mentioned-

"This umbrella has been in our family years, an' years, an' years. But it was tucked away up in our attic an' no one ever used it 'cause it wasn't pretty." "Don't blame 'em much," remarked Cap'n Bill, gazing at it curiously. "It's a pretty old-lookin' bumbershoot."

"Parasol" is another synonym of "Umbrella". But there is a slight difference between these two words. Umbrella is made for protection from rain, while parasol is for the sun. "Para" means "to shield "and "sol" means sun, unlike regular umbrella parasol, is not water resistant. (Oxford Dictionary-parasol)

## Historical development of Umbrella

**Ancient Period :** The concept of the umbrella was developed from a primitive shelter of leaves carried by ancient human beings. As social life grew from family to tribe, tribe to the kingdom, this leafy cover turned to the canopy and finally became a symbol of rank. Again with time umbrella turned to an object of fashion, it was considered asa symbol of feminism in the eighteenth century Europe (Eggener, 2004). Then, Jonas Hanway,a Persian traveler used to carry an umbrella with him,generalized the use of umbrella among men (Chamber's Journal, 1860). The first umbrella shop "James Smith and Sons." was founded in 1830 and is located at 53 New Oxford Street in London, England (Theitic, 2014).

In different mythology, we can find different tales related toan umbrella. In Mahabharat, Jamadagni was a warrior and saga, skilled in archery and his wife was Renuka. She ran after every arrow that Jamadagni shot, as soon as it hit the ground. One day she chased after an arrow and did not return till nightfall. Renuka blamed the sun for the delay. Angry Jamadagni shot an arrow towards the sun. Sun asked for mercy and provided a solution. He offered Renuka an umbrella to protect herself from the sun(Banerjee, 2007 & Saravanan, 2014).

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In Buddhism umbrella is considered to be auspicious. Buddha is always displayed with a large umbrella that represents honour and respect, over his head. In VajrayanaBuddhism, this large umbrella (Atapatra) worshiped as thousand arms-foot goddesses, Sitapatra whose name literally means "white umbrella" (Nitin Kumar,2003)

In Tibet, social status determines the use of different types of the parasol. Religious head entitled with silk parasol and secular one uses peacock feathers embroidered parasol. Dalai Lama is entitled to both and procession first a peacock parasol is carried and then silk one. (Beer, 2003).

But in Japanese folklore "Kasa-obake"5 is a mythological ghost whose structure is similar to an umbrella with an eye and one leg. Often in Japanese legends and caricature name of this mysterious ghost appears (Bush, 2001).

History of the umbrella is diverse and consequential. The first umbrella was invented in 1100 BC in China (Gupta, 2005). It is also argued that umbrella was invented at the end of 4th century A.D in the period of Northern Wei dynasty in China. Initially,the frame was made of bamboo and paper made from the mulberry bark was preferred for the canopy. The Red ceremonial umbrella was used by Wei emperors, as red is deemed to be auspicious and happy colour by Chinese. Commons were permitted to use blue umbrellas (Perkins, 1999). We have found evidence of umbrella in the ancient art and artifacts of Egypt (Gupta, 2005). Umbrella was used to provide shade to the nobility and royalty and also had a motive to uphold their lifestyle that desired for pale skin, Egyptians never thought about the purpose of waterproofing their parasols. It was Chinese who made water resistance parasol. According to the Chinese history, the beginnings of the parasol to the banners and flags that were used to glorify rank and status during the imperial period. The larger size of the umbrella,that used to be carried by several people, symbolized high status (Perkins, 1999).

The collapsible umbrella was also designed by Chinese (Needham, 1986 &Rankine, 2017). In the 21stAD, a Chinese emperor Wang Mang had built a ceremonial four-wheel carriage where a collapsible umbrella was used. The umbrella of Wang Mang had bendable joints that helped to extend it (Frater, 2010&Needham 1986). In the archaeological site of Luoyang, a bronze made complex casting that had a structure like a parasol with hinges and locking slides and bolt, was discovered, it was believed that this bronze casting belonged to the Zhou Dynasty, dated to sixth century BC (Needham, 1986 &Rankine, 2017).

In the Persian drawing, it can be visible that servants attended the king carried by an umbrella over his head (Frater, 2010). Sculpture on the rock at Takht-i-Bostan, where a king hunt-deer seated on a horse, and an umbrella was placed over his head by an attendant to provide shadow (Knight, 1835).

In Egyptian, painting on the wall of pyramid and temple describe that emperor used to carry an umbrella in public procession. Umbrella was made of palm-leaves and feather was used on the handle portion (Frater, 2010). These signify Egyptian people were accustomed to the umbrella (Sangster, 1855).

In Greece, the parasol appeared in the late the century BC and it was an object of fashion accompanied by women (Miller, 1992).

**Medieval Period :** Most interesting part of the history of the umbrella comes when it (umbrella) appeared in Europe. The early information about umbrella is found in the painting by Girolamo Dai Libri (1530) titled Madonna dell Ombrello (Madonna of the Umbrella) where a lady with red umbrella is sheltered by a servant holding a red umbrella. "The homes of other days; a history of domestic manners and sentiments in England, from the earliest known period to modern times" a book by Thomas Wright (1871) where a painting represents an Anglo-Saxon gentleman walking out and the servant bearing an umbrella with a handle that slopes backwards, so as to provide shade over the head of the person in front. (Thomas, 1871).

The application of the parasol and umbrella in France and England was adopted, probably from China, in the middle of the seventeenth century (Godey's Magazine, 1856). At that period, paintings and art represent its existence, some of which exhibit the large and different type of canopy like structure borne by native attendants over the head of the Chinese government officials (Sangster, 1855).

**In Thomas Coryat's "Crudities", (1611), describes the umbrella as:**

"And many of them doe carry other fine things of a far greater price that will cost at the least a duckat, which they commonly call in the Italian tongue umbrellas, that is, things which minister shadowve to them for shelter against the scorching heate of the sunne. These are made of leather, something answerable to the forme of a little cannopy, &hooped in the inside with divers little wooden hoopes that extend the umbrella in a pretty large compasse…..."

"Ombrella" an Italian word, used in the sixteenth century (William Skeat, 1882) literature that further translated by Randle Cotgrave in the "Dictionary of the French and English Tongues (1614), (Ionescu, Baird, 2013).

**The French Ombrelle is-**

"An umbrello; a (fashion of) round and broad fanne, wherewith the Indians (and from them our great ones) preserve themselves from the heat of a scorching sunne; and hence any little shadow, fanne, or thing, wherewith women hide their faces from the sunne." (Baird & Ionescu, 2013).

In 1756 Jonas Hanway, the founder of the Magdalen Hospital was the first person to introduce umbrella as fashion for men (Chamber's Journal, 1860). He used to carry umbrella publically wherever he went and was addressed as the pioneer of the modern umbrella fashion trend (Merrill, Endicott, 2016).1830 was a wonderful year for the history of umbrellas, while its first shop was founded in Europe, named "James Smith and Sons" which was established in London.(Theitic, 2014).

**Contemporary scenario :** The early umbrella was made of wood or whalebone and cover with oily canvas. In 1852 Samuel Fox, owner of a steel company "English Steels Company", invented the steel ribbed umbrella design (Day, McNeil, 1996). After this invention, design for compact collapsible had become a major object for umbrella manufacturer. Finally, on 19th September'1929 the patent of the first folding umbrella was accepted and all credits of inventing this folding umbrella is deserved by Slawa Horowitz, an artist. Basch & Braun set up the factory "Brüder Wüster" and started production of Slawa's designed umbrella. This foldable umbrella was named "flirt" (Jong-Duldig, 2018). The invention of the foldable umbrella, we may consider as the dawn of the modern era of "the journey of the umbrella" but not interim in the modern innovative era. Although its structure adopted some static nature in comparative term but the use of an umbrella in modern life taking a different position from a distinct perspective.

**Discussion :** After a comprehensive journey, now, we are moving forward for the sociological interpretation of umbrella. As we look at a rich part of the history of umbrella, which shows that it was taken not only as an object but also as a status symbol, sometimes also as a feminist was presented. Because it was experienced that there was an expanding craze among females to adapt it comparison to men that is being continue. After this, it became a cultural requirement for the upper class which reflected the elite culture. Actually this (umbrella) was not available for general purpose for the lower class, caste or level, why? The question demands a suitable solution whose answer can be very general, such as class discrimination, inheritance and lack of access. But a general trend can be seen regarding the insecurity of the situation, for example, a person belonging to upper class, caste or level does not allow any other caste to reach them. By using the Bourdieu's term (1984), it may be helpful for a group of people to secure a particular type of social capital as per their class position. Umbrella also denotes the class character in accordance with its various models, shapes andcolors.

It is a means of status maintenance in society depends upon discriminative nature that could be termed as "Socio-psychic Superiority" thought line.For instance, at any time the use of any such thing related to venerable symbols in the Indian caste system was taboo for the members of the lower caste, which was used by members of upper castes.Several caste movement and social reform initiatives are relevant example.

In order to people's social ranking umbrella provides a symbolic meaning as a status symbol. As Malinowski (1960), in his study of Culture suggested that existence of each and every culture or its traits are only possible through its social relevance and utility among the groups members.Although he emphasised individual aspects to human being. The situation like same could be seen, to some extent, with the umbrella because it was a western creation and at the initial level this was seen as the symbol of aristocracy. For which people used to conservative or limited mind setup for it and do not generalized. After that, it spread across the world and used by people as a day- to- day common commodity in contemporary period of time to seeing its utilization in global perspective. The modern capitalistic economy identified the hidden potential related to the commercialization of the umbrella and made it as an object of fashion and routine object.

Thus from the journey of the umbrella, we could draw the factthat how umbrella has turned into an object of daily use from merely an object mirroring one's social status or feministic outlook.The study provides an initial understanding of sociological viewpoint and demands further research inquiry in the field.

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# The Concept of Social Justice: An Introspection

**Arun Kumar Singh***

**1. Introduction :** We here much today of social justice but most of us do not know what it means. Many interpret it in different ways. By social justice some mean distribution of wealth; some interpret it is as equality of opportunity; and some means by it that every effort should be made to mitigate the disparity of natural human inequality. The paper makes an attempt to clarify the meaning of social justice, to explain its important features, to describe the provisions of social justice in the constitution of India and to critically evaluate it.

**2. Meaning of social justice :** Setting aside all the text-book interpretations of social justice, here I am explaining my personal views of what social justice means or it should mean. As a matter of fact social justice has various dimensions. Intellectually it means the acceptance of every human being not as a means but as an end. It means, as Kant says, every man has a worth and a dignity, which forbids his exploitation by any purposes whatever.

In economic terms it means material goods ought to be more equally distributed. This has been the interpretation of social justice in western civilisation from the days of the Bible to that of Marx. This means, as Gandhi says, "We should wipe the tears from he face of the poorest in the land".

In practical terms social justice means bringing together the fierce and the meek, economically rich and poor, socially and politically high and low on equal footing so far governmental and non-governmental treatment is concerned.

The spiritual dimension of social justice has been enumerated in the Bhagwadgeeta when it says : that learned Brahmins, Cows, Elephants, Dogs and Chandals should all be treated equally.

Finally, in the present context of India social justice has come to mean improving the lot of the downtrodden and weaker sections of the community; removing untouchability and the system of begar; abolishing social evils like child-marriage, dowry, and child-labour ; preventing gambling drinking and immoral traffic ; and improving the lot of the scheduled castes, the scheduled tribes and other backward classes by reserving seats for them in the educational institutions, legislatures and administration.

**3. Salient features of social justice :** From the above explanation of the meaning of social justice some of its important features become quite clear.

First, social justice is closely connected with some kind of material well-being.

Second, the concept of social justice is reformative in character. It calls for the revision of social order so as to have a more equitable society. Thus while the main emphasis of legal justice is on preservation, social justice aims at reform and change.

Third, while legal, Justice is pronounced by the courts of law, social justice is initiated either by legislature or by reformers or by leaders.

Fourth, social justice is collectivist in nature. Here also it differs from legal justice. Legal justice is mainly concerned with the rights of individuals. But social justice is not concerned with individuals. It is concerned with a section or group or collectivity, especially, with the least advantaged.

Finally, social justice does not means equality. Sometimes it gives a call for unequal and preferential treatment. Thus social justice demands reverse discrimination in favour of the worst-off.

**4. Provisions of Social Justice in the Indian Constitution :** The Indian constitution contains may provisions for social justice. It places justice higher than the other principles of liberty, equally and fraternity. The constitution also places social justice higher than economic and political justice. In Chapter III, which deals with fundamental rights there are special provisions for social justice. For example Article 15 authorises the Indian State to make special provisions for the advancement of women and children. Article 16 enjoins on

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the Union State the responsibility to make special provisions for the reservation of posts in favour of the least advantaged strata. Article 17 abolishes untouchability. Article 23 prohibits exploitation through traffic in human beings, begar and the forced labour. Article 24 prohibits the employment of children below the age of 14 in factories, mines or in any other hazardous jobs.

Besides, Articles 330 and 332 provide for reservation of seats for the least advantaged section of the populationj in the central parliament and state legislatures.

**5. Evaluation :** The concept of social justice has been subjected to severe and searching criticisms on more grounds then one. To begin with the expression 'social justice' itself is a misnomer. As a matter of fact, justice is always social. It never means a virtue that affects and individual alone.

Moreover, demand for social justice enlarges the activities of the state. The state begins to decide 'Who gets, what, when and how.' Where the officers of the state develop vested interests, such subjective determination is not likely to serve the ends of social justice.

Further more policies of social justice gives rise to the problem of curtailment of liberty and equality.

Besides, in the Indian context the critics of social justice point out that unequal treatment constitutes injustice to other individuals not belonging to the backward social groups but who are equally economically poor.

In addition, even within the backward groups, the benefits do not accrue to the most oppressed. As a result, only a few families of reserved castes have cornered most of benefits.

Again, the whole issue of the social justice in India, has been greatly politicised. It has become a handy weapon in the hands of politicians and political parties to form their vote-banks.

Finelly, the critics also point out that social justice is neither social nor justice. It is not social became instead of strengthening society, it is bent upon breaking it by generating caste War and Tensions. It is not justice because while justice aims at joining and uniting the various sections of society, it has divided society in forward and backward sections.

Thus the issue of social justice has given rise to serious debate in India and it is our duty as intellectuals in interpret it in a right order. The issue is too important to be left only to the politicians for feathering their own nests.

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# Impact of Demonetization on Indian Economy

**Pawan Kumar***

**Abstract :** *On 8th November, 2016 demonetization were announced and from midnight of 8th November, 2016 the 500, 1000 denomination bank note (Specified Bank Note) were no more a legal tender. The argument given in favor of demonetization is to bring the unaccounted money in the banking system and to counter the black money & counterfeit large denomination currency notes that are used for illegal activity such as terrorism funding, smuggling & other anti-social activity, later on some more argument came in favor of demonetization such as increasing the digitalization of transactions and most important to bring the change in the behavior of people of this country to switch from cash to cashless transaction. Another important angle of demonetization was whether this is economically planned exercise or an abrupt. This paper highlights these issues and analysis the importance and impact of demonetization on Indian economy*

**key words:** demonetization, cashless, tax, digitalization, black money

**Introduction :** Demonetization is the act of stripping a currency unit of its status as legal tender. Demonetization is necessary whenever there is a change of national currency and black economy runs parallel to main economy. The old unit of currency must be retired and replaced with a new currency unit. However in Indian context Demonetization was initiated with a wide array of motives like stripping the Indian economy of its black money, push people to pay taxes for the unaccounted pile of cash, curb terrorism, promote the digital India movement and make India a cashless economy.

Initially all these motives were merely a speculation and exact impact of demonetization were not quantifiable. Now after more than a year later we have some facts and figure which give clearer picture. The ministry of finance data indicates that value of 15.28 lakh crore almost 99 % of SBN (Specified Bank Note) came back to the banking system out of total value of 15.44 lakh Crore SBN. And the remaining 1% value of SBN that did not come back in the banking system is just a piece of paper, RBI and Govt. of India is not liable to pay the legal tender value of those SBN. Also this unearth the black money, the data released by the Central board of direct taxes(income tax department) showed that 91 lakh new tax payer are added and around 14 lakh income tax notices were issued to those account holders whose transaction were reported suspicious. It is a big crackdown on black money accumulator and tax evader's and a step towards making country more tax compliant.

Another important motive of demonetization is the digitalization of transactions, recent data released by the National payment corporation of India (NPCI) indicates that there is tremendous increase in the digital payment, people are using the digital channels such as Internet Banking, UPI, BHIM, Mobile Wallet etc. this helps in reducing the cash management cost of the banks and it keep the track of transactions also it helps to reduce the leakages in the system.

Another one important motive is the change in the behavior of the common man, after demonetization people are keen to know about the digital banking; filling of income tax returns etc. this depicts that people of this country now ready to clean the black economy and to make foundation of the economy strong

One more aspect of demonetization is whether this exercise was planned or abrupt. So the economic and financial reform of the current Government since 2014 showed that it was well planned exercise for cleaning the black economy and make foundation of the economy strong, the Pardhan Mantri Jan Dhan Yojana( PMJDY) was the first step to bring every individual in the banking channel. PMJDY ensures that every individual have a bank account and he/she can deposit his money in that account. So by this way it is economically planned exercise.

**Objectives of the study :**
1. To understand the reasons for the withdrawal of high denomination currency notes (SBN)
2. To find out its impact on the economy as a whole

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**Research Methodology :** Data was collected from secondary source of information. The data was taken from various government departments such as department of financial services, ministry of finance, Central board of direct taxes, RBI reports and various other sources such as newspapers, journals and online data base. The collected data was analyzed and interpreted to draw conclusions keeping in mind the set objectives of the study.

**Reasons for Demonetization :**

**a) Black Money :** 3.11 % of GDP as the illicit flow of money in Indian economy, and bringing this unaccounted money back in banking system, or indeed even its discovery, is a difficult task. So the most important points that pushed people to support demonetization were its associating with bringing an end to the black money problem in India. And almost 99% of the money was deposited back to the Banking system. This ends up the holding black money in cash however the statistics revealed that either the hoarders found a way to legitimize their black money or did not hold them in the form of cash. But this was crackdown on the black money and it hoarders and will not left an option to convert their cash in other asset except to deposit in bank accounts.

**b) Terror funding :** The second reason to support demonetization was its role in curbing terrorism by increasing the obstacles in terror funding. Terrorist organization were known to use fake Indian currency notes for funding their projects and the government believed that this could be curbed with the help of demonetization. The Income Tax department seized Rs. 474.37 crore in new and old currency from November 9, 2016 to January 4, 2017 (the demonetization period). However, there are no reports if the money seized had any association with terror funding. In spite of these numbers, there is no doubting that the cash reserves of several terror groups were severely hit in the early days of demonetization.

**c) Digitalization of financial transaction :** Pushing India towards becoming a cashless economy was another reason that demonetization was publicized for. People turned towards digital transactions for everything from buying groceries from a road side vendor to paying utility bills during the time of demonetization. People start using various digital mode of payment such as internet banking, mobile wallets, BHIM , Bharat QR Code for Merchants and POS machine. However, as the flow of cash into the economy began to increase, the use of these apps and digital wallets saw a slide once again. But demonetization brings behavioral change and now people are more curious about the digitalization of their financial transactions.

**d) Tax Payments :** Pushing Indians to deposit and account the cash lying in their house also meant a rise in the tax payments for the country. According to government reports the income tax payers saw a record increase in the post demonetization era. 91 lac new taxpayers were added to the slab which was an 80% rise over the typical yearly rise. This increase in the number of taxpaying citizens in the country has been credited to demonetization. This increase was also resonated in IT returns filing and advance tax payment. However rise in no. of tax payers do not increase the tax base as expected but it brings a positive change and now Indian people are more tax compline and they understand the importance of filing IT returns.

**Impact of Demonetization on Indian economy :** Impact of demonetization can be analyses in two ways one is short term impact on economy and second one is long term impact on economy.

**In short run :** In short term every sector of economy including organized sector and unorganized get affected, The growth of gross value added (GVA) is expected to have been impacted primarily by the liquidity shock, i.e., limited access to currency as a medium of exchange for effecting transactions in the economy. This impact is expected to have worked through two channels: (a) decline in demand due to shortage of cash to make payments, mostly on discretionary spending; and (b) disruption in production activity due to man hours lost as some workers, especially those in the unorganized sector who get their wages paid in cash, experienced temporary loss of work. The construction sector and some of the labor intensive manufacturing sectors such as textiles, leather, gems and jewelry and the transportation sector engage casual/migrant laborers extensively. The loss of wage income for workers is also expected to have caused a drag on consumption demand.

The Reserve Bank in its Fifth Bi-monthly Monetary Policy Statement on December 7, 2016 placed the GVA growth for 2016-17 at 7.1 per cent, which was lower than 7.6 per cent GVA growth projected in its Fourth Bi-monthly Monetary Policy Statement of October 4, 2016. The 50 basis points (bps) downward revision in GVA growth was on account of 35 bps loss in momentum, which was reflected in GVA growth in Q2 estimated by the Central Statistics Office (CSO) in November 2016 and 15 bps on account of the adverse impact of demonetization.

Although the organized sector on the whole remained resilient, some manufacturing and services segments were adversely affected. Organized manufacturing was impacted adversely as evident from (i) the decline in the sales of fast moving consumer goods (FMCG) (as per the Nielsen survey) and automobiles in all the months from November to January; (ii) contraction in the manufacturing purchasing mangers' index (PMI) in December for the first time in 2016; and (iii) deceleration in export growth during November. The data released by the Society of Indian Automobile Manufacturers (SIAM) suggested that auto sales contracted by 4.7 per cent in January 2017 but returned to expansion mode (by 0.9 per cent) in February. In the two-wheeler segment, the impact was severe, especially in rural pockets.

Some segments in the services sector also appeared to have been adversely impacted. The services PMI fell sharply from 54.5 in October to 46.7 and 46.8 in November and December, respectively, entering contraction territory for the first time after June 2015.

In agriculture and plantation activity, rabi sowing, which was higher by 4.8 per cent in November 2016 than a year ago, picked up subsequently and was about 6 per cent higher than last year by February 3, 2017, covering about 101 per cent of the normal area sown. While agriculture accounts for the largest share of the informal workforce and is highly cash sensitive, the impact of demonetization on production was expected to be muted and transient, primarily due to the healthy progress in rabi sowing. The second advance estimates suggested that the food grains production increased by 8.1 per cent in 2016-17, implying that the GVA growth in agriculture was likely to have rebounded strongly after consecutive droughts in the preceding two years.

**In long run :** As the impact of the liquidity shock was assessed to largely dissipate by mid-February, growth was estimated to bounce back in 2017-18. With rapid remonetization, pent up demand was likely to boost consumption demand. After demonetization, some workers were reported to have received wage payments in advance, but in the form of credit to bank deposits. Since the propensity to consume is high for the working class population, their consumption was expected to increase with the improving access to cash. Accordingly, consumption demand was expected to get a boost in 2017-18 as compared with the second half of 2016-17.

Investment demand was also expected to benefit from the improved transmission of the cumulative 175 bps cut in the repo rate to lending rates amidst structural surplus liquidity conditions in the banking system. Many banks reduced their MCLR post demonetization. The positive revenue impact stemming from better reporting of transactions and tax enforcement/compliance was also expected to create space for higher public investment. Economic activity in the cash-intensive sectors such as retail trade, hotels and restaurants, and transportation, as well as in the unorganized sector, was expected to be rapidly restored. The overall business climate should improve with the medium-term positive effects of demonetization starting to gain traction. Some of the indicators available, such as PMI for manufacturing and services in February, sales of passenger cars in January and February, and an upturn in manufacturing production growth in January pointed to signs of a recovery in growth from the November/December lows. The expected buoyancy in collection of direct taxes as per the budget estimates was expected to ultimately get manifested in greater formalization of the economy. Taking into account these likely drivers of growth, GVA growth was projected to strengthen in 2017-18.

Overall fundamentals of the economy remained strong for the Year 2017-18. Some of listed evidence witnesses the same

* Moody's Investors Service upgraded Government of India's local and foreign currency issuer ratings to Baa2 from Baa3 and changed the outlook on the rating to stable from positive after a period of 13 years in recognition of the Government's commitment to macro stability which led to low inflation, declining deficit and prudent external balance along with Government's fiscal consolidation program.
* India's ranking in World Bank's doing Business Report rose to 100 - 30 places up over its rank of 130 in the Doing Business Report 2017 - highest jump in rank of any country in the Ease of Doing Business (EoDB) Report, 2018. This made India the only country in South Asia and BRICS economies to feature among most improved economies of the EoDB Report this year.
* Reversal of the deceleration trend in overall growth, the real GDP growth data for the Second Quarter of Fiscal Year 2017-18 showed growth at 6.3 percent, a substantial increase from 5.7 percent in the first quarter. Real GVA growth showed similar increase from 5.6 percent in the first quarter to 6.1 percent in the second quarter. Acceleration in growth this quarter was helped by a rapid growth in manufacturing which increased from 1.2 percent in the first quarter to 7 percent in

the Second Quarter. Robust growth of 7.6 percent in electricity and other utilities, and 9.9 percent in trade, transportation and communications also powered this acceleration. Overall, the services sector recorded a growth of 7.1 percent in the second quarter. The rate of growth of gross fixed capital formation also increased from 1.6 percent in the first quarter to 4.7 percent in the second quarter. Real private consumption growth broadly held steady at 6.5 percent.

* One year after the landmark move to cleanse the economy of Black money, 8th November 2017 was a day to recount the successes of the continued operations after Demonetization with High Denomination Notes been brought down by 50% of value in circulation, 50 lakh new bank accounts opened to enable cashless transaction of wages, 26.6% increase in number of taxpayers added from FY 2015-16 to FY 2016-17 and 27.95% increase in number of e-returns filed, the value of IMPS transactions increasing almost 59% from August 2016 to August 2017, 2.24 Lakh shell companies were struck off, undisclosed income worth Rs. 29,213 crore was detected and admitted and revenues of the ULBs(urban and local bodies) across the country increased.

**Conclusion :** Demonetization was an effort to stop counterfeiting of the current banknotes allegedly used for funding terrorism, a crackdown on black money in the country as well as the digitalization of transactions. In the days following demonetization, banks and ATMs across the country faced severe cash shortages with severe detrimental effects on a number of small business, agriculture and transportation. The scarcity of cash due to demonetization led to chaos and most people holding old banknotes faced difficulties exchanging them due to endless lines outside banks and ATMs across India. Demonetization is a deep psychological strike on Black Money. The move was also described as an effort to reduce corruption, the use of drugs and smuggling. This decision was considered as biggest cleanliness drive against the black money in the history of Indian Economy and we might move towards digital economy. Demonetization seeks to bring in a sharp, sudden but long lasting behavior change that encourages electronic payments. Overall one can conclude that demonetization is advantageous in medium and long term.

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# Asha a Ray of Hope for Rural Women: A Study on Imporance and Impact of Asha in Providing Health Care Services in Rural Areas of Rajasthan

**Deepak Kumar Yogi***

**Abstract :** *This study aims to study role of ASHA in providing health care services especially reproductive health care in rural areas. Ashas are performing supplementary role of health care professionals and helping in providing health care facilities in remotest areas of the country. In area of reproductive health, they are contributing significantly. In rural Rajasthan they have replaced Dais or traditional untrained nurses who were only source of guidance for rural women during their pregnancy period. Ashas are equipped with necessary training and knowledge related to child and maternal health. Their role and responsibilities start right from the early stage of pregnancy and complete up to total immunization of new born baby.*

**Key words:** ASHA, Health care services, reproductive health

**Introduction:** There is a general saying Health is wealth and this is true. There are number of countries in the world with high GDP and economic growth but still lagging behind in Human Development Index (HDI). Emerge of HDI concept made countries to rethink regarding their development strategies. There is a growing concern among countries especially in developing counties for health not only from point of view of welfare but for achieving better health condition leading towards better position in HDI. Countries across the world started taking health sector seriously and efforts were made for improvement of health indicators especially maternal and child mortality rates.

In 2000, Millennium Development Goal (MDG) came into existence and countries including India signed at Millennium Summit declaration for achieving MDGs by 2015. This was a remarkable step towards universal health coverage. In a county such as India it was very challenging having huge population with diversity and it's geographically spread. India responded by many major steps from policy to field level.

**Health Scenario in rural India:** To understand and analyze the present public health scenario in India it would be essential to see pre and post-independence public health scenario in the country. Ayurved, Unnani and Sidha were main popular traditional health care streams were there in practice before allopathic intervention came into the country. But later on, allopathic health care stream developed rapidly by way of intensive investment in research, training and development globally, which could not available for other traditional health care streams in the country. Government of India focused on the allopathic health care system for providing health care services to its population.

In first five-year plan (1951-55) there was a provision to create Primary Health Centre at development block level catering almost 100 villages that time. It was not enough, but still this was the first step towards providing health care facilities to the rural mass in a systemic manner. Later on during second five year planfollowing recommendation of the Murlidhar committee target population was restricted to 40,000 to 1,00,000 for a block Primary Health Centre.

Further in this direction, Rural Health Scheme was launched in the country based on recommendations given by the Srivastava committee in 1977. In this scheme there was emphasis on recruiting and training Paramedical and semi medical workers (community/local health worker) from the community to provide healthcare service provider at the grassroots. There was a huge gap between demand and supply of trained medical professionals in our country which is still true. For bridging this gap concept of community health workers seems relevant.

In 1980, a study was conducted by especialstudy group of Indian Council for Social Science Research and Indian Council of Medical Research on Health - An alternative strategy. This study suggested that community participation in health care sector is essential not only in planning but also in executing, monitoring and evaluation of health care services at the community level. This study also felt need of National Health

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Policy in the country. Following recommendation of the study group in 1983, India introduced its first National Health Policy. This was a major step towards development of health sector in the country. This policy broadens role of voluntary and private agencies in supporting health care services after assessing limitation of government sector in providing health care facilities.

It was essential for the country to revisit its strategies and policies and make necessary up gradation for achieving MDG by 2015. To respond this emerging global health scenario India came up with its second National Health Policyin 2002. This was a revolutionary step in the health sector of the country and paved path for National Rural Health Missionwhich was introduced in 2005with emphasis on providing access to health care services in rural areas.

Reproductive health is one of the major concerns under health sector it includes maternal and infant mortality which are indicators of health conditions of any country. According to a study conducted in 2005, in India one woman dies very every seven minutes from complications due to pregnancy and childbirth 5 children less than 5 years die every minute of every day and annually 1.2 million newborns die in the neonatal period. This is enough to understand importance and relevance of taking appropriate action for providing better reproductive health care services in the country with sense of urgency. National Rural Health Mission (NRHM)was started in 2005 by the Government of India with and objective of reducing maternal and child mortality in the rural areas of the country.

There was a huge investment from government for creatinghealth infrastructure (physical, human resources) as well as up grading health care systems for rural areas of the country. NRHM emphasizes on reproductive, maternal, child and adolescent health for insuring universal health coverage. Women and children have been vulnerable sections of the society in terms of availing health care service especially in rural areas.

**ASHA: A strategy for providing reproductive health services :** Government of launched National Rural Health Mission on April 12, 2005 with objectives of providing accessible, accountable affordable and reliable primary health care facilities for rural people in the country. Most of the women in rural areas did not have access to trained health care professions on the other hand if any how they get access they did not feel comfortable in sharing their problem with them. NRHM introduced many innovations for providing inclusive health care services. Under various initiatives of NRHM, Accredited Social Health Activist (ASHA) is one of the most important approaches aiming to create pool of trained community health workersat the grass root level in the country.

Asha is mandated to cater health care needs of women and children in the rural areas. Asha plays an important role in generating awareness on various health related issues such as nutrition, sanitation and hygiene among rural women. Asha motivates its target population regarding immunization, importance of breastfeeding and family planning. and promotes institutional delivery leading to lower maternal and infant mortality.

Asha is selected from the local community preferably in age group of 25-45 and serves a target population of 1000. Minimum educational requirement for Asha is 8th standard. After selection Asha get formal training and orientation regarding her role and responsibilities. Asha works under the administrative control of Department of health and family welfare.Asha is honorary worker and get performance-based incentives. Asha works in close association of local ANM and supports her. Being a local lady Ashas are closer to rural women. It is more comfortable for rural women to share their health problems with them rather than any other health care professional. Asha know socio-economic back ground of rural women under in her working area and it matters a lot. It is easier to follow up by Asha since she stays in the same locality which makes her approachable for rural women any time for health-related support and guidance.

**Objective of the study:** The main objectives of the study are followings-
1. To study role of ASHA in providing health Care services in study area.
2. To assess role and importance of ASHA from community perspective.
3. To assess role of ASHA in promoting awareness on health and allied issues in rural area.

**Methodology for data collection:** The study is based on both primary and secondary data. Primary data gathered from the women beneficiaries of ASHA' s target population and from various other stakeholders such as village level officials, elected representatives of Panchayti Raj Institutions, ANM, Aanganbadi workers etc. Simple personal interviews, focused group discussions were conducted in the study area for collecting primary data.In each selected cluster (1000 population in a cluster three cluster were selected for the study) under the study area 50 women were interviewed, this way total 150 women were interviewed for this study.

Secondary data were collected from various reports, studies and other publications of Ministry of Health and Family welfare and State Department of Health and Family welfare, National Planning Commission, websites of NRHM, ministry of Ayush etc.

**Universe of the Study:** This study is focused on role of ASHA in providing primary health care facilities in three villages of Amber Block in Jaipur District. The district is further divided into sub divisions; Amer is one of those Sub divisions. In Amber sub-division selected villages are Jaitpur Khinchi, Singwana and Chhapradi. Researcher had worked in the area with community therefore it was easier for him to mobilize community and get their support for current study.

Selected villages have tribal majority mainly Meenas followed be Gurjar, Rajaput, Yadav and Schedule Cast communities. This way selected village have good representation of various segments of society. Major source of income is agriculture in the study area. Women of the study area mostly are illiterate (70%) and are engaged in household and agriculture activities. Almost 85% of women work whole day and do not have enough time to go to hospital in case of some health problem occurs only in case of emergency they go to hospital and get treatment. Usually pregnancy is not considered as an especial period and they do not even visit doctor and consult.

**Findings:** During the interviews and focused group discussion rural women accepted that ASHA is playing an important role in generating awareness related to health and allied issues. ASHA has regular visits in case of pre and post-natal cases. ASHA motivates pregnant women and mothers of newborns to go to sub center and get immunization facilities. This was also verified at the sub center with ANM and she confirmed that ASHA go door to door and motivate women and most of the time brings them with her. Picture was not same earlier women generally did not remember about the particular date and day fixed for immunization at sub center since they are busy in their daily work due to this, many women used to miss immunization. But now ASHA makes rural women aware about the immunization day and insure their immunization which increased percentage of immunization.

Earlier in absence of NRHM and ASHA most of rural women did not go for institutional delivery only few educated family used to go hospital for delivery. But now almost all women go for institutional delivery which helps in providing better health care facilities for mother and new born baby at the same time reduces danger of maternal and infant mortality. Community members as well as other stakeholders consider it a major achievement of ASHA to promote institutional delivery almost hundred percentages.

It was found even during pregnancy period ASHA visits concerned household and interacts with whole family especially mother-in laws for providing extra nutrition for their pregnant daughter in law which helps a lot. ASHA contributes in providing primary health care facilities such as ORS and so on. One of major important task performed by ASHA is promoting family planning. ASHA helps rural women in choosing appropriate family planning method since rural women do not have idea of it. ASHA motivates rural women to have at least three years gap between two children.

During focused group discussion a rural lady said that her mother in law has died long ago so there was no one to go with her to hospital for delivery but fortunately ASHA was there and she stayed there for two days with her. This way ASHA is not only generating awareness on various health related issues but also contributing in providing health care facilities at grass root level. Rural women consider ASHA as health care agent who is in their approach. Rural women find it easier to consult health issues with ASHA rather than any other health care professional.

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# Water Pollution: Causes and Effects

**Raman Prakash***

**Abstract :** *Water pollution has become a growing concern over the last century as more and more waste is being disposed of in our oceans, rivers and lakes. This increase in pollution is harming our food supplies, drinking water and environment. It is also creating issues in the oceans ecosystem and hurting the animals and plant life that rely on the ocean and rivers for their survival. This article will provide you with an in depth explanation of what water pollution is, the causes and effects associated with water pollution and what can be done to prevent or even reverse the condition of water pollution.*

**Introduction :** Water pollution is caused by the intentional or unintentional release of toxic chemicals/ materials, contaminants and harmful compounds into various bodies of water such as rivers, lakes and the ocean. Without proper disposal or filtration of these pollutants they can spread throughout the water and affect all living animals and organisms that come into contact with it by contaminating any living thing that requires water for survival. In addition to harming animals water pollution can also affect plants, trees, the soil and other natural materials and resources of the earth. Water pollution can be defined in many ways. Usually, it means one or more substances have built up in water to such an extent that they cause problems for animals or people. Oceans, lakes, rivers, and other inland waters can naturally clean up a certain amount of pollution by dispersing it harmlessly. If you poured a cup of black ink into a river, the ink would quickly disappear into the river's much larger volume of clean water. The ink would still be there in the river, but in such a low concentration that you would not be able to see it. At such low levels, the chemicals in the ink probably would not present any real problem. However, if you poured gallons of ink into a river every few seconds through a pipe, the river would quickly turn black. The chemicals in the ink could very quickly have an effect on the quality of the water. This, in turn, could affect the health of all the plants, animals, and humans whose lives depend on the river. Thus, water pollution is all about quantities: how much of a polluting substance is released and how big a volume of water it is released into. A small quantity of a toxic chemical may have little impact if it is spilled into the ocean from a ship. But the same amount of the same chemical can have a much bigger impact pumped into a lake or river, where there is less clean water to disperse it.

Water pollution affects the entire biosphere - plants and organisms living in these bodies of water. In almost all cases the effect is damaging not only to individual species and population, but also to the natural biological communities. Water pollution is a major global problem which requires ongoing evaluation and revision of water resource policy at all levels (international down to individual aquifers and wells). It has been suggested that water pollution is the leading worldwide cause of deaths and diseases, and that it accounts for the deaths of more than 14,000 people daily. An estimated 580 people in India die of water pollution related illness every day. About 90 percent of the water in the cities of China is polluted.

**Objectives :** The objectives of the study are:
1. To identify the causes and sources of water pollution of rivers.
2. To know impacts of water pollution on rivers.
3. To analysis of data and Information.

**Causes of Water Pollution :**

**Natural and Man-made Causes :** There are various causes of water pollution of river. These causes can be divided broadly in two divisions, namely: a) Natural causes b) Man-made causes.

**a) Natural causes:** The biodegraded portions of plants and animals mix with water and pollute it. Erosion of river banks cause siltation and this silt sometimes hamper aquatic lives. Many kinds of natural salts and other sub-stances mix with rain water and finally fall in the rivers and ponds.

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**b) Man-made causes:** The major portion of water pollution of rivers occurred by manmade causes. Industrial wastes, agricultural wastes, domestic wastes, excess use of fertilizer, pesticides etc. are notable man-made pollutants. Water is seriously polluted by these pollutants. Water, polluted by such types of pollutants, is very harmful for both human and aquatic lives.

**Sources of Pollution:** Untreated wastes of industries, solid wastes of urban and commercial area, wastes of sewerage in municipality, feces of animals, pesticides, fertilizers, radioactive wastes, erosion of lands river banks etc., are the main sources of water pollution. Oil from industries also pollutes water of rivers.

The specific contaminants leading to pollution in water include a wide spectrum of chemicals, pathogens, and physical changes such as elevated temperature and discoloration. While many of the chemicals and substances that are regulated may be naturally occurring (calcium, sodium, iron, manganese, etc.) the concentration is often the key in determining what is a natural component of water and what is a contaminant. High concentrations of naturally occurring substances can have negative impacts on aquatic flora and fauna. Oxygen-depleting substances may be natural materials such as plant matter (e.g. leaves and grass) as well as man-made chemicals. Other natural and anthropogenic substances may cause turbidity (cloudiness) which blocks light and disrupts plant growth, and clogs the gills of some fish species. Many of the chemical substances are toxic.

**Main Causes are:**

**1. Urban development :** As population has grown, so has the demand for housing, food and cloth. As more cities and towns are developed, they have resulted in increased use of fertilizers to produce more food, soil erosion due to deforestation, increase in construction activities, inadequate sewer collection and treatment, landfills as more garbage is produced, increase in chemicals from industries to produce more materials.

**2. Leakage from the landfills :** Landfills are nothing but huge pile of garbage that produces awful smell and can be seen across the city. When it rains, the landfills may leak and the leaking landfills can pollute the underground water with large variety of contaminants.

**3. Animal waste :** The waste produce by animals is washed away into the rivers when it rains. It gets mixed up with other harmful chemicals and causes various water borne diseases like cholera, diarrhea, jaundice, dysentery and typhoid.

**4. Underground storage leakage :** Transportation of coal and other petroleum products through underground pipes is well known. Accidentals leakage may happen anytime and may cause damage to environment and result in soil erosion.

**5. Sewage :** Sewage disposal affects people's immediate environments and leads to water-related illnesses such as diarrhea that kills 760,000 children under five each year. (Back in 2002, the World Health Organization estimated that water-related diseases could kill as many as 135 million people by 2020.) In developed countries, most people have flush toilets that take sewage waste quickly and hygienically away from their homes.

**6. Waste water :** A few statistics illustrate the scale of the problem that waste water (chemicals washed down drains and discharged from factories) can cause. Around half of all ocean pollution is caused by sewage and waste water. Each year, the world generates perhaps 5-10 billion tons of industrial waste, much of which is pumped untreated into rivers, oceans, and other waterways. In the United States alone, around 400,000 factories take clean water from rivers, and many pump polluted waters back in their place. However, there have been major improvements in waste water treatment recently. Since 1970, in the United States, the Environmental Protection Agency (EPA) has invested about $70 billion in improving water treatment plants that, as of 2015, serve around 88 percent of the US population (compared to just 69 percent in 1972).

**7. Chemical waste :** Detergents are relatively mild substances. At the opposite end of the spectrum are highly toxic chemicals such as polychlorinated biphenyls (PCBs). They were once widely used to manufacture electronic circuit boards, but their harmful effects have now been recognized and their use is highly restricted in many countries. Nevertheless, an estimated half million tons of PCBs were discharged into the environment during the 20th century. In a classic example of trans boundary pollution, traces of PCBs have even been found in birds and fish in the Arctic. They were carried there through the oceans, thousands of miles from where they originally entered the environment. Although PCBs are widely banned, their effects will be felt for many decades because they last a long time in the environment without breaking down.

**8. Plastics :** If you've ever taken part in a community beach clean, you'll know that plastic is far and away the most common substance that washes up with the waves. There are three reasons for this: plastic is one of the most common materials, used for making virtually every kind of manufactured object from clothing to automobile parts; plastic is light and floats easily so it can travel enormous distances across the

oceans; most plastics are not biodegradable (they do not break down naturally in the environment), which means that things like plastic bottle tops can survive in the marine environment for a long time. (A plastic bottle can survive an estimated 450 years in the ocean and plastic fishing line can last up to 600 years.)

**9. Mining activities :** Mining is the process of crushing the rock and extracting coal and other minerals from underground. These elements when extracted in the raw form contains harmful chemicals and can increase the amount of toxic elements when mixed up with water which may result in health problems. Mining activities emit several metal waste and sulphides from the rocks and is harmful for the water.

**10. Marine dumping :** The garbage produce by each household in the form of paper, aluminum, rubber, glass, plastic, food if collected and deposited into the sea in some countries. These items take from 2 weeks to 200 years to decompose. When such items enters the sea, they not only cause water pollution but also harm animals in the sea.

**11. Accidental Oil leakage :** Oil spill pose a huge concern as large amount of oil enters into the sea and does not dissolve with water; there by opens problem for local marine wildlife such as fish, birds and sea otters. For e.g.: a ship carrying large quantity of oil may spill oil if met with an accident and can cause varying damage to species in the ocean depending on the quantity of oil spill, size of ocean, toxicity of pollutant.

**12. Burning of fossil fuels :** Fossil fuels like coal and oil when burnt produce substantial amount of ash in the atmosphere. The particles which contain toxic chemicals when mixed with water vapor result in acid rain. Also, carbon dioxide is released from burning of fossil fuels which result in global warming.

**13. Chemical fertilizers and pesticides :** Chemical fertilizers and pesticides are used by farmers to protect crops from insects and bacterias. They are useful for the plants growth. However, when these chemicals are mixed up with water produce harmful for plants and animals. Also, when it rains, the chemicals mixes up with rainwater and flow down into rivers and canals which pose serious damages for aquatic animals.

**Effects of Water Pollution :**
1. Toxic rainfall can occur in areas where water and/or air is polluted with toxic chemicals and materials.
2. Polluted water can lead to sickness, disease, infections, deformities and even death among animals and plant life.
3. Once water becomes polluted it can affect people and animals either directly through consumption or indirectly through food sources, land degradation and the overabundance of plants and algae which can cover the surface of various bodies of water making it undrinkable and affecting the animals that live in that body of water.

As you can see there are a number of different factors that can contribute to the ongoing issues we are facing with water pollution. It not only harms us and the land we live on, it also affects animals and the oceans ecosystem.

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# Trade Related Intellectual Property Rights (TRIPs) and its Impact on Developing Countries

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**Abstract :** *The policy formulation process in developing countries have changed remarkably over the years. It is being largely governed by the domination of international financial institutions. But with the passage of time, the awareness of such countries has increased and now, there is a better understanding of the interplay between the so-called market failure and government failure and of the importance of having a sound, indigenously generated foundation of evidence-based knowledge on which to formulate and implement policies. This is mainly due to the reforms of the economic process, greater transparency and openness in the political structure, active participation of civil bodies in the formulation of economic policies and development strategies and above all, an active involvement of media as a link between the policy makers and common man.*
**Keywords:** WTO provisions, product patents, pharmaceutical production .

Trade policies are generally considered as a sub-set of economic policies, but they generally operate within external constraints deriving from the context of international negotiations. The current state of affairs in international trade is such that WTO works more in favour of developed countries than developing countries despite the fact that more than 80% of the membership of WTO is of developing countries. The agreement on TRIPS is considered as the most controversial as regards its development related impacts is concerned. According to the agreement, all the WTO member states are expected to establish and follow minimum standards with regard to legal protection and enforce a number of Intellectual Property Rights (IPRs). The issue is complicated by the fact that the current trade agenda as dealt with by WTO is too forward looking and there is no enough room for past setbacks to developing countries to be addressed. There has been repeated appeals from developing countries for ex-post evaluation of Uruguay Round Agreements in which the promised benefits have not materialized and it needs to be addressed seriously. Many developing countries believe that TRIPS agreement which was implemented in 1995, is biased in favour of developed countries and MNCs. The basic orientation of the Agreement on Trade Related Aspects of Intellectual Property Rights (TRIPS) towards defending intellectual property rather than genetic resources and biodiversity is increasingly being questioned. The extent to which the spirit of the agreements concerning textiles and garments has been breached by the end-loading of the reforms by the rich countries is another legitimate concern. Despite having a large representation in the forum, developing countries have been marginalized as far as policy decision-making is concerned. This is particularly because of their small share in world trade and their failure to present themselves as a unified group. All laws related to the patenting of products, pharmaceuticals, genetically modified organisms and natural resources have been so formulated that they serve the requirements only of developed countries.

Non-governmental organizations have criticized TRIPs on the ground that it imposes various costs on developing countries- such as more expensive drugs, agricultural inputs and foreign owned technologies-without producing sufficient longer term gains in areas like trade and investment. However, developed countries argue that stringent IPR rules would attract investments in developing countries.

Under such circumstances, developing countries are essentially required to raise their voices for a thorough review of TRIPs agreement.

**Product Patents and Pharmaceuticals :** On the post-Uruguay Round World trade scenario, the agreement on TRIPs is affecting developing countries like India.

One of the seven intellectual properties covered under TRIPs is that of patenting which is a contentious issue for several reasons. India was committed to amend its patent laws by the year 2005. The objective is to amend the patent regime in order to facilitate research and development activities in the country.

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As per the UN definition, a patent is a legally enforceable right which is granted by a country's government to the inventor and not to the persons involved in manufacturing or using or selling a patented product.

TRIPS covers seven types of intellectual property rights. These include trademarks, trade secrets, geographical indications, industrial designs, copyrights, integrated circuits and patents. The Indian Patent laws are in conformity with the GATT provisions except in sectors of food processing, pharmaceuticals and agrochemicals. In the aforementioned, only process patents are allowed.

While opposing the inclusion of Intellectual Property Rights (IPRs) in the new GATT treaty in the pre-Uruguay Round negotiations, developing countries are apprehensive that it would lead to higher prices the other hand, developed countries argue that stronger intellectual property protection would serve to stimulate research, which would, in the long run, be beneficial to both firms and consumers in less developed countries. Developing countries would be committed to make their IPRs regime TRIPs-compliant. For India, in respect of pharmaceuticals, this implies, inter alia, shifting from a patent regime that granted only process patents for seven years' duration to one that must provide for product patents of twenty years duration. This policy shift is likely to obstruct the easy availability of drugs in the country and would also enhance their prices as production and commerce of such drugs in developing countries would be illegal. Product patents, and the legal monopoly rights that they create, enable patent-holding pharmaceuticals companies to price above marginal cost, and thereby, to recoup the large, fixed, research and development costs incurred by them in developing new drugs. By affording inventors this right, thus, product patent regimes ensure incentives for future research and innovation activity.

It is necessary to make a distinction between medical research and development related to "global" diseases like cancer, that have significant presence in both the North and the South, and research related to "poor" country ailments, such as malaria, tuberculosis, HIV/AIDS, etc. which are found primarily in the South. For the former set, the introduction of product patents in less developed countries is unlikely to provide any additional stimulus to the development of new drugs, given the relatively small economic size of these markets. The chief impetus to research here comes from the rich, patent-protected markets of the North. Hence, research on medical treatments for these diseases is likely to continue, regardless of the patent regime in the developing countries. For poor country-specific ailments such as malaria and tuberculosis, in contrast, there are no significant markets in the North. Consequently, stronger intellectual property protection in the South is likely to be the key to inducing new and better medical treatments for these ailments. But this alone is unlikely to do the trick, because the small, low- income, markets in the South cannot support the price-volume combination needed to make such research and development projects commercially viable.

Thus, for "global" diseases, product patents will imply higher prices for new drugs in developing countries, with little or no offsetting dynamic gains, in the form of higher rates of medical research and innovation. In the case of "poor country" diseases, on the other hand, stronger intellectual protection, while necessary, may not, by itself, be sufficient to induce new, improved and affordable medical treatments for these ailments.

**Restoring Basic Rights of the People :** There is talk that the TRIPS in fact violates the human rights of the people. The August 2000 Resolution of the UN Sub-commission for Protecting Human Rights states that "actual and potential conflicts exists between the implementation of the TRIPS Agreement and the realization of economic, social, and cultural rights in relation to, inter alia, impediments to the transfer of technology to developing countries, the consequences for the enjoyment of right to food of plant variety and the patenting of genetically modified organism, 'biopiracy' and the reduction of communities' control over their own genetic and natural resources and cultural values, and restrictions on access to patented pharmaceuticals and the enjoyment of the right to health…."

TRIPS, in its present form, goes against all rights and opportunities that have been granted to local communities in the Convention on Biological Diversity (CBD) and it strikes at their ability to engage in sustainable development in a self-reliant way. In short we can say that:-

1. The TRIPS Agreement hinders the preservation and respect for the knowledge, innovations and practices of indigenous and local communities.
2. It hinders access to the fair and equitable sharing of benefits arising from the utilization of genetic resources. It enables biopiracy because it does not require disclosure of the source of biological materials which are sought to be patented.

3. It obstructs the smooth transfer of technology to developing countries.

4. It is likely to be detrimental to the conservation and the sustainable use of biological diversity.

The laudable objectives of GATT and WTO, thus, stand defeated. Public interest goals have been subverted. Developing countries either willingly or under pressure lowered their trade barriers, sometimes even removing them, reduced their tariffs and have been forced to open their economies. On the other hand, WTO, especially TRIPS supports agriculture growth that is far from sustainable. Patents on biological materials strike at the root of self-reliance in agriculture, denying rural and tribal communities the right to even earn their livelihoods. The food services of the poor are threatened; their access to bioresources is being cut off as corporations corner these resources to fuel their biotechnology industry. The share of trade has decreased instead of increasing. For the least developed countries having 20% of the global population, the share in international trade has decreased from 0.6% to 0.3%. All special safeguard mechanisms that were incorporated for the protection of the poor, like the clauses on the Special and Differential Treatment are under severe pressure and are being phased out.

**India and the WTO :** The Indian government's approach to the WTO and to trade negotiations is to create a self-fulfilling prophecy. India has not yet put forward its stand with regard to WTO and TRIPS in an effective manner in the world forum. The unequal bargaining strength of trading nations, based on their share in the world trade, is one of the main reasons behind this situation. This leads us to seek consensus amongst other "like minded" countries to increase our bargaining strength. However, in doing so, we often get partners which are our direct competitors in world trade. Moreover, these identifications are done with a poor assessment of our own trade interest and requirements. The result is a very weak presentation of our viewpoints. Our flawed rejectionist approach to negotiations, with the absurd threats to leave, imply that we are unable to address our own immediate trading concerns and end up with arguments which do not meet our concerns, and which are ill equipped to implement.

The laws related to the patenting of products under TRIPS regime leaves the issue open to considerable legal uncertainty. The picture that emerges, then, is both promising and troubling. Promising because trade negotiations can lead to reform that is beneficial to an overwhelming number of people. But the issues are troubling because the global system remains biased towards addressing the imperatives of rich and powerful countries, and because capacities to take advantage of opportunities lies with the developed countries. We need to drastically overhaul our approach to trade negotiations. Issues where our domestic policy interests clearly indicate some level of commitment, holding back on grounds of bargaining chips is neither credible nor useful. It is much better to start discussions from the level close to what we would settle on from purely domestic compulsions. We should not try to include social clause in our trade negotiations.

In light of the above discussion, the following policy initiatives need to be taken in order to make TRIPS regime more conducive for developing countries.

* The TRIPS agreement can and should be interpreted and implemented in a manner supportive of WTO members' right to protect public health and, in particular, to promote access to medicines for all.

* The market for those medicines also need to be developed whose demand in the international market is not much because of less number of patients. Such types of medicines can be purchased in bulk at reasonable rates and can be supplied to developing nations at modest co-payments, calibrated to the needs/incomes of their nationals.

* Members of civil society must come together to demand equity and justice from WTO so that the interests of the poor are safeguarded.

* To prevent biopiracy, the requirements for patent applications should be revised to help prevent misappropriation of knowledge regarding genetic resources and to ensure consistency with access and benefit sharing regimes of CBD.

* A "sustainability review" provided under article 71.1 of the TRIPS agreement should be undertaken to assess the impact of TRIPS on the capacity of developing countries to engage in sustainable growth and development. The TRIPS review should ensure that implementation of TRIPS agreement supports its objectives, and set out in its Preamble, as well as the broader objectives of WTO to promote trade in accordance with the objectives of sustainable development. In the event that the TRIPS agreement fails to meet these objectives or is found in consistent with the successful implementation of international agreements, such as CBD, WTO members should amend it.

* Members should refrain from exercising unilateral pressure that aims to have developing countries implement intellectual property regimes that offer a higher level of intellectual property protection than required by the TRIPS Agreement.
* The Human Rights concerns that have been raised with respect to TRIPS should be taken on board. The TRIPS should be modified so that it does not violate the rights of ordinary citizens.
* India must play a strong and enabling role in this process and help to coordinate the efforts of developing nations to secure basic rights for their citizens.
* Finally, our domestic policy framework must move in sync with the structure of global trade rules. Doing this requires building a more realistic domestic consensus on trade and globalization than has been done so far. To a large extent, globalization is a natural trend based on developments in technology of transportation and communications; reverting to some ideal of autonomous sovereignty is as realistic as reverting to city-states. It would be useful if in our ordinary political discourse, we did not feel the need to raise irrational expectations.

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# A Theoretical Review of Utilization of Maternal and Child Health Care Services

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**Abstract:** *The provision of maternal and child health care services are the most important investment in any country. Statistics about fertility, mortality and morbidity related to mothers, infants, and children are the basic indicators of availability, utilization and effectiveness of maternal and child health care services. Status of these indicators reflects the status of health services in that particular country. Various factors like levels of income, education, socio-economic status and environmental factors such as access to health care centre, availability of infrastructure and health care providersare also responsible for the utilization of health services. The interventions at local as well as international level by governmental and non- governmental agencies have helped in improving the health status of motherand child world-wide, yet more has to be achieved especially in developing countries.*

**Key Words:** Health care services, Utilization, Urban Slums, Immunization

**Introduction :** Children are the bedrock of our future and mothers are their guardians. The health of mothers and children is inextricably linked with each other biologically as well as socio-economically (WHO, 2008). In turn, the child's survival, his/her health status and their numbers have profound effect on the physical and psychological wellbeing of mothers.

In this context, provisions of maternal and child health care services are the most important investment in any country. Of all population groups, mothers and children are most likely to bear the good or harmful influences that will permanently affect their health in the long-term and eventually their future generations. Accordingly, if progress is to be made towards improving the health status of mothers and children, the attention must be paid specifically to the mothers' health status, their employment, their education and their health related behaviour including socio-economic conditions under they live (Singh and Brar, 1998).

The health problems of mothers and children in India are many and multi-dimensional, though cost effective technologies/treatment processes are available at the international level. India in moderate region having Maternal Mortality Rate (MMR) 174 per 100 000 live births with lifetime risk of maternal death 1 in 220 (WHO, 2015). India's health progress record over the time period has been found better compared to other developing nations.

Utilisation of health care services with respect to mother and child health can be assessed and analyzed from the perspectives of patients as well as of health professionals. The patients' perspectives can be subjective based on the services reported by the patients or the quality of services felt by them or objective based on the services offered by the health care facility to the patients. The health professionals may see the utilization of health services by economic quantification such as the number of patients, number of visits, resource allocation, etc. Further, fertility, mortality and morbidity statistics about the mothers, infants, and children are the basic indicators of availability, utilization and effectiveness of maternal and child health care services. Status of these indicators reflects the status of health services in the country (Pascoe and Attkisson, 1983). The health of mother and child constitutes a major part of the community health, particularly in the most of developing countries like India (Sumithra et al. 2006).

As per a recent Urban Health Report (2009), urban population in India is expected to increase to more than 550 million by 2030. Urban growth in India has been exponential over the last few decades and

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represents the 2-3-4-5 syndrome: Indian's overall growth rate if 2 per cent, urban India grew at 3 per cent, mega cities at 4 per cent and the slum population rose by 5 to 6 per cent (Mahajan and Sharma, 2014). It has been observed that population growth in the cities has caused many serious problems such as crowding, degradation of environment, development of slums, disparities in living conditions and access to services.

As cities grow, so do their slum populations. Moreover, rising concentration of the urban population in slum areas is generally equated with increasing urban poverty. It has been observed that slums represent the worst of urban poverty and inequality. Slums have the highest concentrations of poor people and full of worst shelters and environmental conditions. Thus, it is thought that an increase in the slum populations in the third world cities is the manifestation of moving the locus of global poverty to the cities - a process recognized as the 'urbanization of poverty' (Gupta et al. 2009). Further, it is said that after China, India has the largest urban population in the world.

Many research studies (Yesudian, 1988 ; Ghosh and Shah, 2004 ; Gupta et al. 2009 ; Agarwal et al., 2007) also revealed that accessibility and utilization of primary health services were very poor in the urban slum communities in India and these health care facilities were not grown in proportion to the explosive growth of urban population, especially for the poor. Data reveals that only 25 per cent of mothers among urban poor category receive complete ante natal care during pregnancy (at least three ANC visits, iron and folic acid tablets for at least three months and at least two tetanus toxic injections) and almost three quarter of babies are delivered at home (Agarwal et al., 2007). This outcome establish the fact whether government needs to intervene directly on outcomes emerging from urban slums or indirectly by discouraging the risk factors associated with them.

Khan's study (2013) studied under 14-49 years old women who had a child aged 0-3 years indistrict Swat KPK Pakistanto determine the use of health services, their perception of needing these services, and the relationship between health services and social, economic and demographic factors. The results showed that age, duration of marriage, education, occupation, family income, parity and distance were significantly correlated with the choice of maternal and child health care services used. The analysis also highlights distance, mother's education and age as a strongest determinant of the choice of the health service utilized. Women of higher socio-economic group, 15-29 year old and with 0-3 children were more likely to adequately use prenatal care services.

Brijesh and Siddiqui (1994) analyzed from different angles the aspect of utilization of health services in India. A comparative analysis was done across three state categories, viz, low, medium and high expenditure groups. It had been observed that the planned efforts led to the development and increased utilization of various systems of medicines. It has been found that the level of utilization was higher in states with higher per capita governmental expenditure on healthcare, while the states with lower per capita governmental expenditures had lower levels of utilization.

Visaria and Gumber's study (1998) presented the results of the National Sample Survey Round on the maternal and child health care, focusing in particular on the question of how utilization of health services differs among income strata, and groups stratified by caste and tribe. Their study found wide differences between income groups in their utilization of health services, including services which are supposed to be actively provided free to all, such as immunization. Even larger income differentials emerge in the urban areas than in rural areas, both in immunization and in use of maternal care and institutionalized delivery. It is apparent that the poorer people have far less effective access to these services than their richer counterparts in India.

Arvind et al. (1998) examined infant and child mortality and their determinants using data from National Family Health Survey (1992-93), for India as a whole and for individual states. The results showed that there was a drastic decline in infant mortality rate and child mortality rate between 1981 and 1990 but substantial variations among individual states were also found. They observed that economic status, rural-urban residence, mother's literacy and her exposure to mass media had substantial effect on infant and child mortality. It was found that mortality was particularly high for children born to mothers under the age of 20 years.

Gupta et al. (2001) estimated the impact of public spending onhealth status of poor in over 70 countries. The authors also observed that the relationship between public spending on health care and the health status of the poor was stronger among low-income countries, which indicated that there were higher returns to health spending in low income countries, when compared to other countries.

Ramamani and Sharma (2002) analyzed the patterns of morbidity and healthcare utilization by the urban poor living in slums and resettlement colonies in Delhi and Chennai, and compared the health status of both the cities. It was observed that the overall morbidity rate of any illness (acute plus chronic) was marginally higher for Delhi than Chennai in the case of both slums and resettlement colonies. The morbidity rates were very much lower for the population living in the resettlement colonies compared with the rates for the slum dwellers in both Delhi and Chennai due to better environmental conditions in the resettlement colonies.

A majority of Indian children live in impoverished economic, social, and environmental conditions, which impedes their physical and mental development. Recognizing it, the Indian Government has been greatly concerned about safeguarding and enhancing the development of children particularly those from the weaker sections of the society (Engle 1992; Das Gupta et al., 2005).

Memirie et al. (2016) used the Demographic and health survey datasets from Ethiopia (2005-2011) to analyze inequalities in utilization of maternal and child health services and the role of primary health care (PHC) facilities in narrowing the urban-rural and rich-poor gaps for the same. The results showed the improvement in aggregate coverage for maternal and child health intervention between the same time period and the expansion of primary health care facilities has major role from accessibility front.

Kalipeni et al. (2017) reviewed a set of papers to examine the current realities of Africa with reference to maternal and child health as the Millennium Development Goals (MDGs) came to an end in 2015 with the introduction of Sustainable Development Goals for 2016-2030. Sub-Saharan Africa are still startling and remain unacceptably high with maternal mortality ration of 510 death per 100,000 births. The same trend is witnessed in case of child mortality, which highlighted the need for maternal and child health to remain important priorities for SDGs beyond 2015.

**Conclusion :** The literature makes it clear that household's income and in education in general and mother's education in particular affects the health status of both mother and child. Apart from state intervention, social and cultural behaviour, environmental factors and residential location determine the accessibility and utilization of maternal and child health services. India, Sub-Saharan Africa and many other developing nations constitutes similar health indicators' status and their determinants. Urban slums have become the major concern of state intervention as most of the health infrastructure and schemes remain biased to rural areas. These nations have shown gratifying progress in case of MDGs yet they need to work more to achieve SDGs.

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# Ruggle for Power in Wole Soyinka's Kongi's Harvest

**Dr. Parul Jain***

**Abstract :** *Wole Soyinka, Poet, Novelist. Playwright and a Nobel Laureate in literature for 1986 is more named and famed as a very poetic dramatist of the present time. He is also a political activist who has suffered imprisonment for his sturdy independence.He is the first black African writer who won the Noble Prize for Literature in 1986. His plays have a distinction work in them. They always make good theatre. He has been hailed as Nigeria's Bernard shaw and our own Shakespeare.In the present paper a study is made on Wole Soyinka's kongi's Harvest. Nostalgia for the security of traditional values to be found in 'Kongi's Harvest' where the moral superiority of traditional kingship is assumed admittedly with a dose of skepticism in opposition to Kongi's modern tyranny. The play depicts a struggle fro ascendancy between Oba (traditional king) and a modern dictator.*

**Key Words :** Dictators, Traditional ruler and Modern Idealist, The Political Web.

Power corrupts man opportunist wait for the right moment to Snatch a chance and make the most of it. This ailment is contagious and effects the marrow of the society. It is like quicksand it engulfs the victims. The road to power has many diversions and by ways-through politics academic skill, magic traditional status, religious affectation. In the African context us it really obtain today, the philosophy of power get bogged down into the politics of power. A sense of insecurity and instability for the ruler(s)degenerate into a psychology of survival at any cost failure to strike a proper equation between power, people and good governance, results in the abandoning of all human values. This, in sum, is the tragic scenario of Africa and the entire third world in the post independence phase.

Achebe and Ngugi are committed to the political freedom and cultural renaissance of Africa. Both are sadly disillusioned by the post colonial native regimes-civilian rule or army dictatorship. The hoped and aspirations of the people for a free prosperous and dignified Africa are belied and betrayed. The ray of hope in both the writers inheres in the enlightened consciousness of the people and their determination to continue the struggle for a reformed Africa having its pride of place in the comity of nations. Their works present a study in the psychology, philosophy and politics of power and low it manifests itself in several ways stampeding and bulldozing human dignity and quality. The ugly and unbridled march of power is sought to be checkmated by means of a sustained struggle against it. Wole Soyinka out the suffering of the common man in every period of African history. He attack modern African dictatorship in his works. To him politics and poetry do not disagree. A poetic drama may be defined as a play symbolic in expressing its major content and metaphorically expressive in its speech.

Kongi's Harvest is a microcosm of the contemporary political situation a situation relevant to Nigera. The modern replacement for the traditional authority is also a kind of dictator. Shakespeare's symbolic and metaphysical poetry appealed to Africa. Dictators like Richard III or heroes like Macbeath degenerating into villians are in the mind of Soyinka when he dramatizes his antipathy for dictators. He has definite views on the principal of power in general in June, 1986, a

> *The African brand of democracy has often been treacherously selective and subverted to the needs of personal convenience----- and so the hemlock has always to be forcibly administered and the aerobatics of the erst while monarch is invariably a betrayal of the dignity and fatalistic composure that atleast attended their archaic models in their moment of truth, what they bequeath is the pathetic twitches of the unwary warm... (p12).*

Kongi's harvest delves deep into the problem of who is the ruler of esma. Is it the traditional ruler oba Danolola or the usurper Kongi, who is well endowed with modern equipment and methods of coercion yet another contender is Daodu, the modern idealist whose recipe for good administration is a mixture of traditional and modernism. Soyinkas political vision additions clarity for him the individual is important. His

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traumatic experience as a victim of his country's military regime have lift indelible scars on his psyche suppression of the rights of individual is unpardonable for Soyinka. He respects a regime which recognizes an individuals right to sovereignty. The opening of the play has obliquely presented in imagery a situation of fruitless labour. The jingling anthem goes on further to portray the prevailing political situation. The new regime built on now political theories-the isms of Ismaland has contemptuously displaced the old :

> *To demonstrate the tree of life*
> *Is sprung from broken poet*
> *And we the rotted bark spurned*
> *When the tree swells its pot*
> *The mucus that is snorted out*
> *When Kongi's new race blows (p1)*

The political web is Kongi's harvest comprises many strands. The main strands are Kongi and Oba Danloal, Kongi, a champion of new values wants to destroy the substratum of tradition. The Oba resists the onslaught of these modern forces Autocrats like Kongi drunk with power destroy all those who cross their path. Daodu, the Oba's nephew wants a rule which is cross fertilization of the traditional forces and the modernist forces Daubu's coup ends in a failure Kongi is a typical example of a dictator, a brutal egoist a man who has animalism of a man climbing the ladder the power. A blood thirsty tyrant, he loves to prey on his people. He life is publicity stunt. The new regime depends for its continuance on its propaganda, the government loud speaker is thus central to political machinery. He fasts but has now concern for the welfare of the people. Kongi and his men are trapped in a situation where to preserve their sanity, the use words and slogans as mere jargon. Kongi stands for denial of life, while Daodu stands for life, Daodu wants overthrow Kongi, it is not an easy task to overthrow a well entrenched autocrat Daodu is a revolutionary; who has no patience for rituals.

The Superintendent is the fist manifestation of the new race in the play invested with the insignia or the new ear-'Khaki and brass buttons', he tyrannizes over the oba who is now in his power. His action of silencing the royal drums is symbolic of his power conferred on him by the new regime. But his power over the oba is only physical. This oba had spiritual resources which Kongi does not have and therefore cannot pass an down to the functionaries of his regime.

Oba Aweri says that when the child born it was predicted a monster child and was suggested to leave him under a tree but the mother was not agree to think

> *A child still a child (p.10)*

And Sarumi tells that this child's slight belly extended to much that it was hard to see even the mother head it he hard no humane in him and only monster tendencies prevailed over him.

The monster child Kongi has become by slow degrees and ironically through the merciful indulgence of his motherland, the smothere the destroyer of his country.

The party secretary is the focus of the two opposing forces. His jobs s to persuade the oba, Daodu's uncle to surrender his power publicly to Kongi and thus dethrone himself in the hearts of the people. Kongi hopes that his act would transfer the oba's spiritual authority to him. It should be recognized that Kongi in his monstrous self delusion has even greater ambitions than merely displacing the oba. He wants to replace 'the spirit of Harvest' the presiding insistence, emphasizing in successive repetitions

> *'am' spiritual and 'Har-Vest' , I am the spirit Harvest' (p.37)*

Oba Donlola agrees to present the new yam to Kongi on his heaving from his son that it is the wish of segi, the queen of the prostitutes in the nightclubs and of the rebellious youth. Segi who is new the queen, has the mistress of Iba Danlola, of King and now of Daodu, Danlola's son. Her intervention brings a period of chaos and insurrection, this is achieved by throwing open a copper slaver containing the head of an old man Segi's father which was taken to be the festival yam. Thus in the middle of the feast of life being celebrated by his subjects, Kongi obviously takes the meaning of this symbolic curse on his regime- Kongi's mouth wise open in speechless terror (p.84).

It is not that he is afraid of the slight of physical death by no now he must be inured to it but he sees the eventual futility of his terror staring back at him through the dead man's eyes.

In the last scene, we learn that Kongi's reign is over but not the struggle between the old and the new. Kongi's harvest depicts Soyinka's concept of kingship in West African societies, the king is chosen to bear the spirit of the sky, Oba Donloal, the Chief understands the power of the sun in producing the yam

harvest; Kongi the dictator tries to usurp. Oba's mystical power but while doing so he comes under the wrath of the rain-queen whose goddess lives in the ea and confers life on the land Kongi, the man of pride ignores the power of the rain queen. The oba has to abdicate in favour of his son and Daddu gains the love of Segi, the symbol of life and sex. There is confrontation of segi's followers with Kongi at the yam harvest. The sad strain of the opening disappears Soyink'a writes.

It is not a portrait of our political leader it is very relevant to the African context to day I put there what I think of dictatorship or how I see it…"

On the play programme not to second production of the play, he stated-

The play is about kongi, it is about Kongism. Therefore while it has been suggested with some justification that there are some resemblances between the character of Kongi and that of expresident Nkrumah the play was indeed first presented in December 1965 while Nkrumah was still in power. It must be emphasized that Kongism has never been dethroned in Black Africa. There are a thousand and more forms of Kongism from the crude and blasphemous to the subtle and sanctimonious. A current variety may be described as neoperonism, the cult of plaster-cast sanctily. All roads lead in the same direction and down this bills, striking sparks from careless skulls, Kongi rides again."

Each of the characters in Kongi's harvest is afflicted with the power syndrome. Intimations of immortality are a direct result of the mania for power. There power rests on humility and generosity. Egoism leads the protagonist now where. The pursuit of power leads them to an abysmal darkness, where there is nothing but destruction and self annihilation. The play has to parts it has a suggestive opening "Hemlock" and poetic close "Hangover" and seems to refer to the bitter cup of humiliation which oba Danoloa is forced to drink at the bands of Kongi and his Superintendent. Hemlock begins-

> *The pot that will eat fat*
> *Its bottom must be scorched*
> *The squirrel that will long crack nuts*
> *Its footpad must be sore*
> *The sweetest wine has flowed down*
> *The tapper's shattered shins" (p.1.)*

The first two images (they are Yoruba proverbs) contain the idea that every desirable end exacts its price. This applied not only to Kongi's self imposed Herculean assignment as Oyinoguma suggests

*But also to the equally Herculean task of trying to unseat him, a task which ends in disaster, thus exacting its price without the satisfaction of achieving the end.* This    last ides is reiterated in the third image in mockery of the tapper's efforts his shattered shins the sweetest wine has flowed uselessly away.

'Hangover" as the name indicates shows the upleasant effects of misrule or totalitarianism Kongi's situation through the greater parts of the play he descends, at its conclusion, to a harvest festival at which he is presented with a decapitated human head of an old man. Kongi's lust for power becomes a devouring passion. Daodu, on the other hand is enhancing the quality of life through diligent cultivation of land. The play closes 'Kongi's mouth wide open in speechless Terror" (p.132). There are indications that strife will continue-

But contended ? That is one uneasy crown which still eludes my willing head' (p. 136).

*SOYINKA'S DIALECTICS ARE SIMPLE, THEY SUIT THE MODERN DEMOCRATIC AGE. HE WANTS A NEW POLITICAL ORDER THAT RESPECTS THE INDIVIDUAL'S RIGHTS.*

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# Doctrines of Buddha and his Philosophy

**Rajesh Sharma***
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***Abstract :*** *The aim of this paper is to shows the purity and real teaching of the Buddha. Buddhism is a religion of truth, non-violence, morality and purity. It teaches us not to commit any evil and to do well. It teaches us not to tell a lie but cling to the truth. Truth is the supreme goal and it is regarded as a highly valuable virtue from the Buddhist point of view. Buddha declares: the true nature has been revealed to me, which amount to saying that he comes to know thing as they really are. Buddha gave equal status to women as the men have. It talks about equality and justice. Though more than 2500 years have gone since the passing away of the Buddha, his message of wisdom and love still exists in its purity, positively influencing the destinies of compassion*

**Key words**:  Awakened One, Non-violence, Middle Path, Dhammacakkappavattana Sutta.

**Introduction :** The History of Buddhism dates back to the sixth century BCE. On the full moon day of Vaishakha Siddhartha Gautama was born in about 563 BCE. The birth place of Sidhartha Gautama in ancient India is Lumbini (Nepal). He belongs to Sakya- kshtriya having family lineage '*Gautama*'.[1]In the 6th century BCE, religion was forgotten in India. At such a critical period when there were cruelty, degeneration and unrighteousness everywhere, therefore he came as a great social reformer by renouncing the household life. Buddha put down priest craft and animal sacrifices, to save people and disseminate the message of equality, unity and cosmic love everywhere. He came to be called "*the Buddha*," which means "*Awakened One.* In the remaining years of his life, he delivers different discourses to the world. However, he didn't teach people what he had realized when he became enlightened. Instead, he educated people how to realize enlightenment for themselves. He also clearly taught that arousing comes through one's own direct understanding, not through attitude and beliefs.

**Siddhartha Gautama's Early Life :** The father of Siddhartha Gautama, King Suddhodana, belongs to Shakya clan. His mother Queen Mahamaya, died only seven days after his birth the queen said to his sister (Maha-Prajâpati) loved the prince and brought him up as if he were her own child. When Prince Siddhârtha was a few days old, a holy man named *Asita* predicted *"if the Prince decides to stay with you and becomes a king he will be the greatest king in History, but if he decides not to become a king his future even greater"*. He will become a great teacher showing all people how to live with peace and love in their hearts.[2] At the age of 16 years he was married to his beautiful cousin Yashodra and by her had a son, named Rahula.

**The Four Significant Events :** One day Siddhartha Gautama told his charioteer to go outside the palace to know the beauty of the capital.  As he gone some steps Gautama saw a weak man. Later he saw a man lying ill and he again saw a large body of a dead man carrying by some men. Lastly he saw a monk passing by in yellow clothes walking by peaceful, clam and gentle never looking. He loathed the first three sights but took a deep interest in the ascetic. The charioteer explained the Gautama that, ascetic was one who had released from fear of suffering, death and renounced the world. These things to see made him think about over the desolations of existence and also on a system of avoidance from them.

**Renunciation :** One night when darkness had descended upon the world, the time was ripe to depart. Musicians and dancing girls had fallen asleep and were sprawled about, snoring and sputtering.  He ordered his favorite charioteer Channa to saddle the horse Kanthaka Leaving all behind, he stole away with a light heart from the palace at midnight. After crossing river Anom  , here he shaved his hair, beard and handling over his garments, ornaments to Channa with instructions to return to the palace. Then Gautama assumed the simple yellow robe of an ascetic and led a life of voluntary poverty.  And then he began his quest for enlightenment.[3]

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**The Search :** Siddhartha first went to a teacher *Ad ra Kalama* and then to another named *UdarakaR maputra*. He learned all that they teach to him, but the essence for the truth remained and ultimately reached Bodh Gaya. And five other ascetics named Kondanna, Bhaddiya, Vappa, Mah nama and Assaji who determined effort joined him and an attempted to find release from suffering. Yet Siddhartha was still unsatisfied. It occurred to him that in renouncing pleasure he had grasped pleasure's opposite pain and self-mortification. Now Siddhartha considered Middle Way between those two extremes. One morning, a girl named Sujata offered Gautama a bowl of rice milk, and said to him: 'May you be successful in obtaining your wishes!" his companions assumed he had given up the undertaking and discarded him. [4]

**Enlightenment :** Siddhartha Gautama sat under the great holy Bodhi tree (*Ficusreligiosa*) and settled into meditation. He had tried all existing religious paths to reach the goal where there is no suffering; but he had not been successful, disappointed and disgusted, he gave up the path of salvation. He sat seven weeks under the Bodhi tree passed the whole day in thought and meditation. During meditation the attempt of Gautama's mind came to be mythologized as a great quarrel with Mara a demon whose name means "destruction'. At that time Siddhartha accomplished out his right hand to touch the earth and the earth itself roared, "I bear you witness!" after listening it M ra disappeared. At last as the morning star rose in the sky the light suddenly looms upon him, he found true path to Nirvana Siddhartha Gautama realized enlightenment and became a Buddha.[5]

**First Sermon :** According to Buddhist tradition it is said that in the year 528 BCE, after having obtained final enlightenment under the Bodhi Tree in Bodh Gaya, the Buddha proceeded to Benares (Isipatana), gave his first sermon in Deer Park (Sarnath) he found his former companions in the practice of asceticism. Then Buddha gave his first sermon in the presence of these ascetics, Sakyamuni set "the wheel of the Dharma" into motion[6] that includes Four Noble Truths, Doctrine of Dependent origination, Eight fold Path etc. This sermon has been known as the '***Dhammacakkappavattana Sutta***' [7].

**Mahaparinirvana :** The Buddha attained "Mahaparinirvana" in the abandoned jungles of Kushinagar. Just before Buddha died, he reportedly told his followers that there after the 'Teachings' would be their leader. Last Words of Buddha vigorously moved and educated until his death at age 80 years.[8] ***"Now, monks I have nothing more to tell you but that all that is composed is liable to decay! Strive after salvation energetically"[9].*** The Buddha Passed away like human beings. [10] The "Mahaparinirvana" of the Buddha took place on the full moon day of Vai kha as did his birth and enlightenment[11]. St pas were erected over the *sacred ashes* of the Buddha and these in course of time became places of pilgrimage for the faithful.

**Different Schools of Buddhism :** Buddhism divided into two major schools after the Buddha's death, Therav da (Therav dins) and Mah yan (Mahasanghikas). According to the "Kathavatthu" of Maggaliputta Tissa and the "SamavadhoparacaCakra" of Vasumitra these schools had also a number of sects which were peculiar to itself.[12] Theravadins were known as Vibhajjavadins. In the Majjhima Nikaya- Buddha declares himself to be Vibhajj dins.[13] Buddhism has at present two principal divisions namely HÑnay na and Mah y na, the former being subdivided into Vaibh sika (Sarv sitiv da) and Sautr ntika sometimes the followers of these schools are known as 'Sarv stiv dins (i.e. those who accept the reality of all things) and the latter into Madhyamaka philosophy or Snyav da and Yog c ra or Vij navada[14]. N g rjuna is the founder of Madhyamaka School of the Mah yan . It was the Mah s nghikas who originated the worship of Catiya and st pa[15]. Vajrayana Buddhism is sometimes described as a third major school of Buddhism, which is chiefly associated with Tibetan Buddhism.. It is dominated in Tibet, Ladakh, Zanskar and Paddar.

**Four Buddhist Councils**

- The First Buddhist Council was held at R jagrha without delay after the Parinirvana of the Buddha. Venerable Mah kassapa supervised over the assembly in which Up li and nanda took an important part.

- The Second Council was held at Vais li in the reign of King K l oka, a century after the passing of the Master and venerable Sabbak m was president.

- The Third Council was held at P taliputra under the celebrated Buddhist monarch A oka. From the edicts of A oka we know of the various Buddhist missions he sent to far-off countries in Asia, Africa and Europe.[16]. The spread of Buddhism to Countries outside India can be dated from the 3rd century B.C onwards[17].

- The Fourth Council was held at Kundalban in Kashmir in the reign of Emperor Kanishka, he gathered 500 monks under the chairmanship of Vasumitra.

**Literature :** The P li Buddhist literature divided into two categories:

**A) Canonical Literature:** Pali canonical literature refers to the three Pimakas which had been composed and formalized before the first century CE. 1. Vinaya Pimak: a) Mah vagga b) Cullavagga c) Pacittiya d) P r jika e) Pariv ra. 2. Sutta Pimak: a) DÑghanik ya b) Majjhimanik ya c) SaCyuttanik ya d) Anguttaranik ya e) Khuddakanik ya. 3. Abhidhamma Pimak: a) Dhammasangani b)Vibhanga c) Dhatukath d) Puggalapa atti e) Kath vatthu f) Yamakag) Patth na[18]

**B) Post Canonical Literature:** The Pali Post canonical literature refers to the commentaries, biographies and other literature which was composed after the first century CE [19].

**Basic Teachings of Buddha:** By practicing the Buddha's teaching we can protect ourselves from suffering and problems. Buddha says we suffer due to our own ignorance and the main reason of our troubles is desire. The method for eliminating ignorance is to practice 'Dharma'.

| The Triple Jewel | The Fundamental of Buddhism |
|---|---|
| The Buddha (guide) | All is momentary (Sarvamanikam) |
| The Dharma (path) | All is without Self (SarvamAn tam) |
| The Sangha (teachers)[20] | All is Suffering (SarvamDukkham)[21] |

**The Five Precepts :** 1. No killing 2. No Stealing 3. No Sexual Misconduct 4. No lying 5. No Intoxicants.[22]

**The Four Noble Truths** *"Chatt ri-ariyasacc ni"*[23]

*1. Dukkh mAriyasaccha* : The first noble truth is suffering, the Buddha identified as forms of suffering birth, aging, sickness, death, encountering the unpleasant, separation from the pleasant, and not gaining what one desires are the main reason of sufferings.

*2. DukkhasamudhayoAriyasaccha* : The second noble truth is cause of suffering, which the Buddha associated with craving or attachment and negative mental states that motivate negative actions.

*3. DukkhanirodhamAriyasaccha* : The third noble truth is the cessation of suffering commonly called Nibb na.

*4. Dukkhanirodhag min Ñpatipad Ariyasaccha* : The final truth is the cessation of suffering. It is the path to end suffering which known as the Noble Eight Fold Path (Middle path).[24]

**The Middle Path :** The Buddha gave his first sermon at the Deer Park, 'Turning of the Dhamma Wheel'. He chooses the symbol of the wheel with eight spokes to represent the Noble Eight Fold Path "Katama cabhikkhavadukkha-nirodhag mini-patipada ariya-saccaC" Ayam evaAriyoAttangiko Maggo, seyyath Ñdam, 1. Samm Ditthi 2. Samm Samkappo 3. Samm V c 4. Samm Kammanto 5. Samm j Ñvo 6. Samm V y mo 7. Samm Sati 8. Samm Samadhi.[25] The path combines in itself the three stages of Buddhist Morality namely- **a) Sila**, **b) Sam dhi**, **c) Pa a** [26]

*"Magg anammhangiko semmho sacc nam caturo pad*
*Vir go semmho dhamm nam dvipad nanca cakkhum ".*[27]

**Dependent Origination (Prat tyasamutp da):** The word 'Prat tyasamutp da' signifies 'pratipratiity - namvin in msamutp dah' is the twelve nid nas. The term Prat tyasamutp da refers to each one of the twelve nid nas as being the cause of all the others (heturatrasamutpadahsamutpannahphalammatam). This Prat tyasamutp da doctrine attributed to the direct teaching of the Buddha in the canonical Sutras [28].

*"Imasmim sati idam hoti, Imassupp da idamuppajjati*
*Imasmimasatiidam na hoti, ImaasaNirodh idamnirujjhati"*[29]

**The twelve Nid nasare** : 1. Avijj 2. SaEkh ra 3.Viññ Ga 4. N mar pa 5. Sa yatana 6. Phassa 7. Vedan 8. TaGh 9. Up d na 10. Bhava 11. J ti 12. Jar maraGa.[30]

*"Manopubbangam dhamm / manoseth manomay /Manas ce padutthena*
*bh sti v karoti v / Tato naA dukhamanveti / CakkaA va vahato padaA"*[31]

The Buddha also reveals the positive aspects of mind and reveals that pure mind bring happiness also. If a person think with pure intention he experiences pleasure which accompany he like an ever—accompanying shadow.

*"Manopubbangam dhamm / manoseth manomay*
*Manas ce pasannena / bh sti v karoti v*
*Tato naA sukhamanveti / Chay va anap yini".*[32]

**Four Brahmaviharas :** • Mettâ (Universal Love), • Karuna (Compassion), • *Mudita* (joy), · *Upeksha* (equanimity) by followings these four virtues we can imagine peace and harmony in this cosmic, we have a solid example that how the Buddha imbued the robber Angulimâla's mind with mettâ and the robber was converted into a spiritual wayfarer[33].

## Important Findings :

1. Buddhism is a scientific religion; as the medical science do not state without any strong practical evidence similarly Buddhism too, do not belief in any dogma.
2. The only purpose of the Buddha's Dhamma is to distribute the fruit of pleasure and happiness to the whole world and make peaceful environment.
3. The Buddha rejected the caste system and gave importance to the good character of man and said he /she can become a Brahmin through their positive karma.
4. Buddha stopped the animal sacrifices on the name of God. "Once he said to the king that if the sacrifices of lamb help you to go to heaven, sacrificing a man will help you better; so sacrificing me". The Buddha eradicate this blind faith which was prevailing in the society, still it is prevailing but If we think deeply that can the sacrifices of an animal can reduce our bad kamm , the answer of this question is no. On the basis of our action we get the result and this is the universal law. These are the unique features of Buddhism which make it differ from other philosophies.

**Conclusion :** In the chronicles of olden times, no man is recorded as having so sacred himself to the welfare of all beings irrespective of caste, class, creed or gender as the Buddha did. From his enlightenment to the end of life, he struggle tirelessly to promote humanity. He never relaxed in his exertion for the common weal and was never subjected to moral or spiritual fatigue. Buddhism is based on the principle of the law of impermanence. The other basic belief of Buddhism is the law of Causation, according to which nothing occurs without any cause. In addition natural forces, it is the karma which leads to the occurrence of all events. The Buddha never believed in blind faith and taught that his teaching should not be accepted unless you have not experienced practically. He said 'Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense'.

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# Management of Comorbid Anxiety Through Cognitive Drill Therapy in a Patient of Somatoform Disorder: A Case Study

**Sumaiya Khan***
**Rakesh Jain****
**Preeti Singh*****

**Abstract:** *Cognitive Drill Therapy (CDT) is a recently developed therapy for the management of stimulus bound anxiety. The present case study is about a 42 years old, Hindu male, working as a constable under UP Police department. He was diagnosed with Somatic Symptom Disorder (according to DSM-5) and referred for psychotherapeutic intervention. He presented with prominent anxiety symptoms along with functional somatic symptoms of cardiac and intestinal problems of six years duration. Because of marked anxiety symptoms associated with functional somatic symptoms, CDT was executed. After CDT intervention significant reduction was observed in somatic anxiety symptoms. Upon reduction of anxiety symptoms, his beliefs and conviction regarding his functional somatic symptoms became quite apparent. He held the belief that he was having serious illness of intestine and cardiac functioning. In the past he has visited a number of specialists for diagnosis and treatment of these functional symptoms. Nothing positive was found in detailed and repeated physical examination. Cognitive-Behaviour Therapy will be implemented to address his erroneous beliefs of having serious physical health conditions.*
**Key words:** cognitive drill therapy, somatoform disorder, somatic symptom disorder

**Introduction : Somatic Symptom Disorder -** Existence of one or more somatic symptoms, that are stressful or end up in significant interruption of daily living. It consists of unwarranted thoughts, feelings, or behaviors associated to the somatic symptoms or linked health concerns (DSM-5). Somatic symptom disorder also known as hypochondriasis is typified by 6 or more months of a common and non delusional fixation with qualms of having, or the thought that one has a grave illness based on the persons misinterpretation of bodily symptoms (Sadock, Sadock & Ruiz, 2015).

**Illness Anxiety Disorder :** It consists of patient being preoccupied with having or acquiring a serious illness, in which somatic symptoms are not in attendance or if present; are merely mild in severity. There is a elevated level of anxiety concerning health, and the individual is simply startled about personal health condition. The individual execute unnecessary health-related behaviors or demonstrate maladaptive evasion. Illness preoccupation has been present for at least 6 months (DSM-5).

The majority of persons with hypochondriasis are currently categorized as having of somatic symptom disorder; though, in a minority of cases, instead the diagnosis of illness anxiety disorder applies (Sadock, Sadock & Ruiz, 2015), hence they are difficult to differentiate.

Although CBT is the best established treatment for a variety of somatoform disorders (Kroenke, 2007). Kotler and Shepard (2008) emphasized that human beings are versatile, with feelings and thoughts. It is recommended that CBT puts unwarranted prominence on thinking processes to the elimination of many genuine feelings, in doing so it is causative of repression and the denial of feeling. They further draw attention to some other criticism such as CBT have a smaller amount of effectiveness with some sort of clients - those who have a trouble with over intellectualization or individuals who don't have the competence to rationalize logically. Further, it has also been indicated in literature that in most patients it has been frequently seen that, symptoms are likely to persist to a mild to moderate extent subsequent to a course of cognitive behaviour therapy (Eddy, Dutra, Bradley & Westen, 2004). Hence we applied a modestly aversive, less time consuming and less complex form of behavioral intervention which is termed as cognitive drill therapy (CDT).

**Cognitive Drill Therapy :** Cognitive Drill therapy is a recently developed therapy by Dr. Rakesh Kumar Jain (2012) for the effective management of situation and stimulus bound anxiety symptoms and disorders.

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This is a new therapy derived from the background of cognitive behavior therapy. The theoretical bases of the CDT are conditioning, exposure, cognitive appraisal and linguistic pattern of anxiety disorders, specifically for phobia and OCD (Kumar and Dubey, 2016).

In CDT the thoughts of threat perception are listed and OBSD analysis is done (fig.1) and the time-frame of future thoughts is converted into past or present and then the affected person is required to keep on verbally or sub-vocally repeating (called drill) the converted thoughts. Verbal exposure in this form can elicit mild to severe BMR for which periodic BMR rating is obtained on a scale of 0-100. With continued repetitions, the affected person experiences sharp drop in fear reactions and BMR within a few minutes (Arya, Verma & Kumar, 2017).

**Figure. 1. Cognitive Drill Therapy conceptualization**
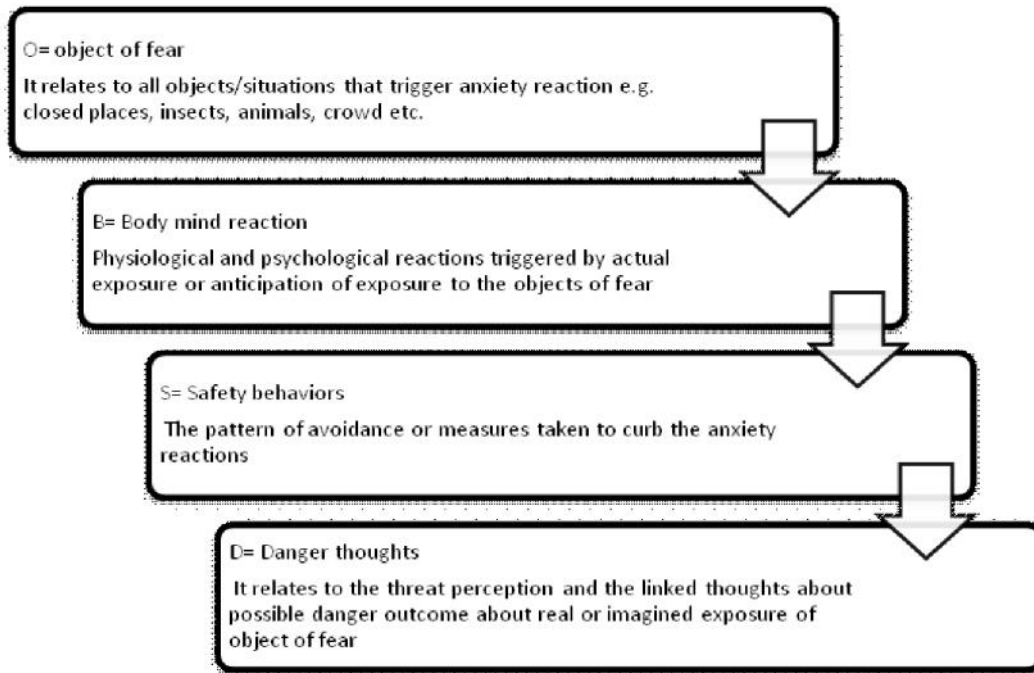


**Case Summary :** Mr. X, a middle aged married male belonging to rural area working as constable presented with the chief complaints of chest discomfort, decreased apetite, fearfulness and anxiety (ghabrahat). According to the patient, he was apparently well six years back, doing his normal routine duties properly. One day, patient was running (as part of training) when he felt sharp pain in right upper abdomen. Patient explained this experience as gush of air formed in abdomen which passed on the chest and lifted the heart. Patient felt as if he was having a heart attack. Patient then accompanied by his brother to visit a local doctor who gave some injectibles and his pain was subsided. But pain reappeared again after few hours. He was again taken to a physician, where medical examinations were done, but were not suggestive of any illness. Patient got no relief in his symptoms, and consulted multiple doctors, underwent multiple diagnostic procedures and also visited various faith healers.  His expense on these procedures exceeded 10-15 Lakh rupees. This pain and symptoms were more associated with meals (mostly post meals). Patient experienced that heavy meal resulted in pain; due to this he reduced his meal amount. With this he became more fearful in crowded and closed spaces while travelling in bus and at home, he would not go to the washroom alone. He would wear very loose belt to avoid any chance of getting a heart attack, also patient use to get worried even on listening about identical symptoms of others. Patient was on continuous medications (Allopathic and Ayurvedic) from various practitioners. Patient has reported increase in symptom severity, six to seven months back suddenly after his brother suffered brain hemorrhage. Presently patient is experiencing these symptoms mostly post meals, that also most often after dinner. Patient reported his officials about his illness, who then referred him to IMHH Agra for treatment purpose.

Assessment  tools used
- o   Sinha anxiety scale (SAS):  used to assess patient's report of the severity of anxiety symptoms.
- o   Hamilton anxiety rating scale (HAM-A): used to quantify the severity of anxiety symptomatology by the therapist.

**Figure. 2. CDT formulation of present case**



**O= Object of Fear**

Gas produced by Eating Food, fear of closed spaces, fear of crowded places, fear of wearing tight belt

**B= Body Mind Reactions**

Uneasiness, trembling/shaking of hands, chest pain, sweating

**S= Safety Behavior**

Consuming less food, avoiding closed and crowded places, avoid tightening belt, extensive medical investigation

**D= Danger Thoughts**

I will get heart attack

I will die

**Application of Cognitive Drill Therapy on present case :** After the formulation, the following components of Cognitive Drill Therapy were executed in 5 sessions with the aim of reducing anxiety level through habituating the danger ideation related to his health.

**Session 1 :** Psycho-education regarding the nature and determinants of his problems was done. Psychoeducation is one of the most vital steps in any therapy as it device the patient for the therapy, by clearing away all his qualms and reticence, and creates an understanding or insight within the patient that increases probability of success. Further, patient was psychoeducated about the connection between the practical nature of conditioned stimuli (triggers) and its reaction (fear, anxiety). Along with that the typical features of anxiety curve during the exposure to the feared objects, were also clarified to him. OBSD framework was elucidated to the patient (fig. 2). He was explained about the top layer and the bottom layer cognitions and the cognitions that consist of future reference. He was introduced and enlightened about the term drill by taking examples from his cognitions. He was educated about how his BMR will shoot up when he would be articulating drill, but with repeated verbal exposure its severity will plunge down. He was also educated about reactive inhibition and how it takes place. Motivation enhancement was also done.

**Session 2 :** In the next session, OBSD framework was explained to the patient. Patient was asked to identify and make a comprehensive list of objects of fears, body-mind reactions, safety behaviors and danger thoughts. Drill statements were prepared by altering the time frame of the danger thoughts. The future time orientation was converted into past or present. Patient was asked to envision object/situation of fear and verbally reiterate the drill statements.

**For example:**
- **Patient:** "Mere pet mei khane ke bad gas banti hai, gol-gol ghumke upar uthti hai mere dil se takrati hai aur mere dil mei dard hota hai aur lagta hai heart attack ho jaega
- **Drill statement:** "Khana khane se gas ban gai hai heart attack a chuka hai"
- **Patient:** " tight belt badhunga to heart attack ajaega"

- Patient was asked to tighten his belt and say **Drill statement repeatedly** " belt tez bandh chuka hun, attack a chuka hai"

Moment to moment monitoring of **body-mind reactions** was done by taking the **subjective reports** of distress. The patient was asked to report his distress level during the drill.

**Session 3 :** In this session, home work was reviewed, patient was asked to give subjective report of his fear and how much improvement he feels. Behavioral exposure was also done, For example, patient was asked to lock himself in the washroom for few minutes. Again drill was practiced with other perceived threatening stimuli. Homework assignment was given to the patient to repeat drill statements whenever he feels anxious.

**Session 4 :** In the fourth session homework suggested in previous session was reviewed. Patient was made to practice drill statements after dinner in the ward. Behavioral experiment after drill was done. It included walking for 20 minutes after dinner, locking himself in a room, tightening his belt, etc

**Session 5 :** In the last session, i.e., Termination, Psycho education was also given to the family members. Patient was asked to repeat the drill statements in face of anxiety. Post Therapy assessment was done using Sinha Anxiety Scale (SAS) and Hamilton Anxiety Rating Scale (HAM-A).

**Result :** Pre and post assessment was done through the therapeutic sessions by administering Sinha Anxiety Scale (SAS) which is a patient's rating scale, on which his score was found to be 69, i.e., 99th percentile, it was suggestive of  very high level of anxiety, after the therapeutic sessions scores came out to be 29 which falls under normal range of anxiety and Hamilton anxiety rating scale (HAM-A) that is a therapist's rating scale, on which his score was found to be 25 which falls in moderate to severe range. After the therapeutic session scores were found to be 15 which falls under normal range of anxiety (fig. 3).

**Figure. 3. Pre and Post Assessment of Anxiety severity**
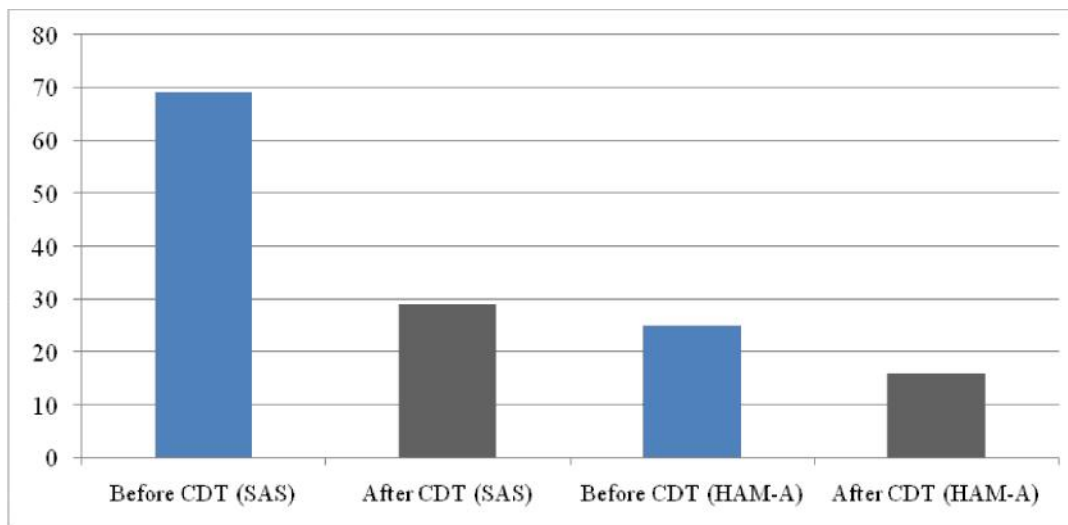


**OTHER THERAPEUTIC OUTCOMES**

- o  Increased optimism and  increased self efficacy.
- o  Increased appetite.
- o  He started to understand objects of fear and how to drill to reduce anxiety.
- o  He is mentally prepared to expose himself to any situation to which previously he was scared of.
- o  Patient's insight about his illness has also been improved.
- o  Patient's score on SAS fell from 69 to 29.

**Discussion :** In the present case study we choose cognitive drill therapy as a therapeutic tool to relieve the patient from his symptoms. Through Cognitive drill patient is effectively exposed verbally to his deeper level of thoughts of danger perception associated with anxiety symptoms. It also provides an opportunity to gradually expose him/her to the underlying dysfunctional cognition which maintains the anxiety symptoms (Arya, Verma & Kumar, 2017).

In actuality, the person doesn't feel anxious due to the objects of fears as such; instead he/she is petrified of the potentials of feared outcome allied with the feared objects and person attempts to flight away from feared objects to rescue himself, which additionally increase the amount of feared objects and person keep dwelling on it (Arya, Verma & Kumar, 2017). Thus cognitive drill therapy breaks the cycle of exacerbation of symptoms and heals the root cause of the problem in the form of danger ideation. In the present case upon

reduction of anxiety symptoms, his beliefs and conviction regarding his functional somatic symptoms and consequent possible illness became quite apparent and it was found that he held a strong belief of having serious illness of intestine and cardiac functioning, which lead us to conclude that he was not suffering from somatic symptom disorder as was diagnosed earlier, rather his strong belief that he is having some or the other illness and his conviction to visit more doctors in future lead us to conclude that he is suffering from hypochondriasis which was corroborated by DSM-5. Hence CDT helped on uncovering the definite diagnosis by subsiding the anxiety symptoms. Further cognitive behavior therapy intervention was planned to intervene the erroneous beliefs about his symptoms and illness.

**Conclusion :** The present case study outcomes suggest the role of Cognitive Drill Therapy in reducing symptoms related to stimulus bound anxiety. Patient's anxiety symptoms were reduced significantly as reflected by the post assessment of SAS and HAM-A. After the anxiety symptoms subsided only the remaining erroneous belief about illness was found to be present. Hence it is obvious from the results that the therapy is not only useful for the management purpose but also for diagnosing the underlying illness clouded by prominent anxiety symptoms.

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# Usage of Sitar

**Harsha Bandara Gamage***

The sitar is a plucked stringed instrument used in Hindustani classical music. There is a common story attributing the invention of the sitar to Amir Khusru. Amir Khusru was a great personality and icon during the early development of Hindustani Sangeet (North Indian classical music). He lived around the 14th century AD. As common as this story is, it has no basis in historical fact. The sitar was clearly nonexistent until the time of the collapse of the Moghul Empire.

Another theory claims the sitar evolved from the ancient veenas such as the rudra veena. However the rudra veena is a stick zither while the sitar is a lute, and there are differences in materials used. It is not very likely that the sitar owes its origins to this instrument. Some suggest that the sitar is derived from the saraswathi, or khachappi veena. The word sitar is derived from the Persian word sehtar, meaning "three-stringed." The instrument appears to have descended from long-necked lutes taken to India from Central Asia. The sitar flourished in the 16th and 17th centuries and arrived at its present form in the 18th century. Today it is the dominant instrument in Hindustani music.

Whatever its true history, the sitar has continued to evolve over the centuries and is still evolving.. Presently, there is 3 forms of sitar The the Kharaj pancham ( sitar in General with,7 stringes with 2 bass strings) the Ghandhar pancham( 6 stringed no bass strings.).and the Ravi Shankar style(Kharaj pancham with, with 6 strings)The Kharaj Pancham sitar Played and popularised by Ravi Shankar, has 4 octaves and 6 primary playing strings and 2 bass strings..The Gandhar pancham sitar modified and popularised by Vilayat Khan  has 3 octaves and no bass strings In addition to the top playing strings threr are 12 to 13 Tarafs (resonating strings ) underneath the top 7main strings. When a note is struck on the fret these Tarafs ring with the same frequency to create a natural reverb inbuilt in the instrument.

The sitar's neck and face are typically made of Indian mahogany, and its round backed body is from a dried pumpkin. Although the sitar has a minimum of eighteen strings, it generally has just one main playing string. The remaining strings provide its ethereal resonance, and are used for rhythmic accompaniment. The sitar has two separate bridges, one upper, and one lower. The upper contains the playing string(s) and the chikari strings (used for rhythmic and drone accompaniment). The lower bridge usually has about twelve taraf strings, which are very fine and are tuned to the notes of the raga (scale) being played. These strings, when tuned accurately, will resonate without being touched when a corresponding note is played on the upper main string, thus giving the sitar a natural reverb effect. This effect is enhanced by the structure of the bridge. Copied from the ancient tampura (a background drone instrument used primarily to accompany vocal music) the sitar's bridge is made from soft deer horn. It is nearly flat on top, but is filed in a minute parabolic curve as to allow the strings to gently buzz against the nearly-flat bridge surface. This effect is called jawari.

Hundreds of artists and craftsmen have contributed to the process of the development of the sitar. Among them, Jaipur Seniyas, starting from Maseet Khan, Rahim Sen, Amrit Sen and Dulhe Khan, were the trendsetters. Highly talented sitar players Sahabdad Khan and his descendants Imdad Khan and Inayat Khan, Ghulam Raza Khan, Ali Raza Khan, Pannalal Bajpeyi of Purab gharana, etc., are well known for their immense contribution to the physical and technical enhancement of sitar. Sitar makers also contributed a great deal to its development. Among them Kanhailal and Hiren Roy of Calcutta, deserve special mention for their unparalleled skill and craftsmenship. Nodu Malick known as Nodu Babu did much research and experimentation and was insrtumental in standardising the various parts of the sitar.

There are two popular modern styles of sitar offered in a variety of sub-styles and decorative patterns. The two popular styles are the "gayaki style" sitars (sometimes called "Vilayat Khan style sitars")

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and the full decorated "instrumental style" sitars (sometimes called "Ravi Shankar style sitars"). The gayaki style sitar is mostly of seasoned toon wood, with very few or no carved decorations. It often has a dark polish. The inlay decorations are mostly of mother of pearl (imitation). The number of sympathetic strings is often limited to eleven but may extend to thirteen. Jawari (bridge) grinding styles are also different, as is the thickness of the "tabli" (soundboard).

Amir Khusru's grandson Masit Khan is credited to have composed many slow gats in dhrupad style which was popular during those times. Even today, this style is called Masitkhani gat. His son Bahadur Khan further developed this genre. Another influential person in the evolution of sitar music is Raza Khan who lived in Lucknow in the 19th century. He invented a fast gat named Razakani gat.

Many artists of the twentieth century have contributed to the popularisation of the sitar, but two names merit special mention. One of them is Ravi Shankar, the world renowned sitarist and the worthy disciple of Allauddin Khan, and the other one is the descendant of Sahabdad Khan and Imdad Khan and the most melodious sitarist of modern times, Vilayat Khan. Nikhil Banerjee is another artist who needs special mention as he modified his sitar further with the help of Hiren Roy, taking it to an unimaginable level of depth and tonal quality. Uma Shankar Misra, Balram Pathak, Rais Khan, Abdul Haleem Jaffar Khan, Devavrit Chaudhuri, Manilal Nag, Imrat Khan, Kartik Kumar and Shamim Ahmed are a few names from the long list of sitar players of the twentieth century. Jaya Bisbas, Manju Mehta, Kalyani Roy and Krishna Chakravorty are among the women sitar players, who earned a name for themselves in this field. Among the younger generation of artists, Shahid Parvez, Buddhaditya Mukherjee and Shujaat Khan have already made a name for themselves. A number of budding artists such as Shubhendra Rao, Niladri Kumar, Gourav Majumdar, Prateek Chaudhuri and many others, assure a bright future for this instrument.

**Nikhil Banerjee :** This instrument is mainly used for Indian classical music. Nowadays it is used for popular music, film music, pop music, fusion music, meditation music, folk music, solo music, orchestral music, group playing, melody playing, instrumental music, semi classical music like bhajan, ghazal etc. While the sitar had earlier been used in jazz and Indian film music, it was from the 1960s onwards that various pop artists in the Western world began to experiment with incorporating the sitar, a classical Indian stringed instrument, within their compositions.

**Pandi Ravi Shankar,** one of the greatest sitarists of the twentieth century, can be credited for introducing the incredible sounds of the sitar to the west. Pandit Shankar was already a very popular composer and performer before he embarked on an international career. His association with the western music scene started in 1956, when he began to tour Europe and America. He increased the sitar's popularity through performances, teaching and through his association with renowned musicians Yehudi Menuhin and George Harrison. Shankar single handedly enriched Western music with sitar sounds by writing concerti for sitar and orchestra and touring extensively. He associated with many western musicians and even performed in the famous 1969 Woodstock festival. He firmly established the sitar as an instrument of repute when he won the 1967 Grammy Award For Best Chamber Music Performance for "West meets East", a collaboration with Yehudi Menuhin.
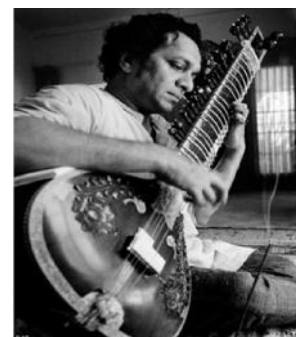
**Vilayat Khan :** The sitar gained the zenith of popularity with the popular rock band, The Beatles. It all started when George Harrison chanced upon a sitar, which was to be used as a prop, during the filming of The Beatles' second movie "Help!"and tried to play it. This initial interest in the sitar prompted Harrison to take lessons from Pandit Ravi Shankar. He came to India and took six weeks of sitar lessons in Srinagar, Kashmir. This highly publicized event was shot as a documentary film by Horward worth and released as Raga in 1971. His newfound interest in the sitar took shape when he played the instrument in the song

"Norwegian Wood (This Bird Has Flown)" in the album "Rubber Soul" in 1965. The Beatles association with the sitar continued as many more of their songs featured sitar tracks. These include many hit songs such as "Love You To", "Tomorrow Never Knows", "Within You Without You", "The Inner Light", and "Across The Universe". Apart from these songs, Harrison has used the sitar extensively in his solo album "Wonderwall Music" (1968). All The Beatles' songs featuring the sitar were a huge success and this lead to the sitar becoming famous the world over.

  The Beatles were one of the most successful bands during the 60's and their passion for using the sitar brought on a fad where many other musicians started using sitar tracks in their albums. The Rolling Stone guitarist Brian Jones, a self-taught sitar player, played the sitar on songs "Paint it, Black", "My Little One" and "Street Fighting Man". Other artists who used the sitar were, The Monkeys in "This Just Doesn't Seem To Be My Day", The Turtles in "Sound Asleep", The Kinks in "Fancy", and The Lemon Pipers in "Green Tambourine."Though commonly used by pop bands, sitar music also came to be used by artists of other music genres. This included art-rock bands such as The Moody Blues in their album "S. F. Sorrow," and Jethro Tull in "Fat Man" and "Skating Away on the Thin Ice of the New Day". It even made its way into Western Classical music, when Roy Wood from The Move played the sitar on "Night of Fear" using the same riffs as Tchaikovsky's "1812 Overture".

  Pandit Ravi Shankar, Vilayat Khan, Nikhil Benerjee, Shahid Parvez khan, Halim Jaffer Khan, Imdad Khan, are the main classical  solo players in sitar. They have used sitar as solo instrument in many ways. It also used semi classical music like Bhajan, Ghazals. Bhajans are the devotional songs that based on ragas. Many times sitar had used for bhajans and it helps to give beautiful sound for those songs. Gulam Ali, Pankhaj Udas, Jagjith Singh etc ghazal singers had used sitar for their ghazals… like "Chupke Chupke rath din, chandi jaisa ranga hai thera, ek taraf uska ghar, duk suktha ek sabka, tere aine ki jab" etc. Tappa, Kajari are the folk styles in india. Sitar is used for playing these folk songs. Pandit Shivanath Mishra, Vikas Bharajwaj, Deobrat Mishra etc had used sitar for their Kajari playing. Budhadhitya Mukherjee, Dhruv Bedi, Ramprapanna Bhattacharya etc had used sitar for tappa playing…

  Sitar also used for instrumental music. Instrumental on devotional music, awakening, devotion, serenity, harmony, eternity etc like instrument pieces had used sitar. Sitar is mostly used for meditation. Sitar players know that their are amazing meditative properties associated with playing the sitar. The sitar reflects what is known as the Sahasrara chakra. When the Sahasrara chakra is fully opened up, we lay aside our conscious mind and thoughts and bask in the peace and tranquility of living in the now, the present moment at hand. This is why the instrument is so useful in meditation. Sitar players understand this and know they have to play the instrument with concentration, style and vigor so they can create a resonating sound and the emotive feelings that are so wonderful when expressed. You must adore the instrument so the instrument loves you back.

  Music has always occupied an important status in Indian culture. Sitar music is of course traditionally cherished and embraced for meditation in India and Pakistan but it is also now employed for meditation in many countries throughout the world. You may try meditating to a wide array of ragas as a way to discover the mediation music that is suitable for you. If you genuinely enjoy and appreciate classical Indian music and can concentrate beyond these associations, it's still very very good meditation music. The sitar is complicated to master because there are not any distinguishable markings between strings, so that's a challenge to many who consider taking it up. A variety of strings and plucking motions are utilized to induce distinctive effects of varying degrees. It is important to take maintenance costs into consideration when choosing the most suitable sitar. Trying to master the instrument means surrendering to the sitar, which has meditative properties of it's own. To a lot of people in many cultures around the globe, sitar music and ragas play a significant part of life and especially play a central role in the cultural heritage of India, Bangladesh and Pakistan. The vibrations of the sitar strings are an essential measure for relaxation and can open the Sahasrara chakra. Indian music has seen lots of changes over time but one thing has remained constant...the sitar emotes sounds that can vibrate through to one's soul.

  Sitar used for orchestral music. There have orchestral music that has used only number of sitars.

  In the 1970's, noted artists and bands including Sir Elton John, Stanley Dan, T Rex, B J Thomas and Stevie Wonder featured melodious sitar strains in their hit tracks. Rock band Metallica used the sitar creatively in their mega hit track, 'Wherever I May Roam'. The sitar holds its own even today and many Western musicians continue to use this sublime

instrument in their creations. Ravi Shankar's daughter Anoushka Shankar is a noted sitar maestro in her own right and regularly plays at concerts in the West. She was nominated for a Grammy in 2003 in the World Music category. Anoushka has played sitar in recordings by famous musicians including Sting, Lenny Kravitz and Herbie Hancock.

**Niladri Kumar :** Noted sitar musician, Niladri Kumar has created a revolutionary instrument based on the sitar called the 'zitar' which is a combination of the guitar and sitar.This instrument has five strings and can be played with an electronic pick to create authentic guitar rock sounds.Niladri's 2008 album named zitar featuring music created with his innovative instrument was a huge critical and popular hit selling millions of copies around the globe.Niladri can be credited with evolving a new genre of fusion music by combining electric tones with percussion thereby blurring the lines between modern and classical music.Niladri has used his unique zitar instrument to create mellifluous Bollywood hits including the songs 'Dheere Jalna' (Paheli, 2005), 'Crazy Kiya Re' (Dhoom 2, 2006) and 'Tere Naina' (My Name is Khan, 2010).

**Zitar :** The sitar is arguably one of the most important instruments to have successfully fused together Eastern and Western sound. Still predominantly used even today, it remains one of the most popular Indian instruments for musicians and artists across the globe. The psychedelic rock community especially liked the Middle-Eastern-sounding melodies the sitar could produce. The Doors famously used mostly Indian scales in their albums, often using other instruments along with the sitar to provide a groovy, enchanting backing track to their brand of trippy rock. Today, electronic musicians, pop artists, world music ensembles and even Youtube-famous guitarists use the sitar to evoke Middle Eastern melody in their performance.

Though the sitar craze died down by the early 1970's, artists have continued to use the sitar to enhance the quality of their music making sitar music an integral part of pop music. Many famous artists and pop music bands continue to use the sitar to lend a distinctive touch to their music. Among these are Elton John in "Holiday Inn" from the album "Madman Across the Water", Stanley Dan in his 1972 hit "Do It Again", T. Rex in "Chrome Sitar", B. J. Thomas in "Hooked On A Feeling", Stevie Wonder in "Signed, Sealed, Delivered, I'm Yours", Metallica in "Wherever I May Roam", Tool in "4 Degrees", Moody Blues in "Om" and Shakira in her recent album "Gypsy".

From above description we can realize that sitar had became most important instrument in many ways in music field.

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# Concept of Agni in Ayurveda

**Dr. Piyush Kumar Tripathi***

**Key words :** Agni, Bhutagni, Jataharagni, Dhatwagni.

**Introduction :** Ayurveda can be defined as a system, which uses the inherent principles of nature to maintain health in a person by holding the individual's body in perfect equilibrium with nature. Ayurveda is a clinical science & the concept described in it has their respective practical utility. It describes various concepts related to the physiological functioning and biological response; agni is one of such concept. Agni is considered responsible for digestive & metabolic functioning of the body. The digestion and assimilation of ingested food is performed by the agni which is very essential process for the growth and development of human body. Being the biological fire that governs metabolism, Agni encompasses all the changes in the body and mind from the dense to the more subtle. Agni converts food in the form of energy, which is responsible for all the vital functions of our body. Agni is key factor in transformation of consumed Ahara Dravyas of Vijatiya (heterogeneous) nature to Sajatiya (homogenous) nature. Agni is derivative of Tejas (fire) Mahabhuta, it carries metabolic transformation in which the inherent features is changed. A balanced Agni therefore is vital for health[1]. The strength of the body to resist disease and also its physical strength are directly related to its heat energy determining the metabolic processes of the body. Ayurveda identifies a vast range of functions for which Agni is directly responsible, but it also teaches us that impaired Agni is at the root of all imbalances and diseases.

**Etymology of Agni :** In Brahmasutra, Agni has been meant to be a sign of life in the body. Great value of Agni has been shown by classical literature. Acharya Yasaka has given the etymology of the term "Agni," which is as follows: Agni = A + G + Ni. The word "A" denotes root "I," meaning "to go"; "G" denotes the root "Agni," meaning "to glitter" or root *"Agni,"* meaning "to burn" and "Ni*"* means "to carry. In Shabdakalpa Druma[2], 61 synonyms of Agni has been compiled. These synonyms help in explaining the nature and functions of the Agni, e.g., Vaishvanara, Sarva Paka, Tanoonpata, Amivachatana, Damunasa, Shuchi, Vishwambhar, Rudra etc.

About the importance of Agni, Acharya Charak[3] has mentioned that after stoppage of the function of Agni, the individual dies, and when the Agni of an individual is sama, then that person would be absolutely healthy and would lead a long, happy, healthy life. But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, Agni is said to be the base (mool) of life.

**Agni versus Pitta-**According to Acharya Sushruta[4], there is no existence of any other Agni in the body without Pitta, because when there is increased digestion and combustion in the body due to Ushna guna of Pitta, the treatment is like Agni. Acharya Marichi[5] has also emphasized that the Agni present in the Pitta gives good or bad results when it is normal or vitiated. Chakrapani has commented on "Pittantargatta," that the function of Pitta inside the body is not combustion but its work is to provide heat of Agni. Besides this, Acharya Shusrut has described five types of Agnis as the variety of Pitta. Acharya Bhoj also considered Pitta as Agni, digestive fire is included within Agni, which is specially meant for different enzymatic activities of the body, i.e. pachana, deepan, bhedana, etc.

According to Hemadri[6], Pitta is of five divisions, which are located in the interior of the pakvashaya and amashaya, although it is composed of panchabhutas. Because of an increase of (predominance qualities of) tejas bhuta, it is devoid of liquidity (although it is a liquid). Also, because it does not possess snigdha (viscidity), sita and such other properties of apa bhuta, it is called by the term "Anal" because of its function of paka. It cooks the food, dividing it into essence and waste separately. Being localized there, it bestows

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grace (help) to the other Pitta present there and also the other dhatvagni present in the dhatus by giving them strength (power of functioning), which is known as "Pachaka Pitta".

**Site of Agni :** Grahani, which is the site of Agni is so called because of its power of restrain of food. It is located above the umbilical region, and is supported and nourished by the strength of Agni. Normally, it restrains the downward movement of undigested food and after the digestion; it releases the food through the sides of its lumen. In the abnormal condition, when it gets vitiated because of weakness of Agni, it releases the food in undigested form only. The sixth Kala is called Pittadhara –Kala situated in between Amashaya and Pakvashaya considered as the site of Agni.

**Types of Agni :** Agni is unnumbered because of its presence in every single Dhatu Parmmanu (cell) of the build. But, index of the number of Agnis varies in various classical Ayurvedic texts, asfollowing

- Charaka[7] has indicated about 13 Agnis. Jatharagni – 1, Bhutagni – 5, Dhatvagni – 7.
- Sushruta[8], has indicated (5)Agnis viz. Pachakagni, Ranjakagni, Alochakagni, Sadhakagni and Bhrajakagni. However, there is an indirect reference of five Bhutagnis underlying in the brief description made to the transformation of food stuff.
- Vagbhata has described different types Agni, viz. – Bhutagnis –5, – Dhatvagnis –7, –Dhoshagni –3 and– Malagni –3.
- *S*harangadhara[9] has recognized five pittas only (Pachak,Bhrajak,Ranjak, Alochaka and Sadhak)
- Bhavamishra[10] has followed Acharya  Charaka and Vagbhata.
  Agni has been divided into 13 types according to the function and site of action. These are:
  1. **Jatharagni –** one Agni present in the stomach and duodenum.
  2. **Bhutagni –** five Agni from five basic elements.
  3. **Dhatwagni –** seven Agni present, one in each of the seven Dhatus.
  Accordingly, they are classified into three groups, namely Jatharagni, Bhutagni and Dhatvagni

**Jatharagni :** Agni in our body is generally called as Jatharagni, which is considered to be the life of a living being [11]. The metabolism of all the tissues of the body depends upon the Jatharagni. Jatharagni is also called as kayagni (that which is present in the body). The functional variations of digestive power can only be inferred by the digestive capacity of the individual. Agni is classified into 4 according to Dosha predominance[12].

1. **Samagni:** Samagni is considered to be the normal Agni, which denotes the equilibrium of Tridoshas and a healthy digestive system.
2. **Vishamagni:** food gets digested normally on some occasions and poorly digested in other occasions though the food is taken normally. This occurs in case of predominance of Vata.  Persons suffering from this type of Agni are more prone to Vata Vyadhis.
3. **Teekshanagni:** the person suffers from excessive hunger and thirst and is more prone to Pitta diseases as it occurs when there is predominance of Pitta.
4. **Mandagni:** the digestive power is very poor, that the person cannot digest even a small quantity of food. This type of Agni occurs when there is predominance of Kapha. Persons with this type of Agni are more prone to Kapha Vyadhis.

**Dhatwagni:** All the seven Dhatus (seven element tissues of the body) contain their own Agni to metabolize the nutrient materials supplied to them through their own Srotas. Each Dhatvagni or the bio-energy present in each Dhatu synthesizes and transforms the essential Rasa Dhatu required for that particular Dhatu or cell from the basic nutrients present in the Anna Rasa or essence of the diet that we consume. Each Dhatvagni has got a specialty to synthesize and transform the constituents suitable to its particular Dhatu. This action is a sort of selective action. Acharya Charaka has mentioned the fact that that the 7 Dhatus that are a support of the body contain their own Agni, and by their own Agni they digest and transform the materials supplied to them to make the substances alike to them for assimilation and nourishment[13].

**Conclusion :** The concept of Agni is a physiological approach but to understand Ama which is a pathological entity, in a better manner, knowledge of Agni is essential and inevitable. The entire range of digestive and metabolic activity of the body takes place with the help of biological fire of the body known as Agni in Ayurveda. Normal state of Agni should be maintained by consuming suitable diet and behaviour because longevity and strength depends on the healthy state of Agni. When the agni get vitiated, unwanted unripe byproducts of digestion and metabolism i.e. ama start forming and accumulating in the body at different levels from local (gastrointestinal) level to the systemic level. These pathological events ultimately lead to various gastrointestinal, allergic, auto-immune, and metabolic disorders.The Healthy & diseased status of

body depends on Agni and due to its various activities necessary for life, it is considered as God. The increase (prakopa) and decrease (samana) of various docas and dhatus in the body depends on the status of Agni. Therefore it is recommended to maintain the proper status of Agni & avoid causes of vitiation of Agni.

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# A Study of the Online Learning Awareness among Tribal Students

**Dinesh Shakya***

**Abstract :** *Learning process is a special process where different levels of learners are accommodated in a learning sphere in an individualized manner. New learning environment has brought new challenges for tribal students online learning differs from classroom based face-to-face teaching. On line learning can minimize the learner's drawbacks. So a good student can be better through on line learning facility the future world of education through online education. It is very much easier, faster, reduced the distance and is sophisticated there is no doubt, online learning will replace the traditional teaching and it fulfils the all needs of present learners. So, I was selected for this topic of awareness of online learning among tribal students.*

**Introduction :** Learning process is a special process where different levels of learners are accommodated in a learning sphere in an individualized manner. Many attempts were being made by researchers to explore the methods to drive the intended knowledge at different learning levels and the outcomes of such researches showed that there are varied levels of efficiencies of attainment of learning targets among the learners to meet the learners with their needs and the make the learning productive and meaningful, the role of technology in education is important and it has to be implemented properly without fail. Now, the numbers of individualized instruction materials were prepared in accordance with the thirst of the learners at different levels. The introduction of online learning in education made these successful changes in education predominantly.

**Importance of Online Learning :** Online learning is the new version of computer mediated cultural patterns. A large number of colleges and universities across the United States are transitioning traditional face-to-face classes into fully online, blended or web-facilitated courses. Online learning makes human life more comfortable the access to the treasure of information is available at the click of a mouse on the internet. Online learning is used to refer to web-based training, Cyber learning, virtual learning. Online learning is a subset of distance education and embraces a wide set of technological application and leaning processes including computer-based learning, web-based learning, virtual class rooms and digital collaborations. Additionally, it takes the form of complete courses with access to content for "just-in time" learning access. New learning environment has brought new challenges for learners. Online learning differs from classroom-based face to-face teaching. Online learning can minimize the learner's draw backs or teacher's drawbacks. So a good student can be moulded or created through online learning facility. Online learning provides faster learning, increased access to learning, and reduces thedistance and clear accountability for all students in the learning process. In today's fast paced culture organizations that implement online learning provides their workforce with the ability to turn change into an advantage.

**Objectives of the Study :**
1. To find out the level of awareness of online learning among tribal PG students
2. To find out the awareness of online learning among tribal PG students with respect to Gender.
3. To find out the awareness of online learning among tribal PG students with respect to Locality.

**Hypotheses of the Study :**
1. PG Tribal students differ in their levels of awareness of online learning.
2. There will be no significant difference between male and female PG Tribal students in awareness of online leaning for most liked and disliked items.
3. There will be no significant difference between rural and urban PG Tribal students in awareness of online learning for most liked and disliked items

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**Sampling Technique :** The sample for this study is collected from the 200PG Tribal students who are residing in Jagdalpur district of Bastar C.G. For this study, the investigator used stratified random sampling technique.

**Method Used :** The investigation was conducted following the survey method.

**Tool Used :** A questionnaire on online learning Awareness was used as a research tool. This questionnaire consisted of 20 items. Scoring procedure: Each item of the scale possessed five alternative answers. The most liked answer had to tick (?) and disliked answer had to mark (×). For liked items first alternative will be awarded fivescores, second alternative four scores, third alternative three scores, fourth alternative will be awarded two score and fifth alternative will be awarded one score For disliked items last alternative will be awarded five scores, fourth alternative four scores, third alternative three scores, Second alternative will be awarded two and first alternative will be awarded one score.

**Data Analysis :**

**Hypotheses1:** PG Tribal students differ in their levels of awareness of online learning.

**Table No. 01**

| Category | Score | No. of Tribal Students | Percentage |
|---|---|---|---|
| Low | 1-20 | 46 | 23 |
| Average | 21-40 | 80 | 40 |
| High | 41-60 | 56 | 28 |
| Very High | 61-80 | 18 | 09 |

**Interpretation:** Table no. 01 Shows that Mostly tribal students of the total sample have average awareness of online learning and minimum 18 tribal students have very high awareness of online learning so mostly average tribal students have an awareness of online learning.

**Hypotheses2:** There will be no significant difference between male and female PG Tribal students in awareness of online leaning.

| S. No. | Variable | Type | N | Mean | SD | t-value |
|---|---|---|---|---|---|---|
| 1. | Gender | Male | 92 | 34.42 | 6.43 | 0.65 |
| | | Female | 108 | 33.77 | 7.49 | NS |

Table no. 02 shows that the value of mean and SD of online learning awareness of male PG tribal students is 34.42 and 6.43 respectively and those of female PG tribal students is 33.77 and 7.49 respectively. The t-value came out to be 0.65, which is not significant. Thus the null hypotheses there will be no significant difference between male and female PG tribal students in awareness of online learning is not rejected. Hence it can be stated that that there is no significant mean difference between male and female PG tribal students awareness of online learning. It may therefore be said that both male and female PG tribal students were found to have similar extent of online learning awareness.

**Hypotheses 3:** There will be no significant difference between Rural and UrbanPG Tribal students in awareness of online leaning.

| S. No. | Variable | Type | N | Mean | SD | t-value |
|---|---|---|---|---|---|---|
| 1. | Locality | Rural | 118 | 33.77 | 6.76 | 0.67 |
| | | Urban | 82 | 34.51 | 7.70 | NS |

Table no. 03 shows that the value of mean and SD of online learning awareness of rural PG tribal students is 33.77 and 6.76respectively and those of urban PG tribal students is 34.51 and 7.70 respectively. The t-value came out to be 0.67, which is not significant. Thus the null hypotheses there will be no significant difference between rural and urban PG tribal students in awareness of online learning is not rejected. Hence it can be stated that that there is no significant mean difference between rural and urban PG tribal students awareness of online learning. It may therefore be said that both Rural and urban PG tribal students were found to have similar extent of online learning awareness.

**Educational Implications :**
1. This study will help the PG tribal Students to know the online learning facilities.
2. This study will help the students to focus their attention and different Sources of online learning.
3. This study will help the basic knowledge of computers and online courses.
4. This study will help the students for facilitating online learning activities.

**Discussion and Conclusion :** Online learning makes human life more comfortable. Online learning is the new version of computer mediated cultural patterns. Online learning can minimize the learner's drawbacks. New learning environment has brought new challenges for tribal students. Only09 percent of the PG students have very high awareness of online learning. The most important finding is that Male and female PG Students have similar awareness of online learning. Another noticeable finding is that rural and urban PG tribal student'sawareness of online learning for also similar. Therefore efforts are to be made caring these directions to the different activities of online learning among PG students by focusing the online courses and developing online facilities. So, online learning awareness or literacy a basic knowledge of computers and their use is going to be must today's high-tech world.

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# An Assessment of Awareness and Impact of Krishi Vignan Kendra on the Farmers in Dakshina Kannada District, Karnataka

**Anuradha Shetty***

**Abstract :** *Krishi Vigyan Kendra (Farm Science Centre), an innovative and science based institution established to impart vocational training to the farmers and field level extension workers. KVK is now established in every district to cater to the needs of farmers being more location specific as well as resource-oriented. The field based activities are farmer centric and participatory keeping in mind the principle of sustainability. The training programs were designed to impart the latest knowledge to the farmers through work experience by applying the principles of 'Teaching by Doing' and 'Learning by Doing'. The prime goal of KVK is to impart training as per needs and requirements in agriculture and allied enterprises to all farmers, farm women and farm youths including school drop-outs in the rural area. This study aimed at assessing the awareness and impact of KVK on farmers in Dakshina Kannda district, India.*
Keywords: Farmers; Krishi Vignan Kendra; Agriculture; Innovations; Impact.

**1. Introduction :** Krishi Vigyan Kendra or Farm Science Centre is a noble concept developed by Indian Council of Agricultural Research (ICAR) which is a solid base of transfer of technology from research laboratory to farmer's field with respect to Agriculture, Horticulture and allied subjects. It emphasized on the Research on Agriculture and allied subject since 1960 to generate new technology for increasing crop production in different Agro climatic zones of the country. Since then, Farm science centre has been at the forefront of economic development for farm workers. The centre's purpose is to assess the different local and international technologies on offer, and promote any that have sustainable advantages.

A farmer or an agriculturer is a person engaged in agriculture activities, raising living organisms for food or raw materials. The term usually applies to people who do some combination of raising field crops, vineyards, poultry or other livestock. A farmer might own the farmed land or might work as a laborer on land owned by others, but in advanced economies, a farmer is usually a farm owner, while employees of the farm are known as farm workers, or farmhands. However, in the not so distant past, a farmer was a person who promotes or improves the growth of a plant, crop, etc. by labor and attention, land or crops or raises animals as livestock or fish.

**1.1 Literature Review :** Impact of employment generating technologies to empower rural women through KVK India is committed to a steady improvement in the socio-economic conditions and status of women to bring them into the mainstream of national development. Technology is the key to development, to raise income, productivity and living standards of the rural poor. Training on employment generating technologies included three major areas of trust namely cultivation of mushroom, preservation of fruits and vegetables and preparation of products at home. Facilitating marketing arrangements and the frequent visit of the personnel from KVK will help these women to take up the employment generating technologies at a higher percentage level. All women unanimously raised their opinion that the transfer of technology training opened up new vistas in their life and made them to come out of their village premises removing the cultural, social and economical barriers. Apart from the skill training they learnt importance of values and goal orientation, decision making pattern, resource allocation methods, the needs for keeping clean interior, exterior and adopting balanced menu in their diet. Thus, the training imparted at KVK paved way for their developing personality traits which in turn result in empowerment. (Santhi, P. Sathyavathy Muthu, 2005)

The study results so arrived because of the fact that the vocational training, front line demonstrations and on-farm testing, conducted by the scientists of KrishiVigyan Kendra, motivated the farmers to adopt improved technologies. (Singhal and Vatta, 2017)

According to Behera et al. (2014) KVK playing a vital role in disseminating the improved crop production technology and helps in increasing the crop yield. The technology transferred is also profitable

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and acceptable to the farming community. Kharatmol (2006) was also reported that majority of the trained respondents (45.00%) had high level of adoption followed by medium (40.00%) and low level of adoption (15.00%)

**1.2 Problem Statement :** A lot of technologies were generated through constant efforts of the scientists in KVK to boost up the production. But the technologies so generated in the research field are not transferred through extension agencies of different state Government. It is observed that a lot of technologies could not reach the farmers due to high cost of adoption and lack of interest of extension agencies. Hence the transfer of technology was not complete and effective. The study is an effort to understand the gap in their services and approaches which will input in bringing about positive changes in the partnership of KVK and farmers.

**1.3 Scope of the Study :** The study findings will be helpful in bringing about awareness among the farmers about all the modern innovative technologies and other programs of KVK during the study process. The study findings and suggestions will be useful for KVK-DK to bridge the gap between the Institution, Extension agencies and the farmers. This process will strengthen the bond between KVK and the farmers, which will promote effective and mutual partnership and participation.

## 2. Research Method

**2.1 Sampling :** The study was conducted in Dakshina Kannada District which includes 5 Taluks namely Mangalore, Puttur, Sullia, Bantwal and Belthangady. The universe of the study is farmers and members of KVK in villages. The sample frame will be built on the KVK data got through the agricultural department. Simple Random Sampling will be used to select 200 respondents from the whole district. The purpose of the study is to understand the impact of KVK on farmers and to spread the awareness of KVK programs in the district.

**2.2 Objectives of the study:**
* To understand the level of awareness with regard to KVK activities in agriculture sector among the farmers.
* To assess the impact of KVK and its programmes on farmers in bringing about positive change in them.
* To suggest more programs related to agriculture for KVK Management.

**2.3 Methodology :** The study was a descriptive in design to best suit the very objectives of the study. The study assessed the status of farm workers interms of the benefits of KVK services and functions. Accordingly the study has also collated suggestions and recommendations based on the response from the beneficiary farmers so that KVK can include those in their future action plans and programmes.

**2.4 Tool and Data Collection :** For the present study data has been collected from both the primary and secondary sources. The Primary source of data collection will be through Questionnaire the Queries will include: Profile of the respondents, Farming Problems- marketing, storing, labour, finance, etc., Awareness on KVK, Impact of KVK and Improvement of Programs. The Investigator has consolidated data prevailing in the centre and also interacted and discussed with the scientists to understand their functioning.

      Focus Group Discussions were conducted in all Taluks with a help of a checklist which was prepared based on the questions in the Interview Schedule. This process has helped the Investigator to collate qualitative information along with quantitative information which was collected through Interview Schedule. Data processing and Analysing was done through SPSS.

**3. Results and Analysis :** The below tabular presentation and interpretations provides the study outcomes and findings.
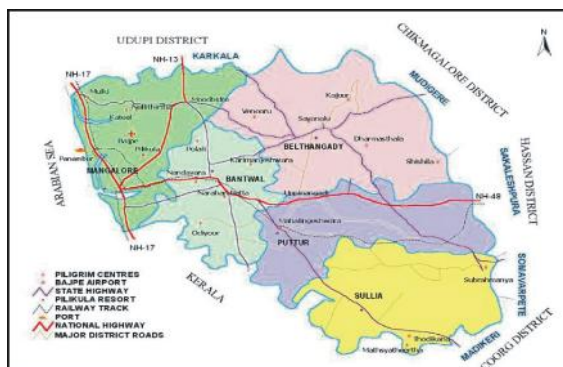
### Figure 1 : District Map

### Table No. 1 : Awareness on various Training Programmes organised by KVK

| Training Programme organised by KVK | NA | Yes | No | Total |
|---|---|---|---|---|
| Soil Testing Programme | 30 (15.0%) | 87 (43.5%) | 83 (41.5%) | 200 (100%) |
| Value Added Products Programme | 30 (15.0%) | 57 (28.5%) | 113 (56.5%) | 200 (100%) |
| Animal Husbandry Programme | 30 (15.0%) | 77 (38.5%) | 93 (46.5%) | 200 (100%) |
| Ornamental Fishing Programme | 30 (15.0%) | 54 (27.0%) | 116 (58.0%) | 200 (100%) |
| Paddy Cultivation | 30 (15.0%) | 56 (28.0%) | 114 (57.0%) | 200 (100%) |
| Horticulture | 30 (15.0%) | 50 (25.0%) | 120 (60.0%) | 200 (100%) |
| Floriculture | 30 (15.0%) | 17 (8.5%) | 153 (76.5%) | 200 (100%) |
| Vermi Compost | 30 (15.0%) | 54 (27.0%) | 116 (58.0%) | 200 (100%) |
| Kitchen gardening | 30 (15.0%) | 22 (11.0%) | 148 (74.0%) | 200(100%) |

The above table highlights of various training programmes organised by KVK. A relative majority (43.5%) of the respondents stated that they were aware of the Soil Testing Programme conducted by KVK, while 38.5 percent of the respondents stated that they were aware of the animal husbandry programmes organised by KVK. A similar percent (28.5% and 28%) of them stated that they were aware of the Value Added Products Programmes and Paddy cultivation respectively, while 27 percent of them were aware of the programmes like ornamental fishing and vermi-compost. One-fourth (25%) of the respondents were aware of the horticultural programme organised by KVK. A small percent (11% and 8.5%) of them stated that they were aware of the floriculture and kitchen gardening organised by KVK.

### Table No 2 : Type of Help Received

| Type of Help Received | NA | Yes | No | Total |
|---|---|---|---|---|
| Workshop/ Training | 10 (5%) | 101 (50.5%) | 89 (44.5%) | 200 (100%) |
| Demonstration | 10 (5%) | 87 (43.5%) | 103 (51.5%) | 200 (100%) |
| Field Visit | 10 (5%) | 100 (50%) | 90 (45%) | 200 (100%) |

The above table represents the type of help/support received from KVK by respondents. A majority (50.5%) of the respondents said that they get help from workshop/training received by the KVK, while 43.5 percent of them stated that they got help from the demonstration given by the KVK and 50 percent stated that they got help by the field visits done by the KVK.

### Table No. 3 : Impact of KVK on the Farmers

| Impact on farmers | NA/NR | Yes | No | Total |
|---|---|---|---|---|
| Better livelihood | 10 (5%) | 54 (27%) | 136 (68%) | 200 (100%) |
| Knowledge | 10 (5%) | 139 (69.5%) | 51 (25.5%) | 200 (100%) |
| Awareness | 10 (5%) | 86 (43%) | 104 (52 %) | 200 (100%) |
| Self-confidence | 10 (5%) | 67 (33.5%) | 123 (61.5%) | 200 (100%) |

The above table represents the ways in which the Krishi Vignan Kendra (KVK) has benefitted the farmers and his family. A majority (69.5%) of the respondents said that they had better Knowledge with regard to agriculture, while 43 percent of them were benefitted through awareness on various aspects of farming, innovative technologies, etc. 33.5 percent of them stated that through KVK, they increased the self-confidence to use the techniques suggested by them and it gained confidence to sell the product at reasonable price and 27 percent stated it increased their livelihood by adopting innovative farming strategies which yielded them a good productivity and profit vice versa..

### Table No. 4 : Impact of Programmes on the Income

| Impact of Programmes on the Income | Frequency | Percent |
|---|---|---|
| NA/NR | 19 | 9.5 |
| Yes | 114 | 57.0 |
| No | 67 | 33.5 |
| Total | 200 | 100.0 |

The above table represents whether there was an impact of the programmes conducted on the income of the farmers and their family. A majority (57%) of the respondents stated that there was a positive impact of the programmes conducted on the family income, while 33.5 percent respondents said that there was no impact of the programmes conducted on the family income of the farmers and a mere 9.5 percent did not respond to the query.

## Table No. 5 : Economic Indicators

| Economic Indicators | NA/NR | Yes | No | Total |
|---|---|---|---|---|
| Home Appliances | 80 (40%) | 18 (9%) | 102 (51%) | 200 (100%) |
| Built house/Renovation | 80 (40%) | 28 (14%) | 92 (46%) | 200 (100%) |
| Vehicle | 80 (40%) | 35 (17.5%) | 85 (42.5%) | 200 (100%) |
| New Pump Set | 80 (40%) | 19 (9.5%) | 101 (50.5%) | 200 (100%) |
| Electrification | 80 (40%) | 7 (3.5%) | 113 (56.5%) | 200 (100%) |
| New Well/ Borewell | 80 (40%) | 11 (5.5%) | 109 (54.5%) | 200 (100%) |

The above table represents the Economic indicators of the impact on the farmers and their families. Nearly less than quarter (17.5%) of the respondents stated that they benefited by purchasing a vehicle, while 14 percent of the respondents stated that they benefited and it helped them in building a house/ renovation of house. A similar percent (9.5% and 9%) of them stated that it helped them to purchase new pump set and home appliances respectively, 5.5 percent of them stated that it helped them to build a new well/borewell and a mere 3.5 percent of them had electrified their house through the income got.

**4. Conclusion :** The section Results and Analyses clearly discussed on the impact of Krishi Vignan Kendra on their Socio-Economic status. KVKs as institutes of inducing behavioural change are being managed by both government and non-government organizations. Literally, KVKs have to serve as repository of scientific knowledge that is useful to the entire district, which is its jurisdiction. In India, agricultural extension and extension education are interchangeably used with the same connotation "Extending Information" as a means of educating people to solve their problems. As a result, agricultural extension in India is more of "Informative Extension" than "Emancipatory Extension". To achieve greater impact, KVKs should mobilise and utilise the network of Gram Panchayats and local organisations including CBOs/NGO's to reach out entire community of farmers. The future study is planning to gather farmers'opinion and suggestions with regard to the functioning of KVKs which would be a participatory and a democratic inclusiveness of the farmers to achieve integrated and sustainable development.

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# A Comprative Study of Understanding of Basic Physics Concepts Among Higher Secondary Students of CBSE & UP Board

**Dr. Saurabh Kumar***
**Rajveer Singh****

**Abstract :** *The study was intended to explore the understanding of Basic Physics concepts in higher secondary students of CBSE and UP Board. Descriptive survey method was used and self- made standardized achievement test was employed for data collection. Results reflect very poor understanding of basic physics concepts in higher secondary students of CBSE and UP Board.*

**Key words:** Concept, Understanding and Basic Physics Concepts

Today human life is totally depending on science. Science has created tremendous changes in every walk of life. Life has become quite comfortable due to fast communication and transportation. Realizing this scenario each and every nation is doing efforts to inculcate scientific temperament in their young generation and for this teaching and learning of science is mandatory from early stage of education. Since Science education is very important to the development of any nation therefore every nation is taking it very seriously in all institutions of learning at all levels. In India, the need of science and technology was realized in true spirit after independence and it reflects in the statement of first Prime Minister - **"It is science alone that can solve the problems of hunger and poverty, of insanitation and illiteracy, of superstition and deadening custom and tradition, of vast resources running to waste, or a rich country inhabited by starving people... Who indeed could afford to ignore science today? At every turn we have to seek its aid... The future belongs to science and those who make friends with science."**

Realizing the importance of Science as a Subject, Science Education is the integral part of our school curriculum. Science learning starts in form of Environmental studies at elementary level. At Secondary level it takes definite structure and taught as a separate subject named Science and at higher secondary level Science education comprises three subjects namely biology, chemistry and physics. Earlier research reports reveal that among all the three subjects namely biology, chemistry and physics; students consider physics most difficult. Teachers experience that during the physics lectures students show little interest and less interaction. It is observed that main reason behind this fact is lack understanding of the basic physics concepts in students. These facts need to be focused and addressed; and research based findings needed to support the assumption. On the similar ground the following question also arises- Is there any difference in understanding of basic physics concepts among higher secondary students of various boards specially Uttar Pradesh Board (U.P. Board) and Central Boards of Secondary Education (CBSE)?Sorealizing this scenario researcher has decided to work upon the problem-

**Statement of the Problem :** "A Comparative Study of Understanding of Basic Physics Concepts among Higher Secondary Students of CBSE and UP Board."

**Definitions of the Terms :**

**Concept:** A concept is a mental representation of a category; it refers to a class of objects, ideas or events that share common properties. (Psychology Class IX text book of NCERT)

**Understanding :** Understanding is defined as the ability to grasp the meaning of material. This may be shown by translating material from one form to another (words or numbers), by interpreting material (explaining or summarizing, and by estimating future trends (predicting consequences or effects). These learning outcomes go one step beyond simple remembering of material. (Benjamin S. Bloom, 1964)

**Basic Physics Concepts:** For the present study basic physics concepts means the concepts which are essential for learning physics. Those fundamental concepts without their proper understanding physics could

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not be understood. The understandings of these concepts are the foundation of learning Physics. Following concepts are selected as basic physics concepts for the study:

Matter, Atom, Element, Ion, Energy, Sound, Wave, Characteristics of a sound wave, wavelength, Amplitude, Time- period, Frequency, Velocity of wave(or Speed of wave),Power, Motion, Distance, Displacement, Speed, Velocity, Acceleration, Mas, Weight, Force, Effects of Force, Momentum, Gravitation, Density ,Ultrasound, Light, Reflection of Light, Refraction of light, Resistance of a Conductor, Conductor, Semi -conductor, Insulator

**Higher Secondary Students :** For the present study those students who have qualified class 10th and are studying in class 11th is considered as higher secondary students.

**CBSE and UP Board :** the students who are studying in Schools affiliated to central board of secondary education is considered as CBSE students and the students who are studying in Schools affiliated to Madhyamika Shiksha Board of Uttar Pradesh is considered as UP board students.

**Objectives of the Study :**

1. To determine the understanding of basic physics concepts in higher secondary students of CBSE Board.
2. To determinethe understanding of basic physics concepts in higher secondary students of UP Board.
3. To compare the understanding of basic physics concepts among higher secondary students of CBSE and UP Board.

**Hypothesis:**

1. CBSE students have good understanding of basic physics concepts.
2. There is no significant difference in understanding of basic physics concepts between Boys and Girls higher secondary students of CBSE.
3. UP board students have good understanding of basic physics concepts.
4. There is no significant difference in understanding of basic physics concepts between Boys and Girls higher secondary students of UP Board.
5. There is no significant difference in understanding of basic physics concepts between higher secondary students of CBSE and UP Board.

**Methodology :** Keeping nature of the problem in mind, the researcher carried out the present study on the lines of Descriptive survey method. Sample (120 students) was selected from the two schools (One of CBSE and One of UP Board). From each school 60 students (30 boys and 30 girls) were selected randomly. For data collection i.e.determining understanding of basic physics concepts in higher secondary students of CBSE & UP Board, a standardized achievement test was prepared which consists of 40 items of understanding level.All the questionswere of short answer type and for each correct answer one mark was allotted and for wrong answer zero mark.

**Analysis and Interpretation of Data :** Analysis of Understanding of Basic Physics Concepts in higher secondary students of CBSE-To test the hypotheses"CBSE students havegood understanding of basic physics concepts"Score of CBSE students in physics achievement test with its percentage, frequency and valid percentage were obtained. Range of the score from zero (0) to 40 has been divided into five levels with the interval of eight marks in increasing order as very poor, poor, good, Very good and excellent and the status is presented in the table 4.1:

**Table 4.1: Score, Frequency and Valid Percentage of the understanding of basic Physics concepts of CBSE Students**

|       |          | Frequency | Status | Valid Percent |
|-------|----------|-----------|--------|---------------|
| Valid | 0(0)     | 2         | VP     | 3.3           |
|       | 1(2.5)   | 6         | VP     | 10.0          |
|       | 2(5)     | 12        | VP     | 20.0          |
|       | 3(7.5)   | 4         | VP     | 6.7           |
|       | 4(10)    | 6         | VP     | 10.0          |
|       | 5(12.5)  | 10        | VP     | 16.7          |
|       | 6(15)    | 1         | VP     | 1.7           |
|       | 7(17.5)  | 2         | VP     | 3.3           |
|       | 8(20)    | 2         | VP     | 3.3           |
|       | 9(22.5)  | 5         | P      | 8.3           |

| | | | |
|---|---|---|---|
| 10(25) | 1 | P | 1.7 |
| 11(27) | 2 | P | 3.3 |
| 12(30) | 3 | P | 5.0 |
| 14(35) | 1 | P | 1.7 |
| 15(37.5) | 1 | P | 1.7 |
| 21(52.5) | 1 | G | 1.7 |
| 31(77.5) | 1 | VG | 1.7 |
| Total | 60 | | 100.0 |

Note: Numbers in the parentheses is the percentage of marks obtained
VP= Very Poor, P=Poor, G=good, VR=Very Good, E= Excellent

Table 4.1 shows that 12 students out of total 60 got the highest score in the test with just two marks out of 40 which indicates that CBSE board students could score quite below the satisfactory level i.e. 20 mark. Highest score was recorded only with 31(77.5 percent) by only 1.7 percent of the total students. Similarly only one participant could score at good status with 21(52.5 percent) mark. All other participants only could score with the status of poor and very poor which revealed that the performance were very poor. Therefore, hypotheses "CBSE students havegood understanding of basic physics concepts" is not accepted.

The frequency and percentage of each score out of maximum marks and valid percentage of each score per each participant from total percentage is given below in the figure 1.

Figure 1 Score of understanding of Basic Physics concepts, frequency and valid percent of CBSE students

Analysis of difference in understanding of basic concepts of physics between Girls and Boys higher secondary students of CBSE

To test the hypotheses "There is no significant difference in understanding of basic physics concepts between Boys and Girls higher secondary students of CBSE" mean, standard deviation and t-values of achievement of understanding of basic concepts of physics between the boys and girls were obtained and presented in the table 4.3

**Table 4.3: Mean, Standard Deviation and t-values of Difference in Level of Understanding of Basic Concepts of Physics between Boys and Girls Students**

| | Gender of the students | | | |
|---|---|---|---|---|
| | N | **Mean** | **Std. Deviation** | **t- value** |
| Understanding of Basic | **Boys** | 30 | 4.80 | 3.690 | |
| Physics concepts | | | | | 1.404* |
| of  CBSE students | **Girls** | 30 | 6.73 | 6.575 | |

Note: df=58, p=.166* significant at .05 level,

Table no. 4.2 shows that the mean of the understanding of basic physics concepts of Boys and Girls students of CBSE board are 4.80 and 6.73 respectively. It reveals that there is difference between the two groups of students. Therefore independent two sample t- test has been adopted further it was found that t = 1.404 at degree of freedom 58 which is significant at .05 level.

Hence the hypothesis "There is no significant difference in understanding of basic physics concepts between Boys and Girls higher secondary students of CBSE" is not accepted. So, it reflects understanding of basic physics concepts of Female higher secondary students of CBSE is significantly higher than boys.

**Analysis of the Understanding of Basic Physics Concepts in Higher Secondary Students of UP Board :**

To test the hypotheses"UP board students have good understanding of basic physics concepts"score of UP Board students in physics achievement test with its percentage, frequency and valid percentage were obtained. Range of the score from  zero (0) to 40 has been divided into five level with the interval of eight marks in increasing order as very poor, poor, good, Very good and excellent and the status is  presented in the table  4.2

**Table 4.2Score, Frequency and Valid Percentage of the UP Board Students' understanding of basic Physics concepts**

| Achievement Score | Frequency | Status | Valid Percent |
|---|---|---|---|
| 2(5) | 10 | VP | 16.7 |
| 3(3.7) | 3 | VP | 5.0 |
| 4(10) | 3 | VP | 5.0 |
| 5(12.5) | 2 | VP | 3.3 |
| 6(15) | 5 | VP | 8.3 |
| 7(17.5) | 2 | VP | 3.3 |
| 8(20) | 5 | VP | 8.3 |
| 9(22.5) | 1 | P | 1.7 |
| 10(25) | 4 | P | 6.7 |
| 11(27.5) | 2 | P | 3.3 |
| 12(30) | 3 | P | 5.0 |
| 13(32.5) | 3 | P | 5.0 |
| 14(35) | 3 | P | 5.0 |
| 15(37.5) | 2 | P | 3.3 |
| 16(40) | 3 | P | 5.0 |
| 19(47.5) | 2 | G | 3.3 |
| 20(50) | 2 | G | 3.3 |
| 25(62.5) | 2 | VG | 3.3 |
| 28(70) | 1 | VG | 1.7 |
| 31(77.5) | 1 | VG | 1.7 |
| 35(87.5) | 1 | E | 1.7 |
| Total | 60 | | 100.0 |

Note: Numbers in the parentheses is the percentage of marks obtained

VP= Very Poor, P=Poor, G=good, VR=Very Good, E= Excellent

Table 4.2 shows that 10 students out of total 60 got the lowest score in the test with just two marks ( 5 percent) out of 40 which indicates that UP state board students scored quite below the status of good level i.e. 16 to 24 marks.. Excellent score was recorded only with 35(87.5 percent) by only 1.7 percent of the total students. Similarly only three participant could score at very good status with 25(62.5 percent), 28(70 percent) and 31(77.5 percent) marks respectively. All other 21 participants only could score with the status of poor which revealed that the performance were poor but inclined towards the very good. Therefore, hypothesis 1 (b) that "UP state board studentshavet good understanding in basic physics concepts" is not accepted.

The frequency and percentage of each score out of maximum marks and valid percentage of each score per each participant from total percentage is given below in the figure 2.

Figure 2 Score of understanding of Basic Physics concepts, frequency and valid percent of UP Board students

Analysis of difference in understanding of basic concepts of physics between the UP board Boys and Girls Students

For Comparison of scores of understanding of basic physics concepts between theboys and girls of UP board students hypotheses "There is no significant difference between the Boys and girls of higher secondary students of UP board in understanding of basic concepts of physics" were framed. To test the above stated hypotheses, mean standard deviation and t-values of achievement score of understanding of basic physics concepts of the boys and girls of UP board were obtained and presented in the table 4.4
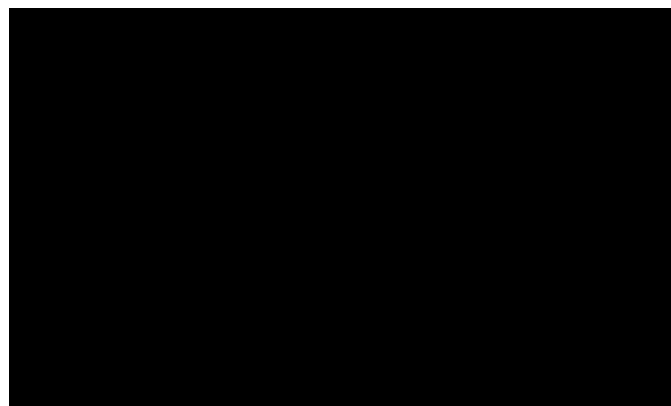
**Table 4.4 Mean Standard Deviation and t-values of Difference in Level of Understanding of Basic Concepts of Physics between Boys and Girls Students of UP Board**

| | Gender of the students | N | M | SD | t- value |
|---|---|---|---|---|---|
| **Understanding of basic Physics concepts of UP Board students** | **Boys** | 30 | 12.00 | 8.730 | 1.648* |
| | **Girls** | 30 | 8.77 | 6.263 | |

Note:df=58, p=.105, * = Significant at .05 level

Table 4.4 shows that the mean of the understanding of basic physics concepts of boy and girl students of UP board are 12.00 and 8.77 respectively. It reveals that there is difference between the two groups of students. Therefore independent two sample t- test has been adopted further it was found that t = 1.687 at degree of freedom 58 which is significant at .05 level.

Hence the hypotheses"There is no significant difference between boys and girls of higher secondary students of UP state board in understanding of basic physics concepts" is not accepted. This also revealed that boys have significant better understanding of basic physics concept than girls.

**Analysis of difference in understanding of basic concepts of physics between the CBSE and UP board Students:** For Comparison of scores of understanding of basic concepts of physics between the CBSE and UP state board students Hypotheses" There is no significant difference between the CBSE and UP state board students in understanding of basic concepts of physics" were framed. To test the stated hypotheses, mean, standard deviation and t-values of academic achievement of understanding of basic concepts of physics between the CBSE and UP state board were obtained and presented in the table 4.5

**Table 4.5 Mean, Standard Deviation and t-values of Difference in Level of Understanding of Basic Concepts of Physics between CBSE and UP State Board Students**

| | Board | N | M | SD | t- value |
|---|---|---|---|---|---|
| **Understanding of basic Physics concepts** | CBSE | 60 | 5.77 | 5.375 | -3.806* |
| | UP board | 60 | 10.38 | 7.707 | |

Note:df=118, * = Significant at .05 level

Table 4.5 shows that the mean score of CBSE and UP board students in understanding of basic physics concept are M=5.77 and 10.38 respectively. It reveals that there is difference between the two groups of students. Therefore independent two sample t- test has been adopted further and it was found that t = -3.806 at degree of freedom 118 which is significant at .05 level.

Hence the hypothesis"There is no significant difference between CBSE and UP state board higher secondary students in understanding the basic of physics concepts"is not accepted. This also revealed that UP state board students have significant better understandings of basic physics than CBSE students.

**Major Findings:**
1. Understanding of basic physics concepts in higher secondary students of CBSE and UP Board is very poor.
2. Girl students of CBSE have better understanding of basic physics concepts than boys.
3. Boy students of CBSE have better understanding of basic physics concepts than girls.
4. Higher Secondary students of U.P. Board have better understanding of basic physics conceptsthan C.B.S.E. students.

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# Promotion and Problems related to Urdu in Urdu Medium Government Primary Schools

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**Abstract :** *Schools are considered to be the first formal unit to conserve the rich and varied heritage of our country. Urdu medium schools were opened in the country and were promoted across the country with a clear mandate to conserve the rich old heritage associated with the Urdu language. Our constitution, different commissions and committees, establishment of National council for Promotion of Urdu Language (NCPUL) and Maulana Azad National Urdu University (MANUU) and many other seats of learning have made a number of provisions to uplift and promote this very beautiful language. But it is a hard reality that despite so many provisions, recommendations, institution and universities, Urdu language is losing its charm and place that it really deserves. The present study is an effort to look into the extent Urdu medium schools are really using Urdu in its day to day activities/discourse, the factors responsible for its unsatisfactory use in Urdu medium schools and steps that may be taken for promotion of Urdu in schools. The study was delimited to Urdu medium schools of Darbhanga city of Bihar only. The study revealed that human and material infrastructure related to Urdu in Urdu medium schools is highly unsatisfactory. Parents, schools and the government policies are responsible for this disappointing scenario. Among the steps suggested and may be taken to promote Urdu included, supply of books and instructional material in Urdu, filling of vacant positions of Urdu medium teachers, awareness campaign among guardians towards the future prospect of Urdu language.*

**About Urdu :** Urdu language has a rich and old history in India. It started as a meeting point of many rich languages in the Indian sub continent including Persian, Sanskrit and Hindi. Mr. Nurul Hassan Naqwi in his book 'Urdu zaban ka aaghaz aur irtequa' (The beginning of Urdu language) claims that Urdu was born in the period of Akber and got promoted during Shahjahan regime. Maulana Mohammad Hussain was of the view that Urdu language evolved out of 'brij bhasha' and got its completion in the the period of shahzahan. Sayed Salman Nadwi credits sindh as the pioneer of Urdu language where as Mohiuddin Qadri claims the impact of Haryanwi the most on Urdu language. Masood Hussain Khan claims the land of delhi is the birth place of Urdu. As it is clear that there is no consensus regarding the evolution of Urdu but one thing sure that Urdu as a language evolved out of amalgamation of many languages. (Naqwi-2011)

Article 29(1) of the Constitution provides that any section of the citizens, residing in the territory of India or any part thereof, having a distinct language, script or culture of its own shall have the right to conserve the same." Article 30(1) enjoins that "all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice", while Article 30(2) lays down that "the State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language." (Mishra-2009) Article 350-A establishes that "it shall be the endeavor of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education, to children belonging to linguistic minority groups." (Jamal-2012)

There are over 100 million native speakers of Urdu in India and Pakistan together. There were 52 million and 80.5 million Urdu speakers in India some 5% and 6.5% of the total population of India as per the 2001 and 2011 censuses respectively. Several hundred thousand in the United Kingdom, Saudi Arabia, United States, and Bangladesh (where it is called "Bihari"). However, a knowledge of Urdu allows one to speak with far more people than that, because Hindustani, of which Urdu is one variety, is the third most commonly spoken language in the world, after Mandarin and English .Because of the difficulty in distinguishing between Urdu and Hindi speakers in India and Pakistan, as well as estimating the number of

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people for whom Urdu is a second language, the estimated number of speakers is uncertain and controversial. (GOI, 2001)

National council for Promotion of Urdu Language (NCPUL) started functioning w.e.f 01.04.1996 as an autonomous organisation under the Ministry of Human Resource Development, Govt. of India. NCPUL has been set up with the objective of promoting, developing and propagating Urdu language, to take action for making available in Urdu language the knowledge of scientific and technological development as well as knowledge of ideas evolved in the modern context, to advise the Govt. of India on issues connected with Urdu language and having bearing on education and to undertake any other activity for the promotion of Urdu language.

Maulana Azad National Urdu University (MANUU) is a Central University established at National Level in 1998 by an act of Parliament to promote and develop the Urdu language and to impart vocational and technical education in Urdu medium through conventional and distance modes. MANUU's objective is to offer academic programmes in higher education, with Urdu as the medium of instruction. At the same time, MANUU's mandate is also to promote Urdu culture, literature, arts & crafts among the people at large.

**The challenge :** Despite so many provisions, recommendation, institution, universities it is a hard reality that Urdu is losing its charm and place that it really deserves. Despite so many Urdu medium schools across the country it is a hard reality that Urdu is not getting promoted as it should. The investigators therefore choose to study this topic by minutely observing the status and functioning of Urdu medium schools located in the city of Darbhanga. To know the real position and problems related to Urdu in Urdu medium schools.

**Objective of the study : 1.** To study the status of use of Urdu in Urdu medium primary schools of Darbhanga city. **2.** To study the factors responsible for unsatisfactory use of Urdu in Urdu medium schools of Darbhanga city. **3.** To study the steps that may be taken for the promotion of Urdu in Urdu medium schools of Darbhanga city.

**Population & sampling :** The population for the present study comprised of all Urdu medium schools across the country. However the sample constituted of 10 randomly selected Urdu medium schools from Darbhanga city of Bihar. It consisted of 10 principals (from all 10 schools), 20 senior teachers (2 each from all 10 schools) and 5 intellectuals/scholars of Urdu from the city of Darbhanga.

**Delimitation :** Taking in the account the time factor and the resources available the study was confined to Darbhanga city of Bihar alone, since the investigator and the guide were associated with teacher training college situated in Darbhanga district and study was part of M.Ed. dissertation.

**Description of the tools used in the study:**

Following 4 tools were developed by the investigator taking in to account the stake holders and the objective of the study in to mind. **1:** A comprehensive check list was developed to know the availability and status of human and material resource related to Urdu in Urdu medium schools. **2:** Two separate questionnaires were developed one each for the teachers and the principals with most of the items common in both the set of questionnaire while some of the item specific for teachers and principals in their respective questionnaires. **3:** An interview schedule by developed for Urdu scholars and intellectuals to know their opinion regarding the problems related with Urdu in Urdu medium schools and probable solution for its promotion.

**Analysis of Data and Major Findings**

**Table 1.1 Checklist showing Urdu infrastructure in Urdu medium schools**

| Sl.No. | ITEMS CHECKED/ AVAILABILTY | USE OF URDU (OUT OF 10 SCHOOLS) | | |
|---|---|---|---|---|
| | | COMPLETELY | PARTIALLY | NOT AT ALL |
| 1 | Morning Song | 5 | 5 | 0 |
| 2 | Preamble | 0 | 0 | 10 |
| 3 | Quotations on Wall | 0 | 3 | 7 |
| 4 | Notice Board | 2 | 1 | 7 |
| 5 | News paper | 2 | 3 | 5 |
| 6 | Attendance Register | 1 | 2 | 7 |
| 7 | Letter Pad | 0 | 2 | 8 |
| 8 | Educational Map | 0 | 2 | 8 |
| 9 | Question Paper | 0 | 0 | 10 |
| 10 | Progress Report | 0 | 1 | 9 |
| 11 | Teachers' Interaction | 0 | 2 | 8 |
| 12 | Use of Black Board | 0 | 1 | 9 |
| 13 | Books | 0 | 0 | 10 |
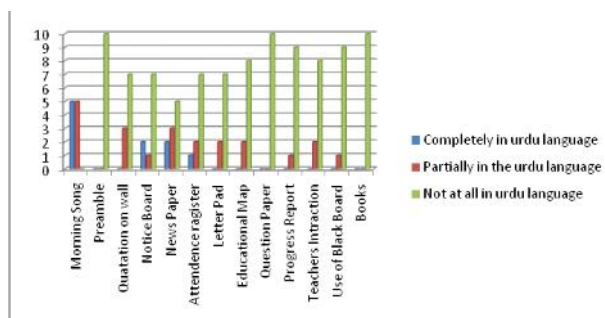
As is clear from table 1.1 and depicted in figure 1.1 use of Urdu in Urdu medium schools under study is disappointing out of the ten school surveyed not even a single school was found having any book in Urdu medium (accept Urdu language). Examination question papers were also not found in Urdu medium. Availability of educational maps were also very rare. None of the schools was reciting preamble of Indian constitution in Urdu medium during their morning assemblies. However few schools were found offering their morning prayers in Urdu medium. Progress report, notice board, letter pads and attendance register were found in use in Urdu medium in only few schools. Black board work by the teacher was also rare in Urdu medium. Out of the ten schools in the survey the investigator found Urdu news paper availability in only two schools.

Asked about the reasons for unsatisfactory use of Urdu in Urdu medium schools, the principals, teachers and scholars of Urdu reported non-availability of instructional materials in Urdu medium, lack of Urdu medium teachers and little scope for placement of students if study through Urdu medium came out to be the top three reasons. Most of the principals, teachers and experts considered Government policies and parents responsible for disappointing use of Urdu in Urdu medium schools. Few principals and teachers also put blame on school teachers and administration for this unsatisfactory use of Urdu. Asked about the reasons for not using progress report in Urdu by the schools, many teachers reported that parents do not understand the progress report in Urdu. A vast majority of teacher claimed lack of Urdu medium teachers as a reason for unsatisfactory use of notice board in Urdu. Not understanding letter in Urdu by the officer and parents were put as a sound reason by the principal for their letter head and correspondence not in Urdu medium.50 percent of the principals were of the view that Government do not provide educational maps, charts etc. in Urdu medium while 20 percent principals claimed that children do not understand maps etc in Urdu. Government does not provide text-books in Urdu was claimed by most of the principals and teachers. The Urdu intellectuals clearly mentioned lack of job opportunities to the students of Urdu medium as one of the major reasons why parents do not want their children to pursue education through Urdu medium.

**The Way Out :** Asked about the strategies adopted for the promotion of Urdu in Urdu medium schools three fourth of the principals and all Urdu intellectuals who were interviewed clearly said that Government to take immediate positive and concretes steps to uplift Urdu. In this regard they suggested that all instructional materials including text books, maps, globes, charts, graphs should be provided in Urdu to the Urdu medium schools. Most of the positions of Urdu medium teachers are vacant. Efforts should be made to fill their vacancies immediately. All correspondence to the heads of the Urdu medium schools should be done in Urdu medium. Further the Urdu medium school staff, teachers and authorities should be instructed to correspond in Urdu medium to the officers of education, parents and among themselves. All effort should be made to ensure easy availability of Urdu news papers, magazines, journals etc. Students should be promoted to speak and organize different academic and literary activities in Urdu medium. Parents awareness campaign should be organized so that the myth that their children if study in Urdu medium will face difficulties in future career and employment is broken.

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# Impact of Nutrition Education on Breast Cancer Patients

**Dr. Sweta Rai***

**Abstract :** *The present work was under taken to study knowledge of the breast cancer patients regarding nutrients and to evaluate changes in knowledge and practice statue of the subject due to nutrition education imparted to them. In present study total 58 clinically proven female breast cancer patients were randomly selected in which 30 was provided nutrition education kept in group-1 and another 28 was not proved nutrition education kept in group-II. The information was collected with the help of questionnaire cum interview technique. The inferences were drawn with the help of suitable statistical tools, wherever felt necessary. Majority of the overall subject had no knowledge of nutrients and right cooking practices at initial phase or nutrition education. The change in knowledge and practice status during IInd follow up period was significant in group-1 and insignificant in group-II. These finding suggested significant impact of nutrition education imparted to the breast cancer patients.*

**Key word :** Knowledge, Practice nutrition education.

**Introduction:** Carcinoma of the breast cancer is the most site-specific cancer in women and females. The mortality from breast cancer appears to have decreased by 30% over the last decade in western world. In the 1970 the probability of a women in the united states developing breast cancer was estimated 1 in 13, in 1980 it was 1 in 11 and in 1996 it was 1 in 8 (Bland et al, 1999)

In India the incidence of Breast cancer has steadily increased over the years and as many as 75000 new patients ae being detected every year. "?While in 1970 the incidence of Breast cancer among women was 20 per 10000 and 28.6 per 100000 in the year 2000, showing nearly a 50% increase. In India age adjusted incidence of breast cancer in women was 15-25 per 100000 in the year 1996." Trends in breast and cervix cancer in six population based cancer registries (Mumbai, Bangalore, Chennai, Delhi, Bhopal and Barshi) were evaluated over the last two decades. This approach showed a decreasing trends for cancer of the cervix and increasing trends for the cancer of the breast throughout the entire period of observation in most of the registries.[4]

Provision of health education is one of the most important components of patient care, but unfortunately this is most neglected.[5] At each contact with the patients and their attendants and effort should be made to impart health related information's so that they become aware about health related matters. In this perspective the present work was under taken to study knowledge of the breast cancer patients regarding nutrients, and to evaluate changes in knowledge and practice status of the subjects due to nutrition education impart to them.

**Material and Method :** Overall fifty eight histo-pathologically proven female breast cancer patients were randomly selected from the surgical oncology department of Sir Sunder Lal Hospital B.H.U. Varanasi. These cases were divided in two groups. in which 30 was provided nutrition education kept in groupt-I and another 28 was not provided nutrition education kept in group-II in this study the tools used to impart health related information's were in the form of booklet and posters. These materials were designed dividedly, keeping in mind the deferent aspect of health care, nutrients, nutritional requirements and feeding practices to the subjects.

The information was collected with the help of questionnaire cum interview technique. The inferences were drawn with the help of suitable statistical tools, wherever felt necessary.

**Results and Discussions :** Background in formations: More then two fifth overall patients (40.8%) belonged to age-group 40-50 50 years (32.1%) and 30-40 years (22.1%), in addition 5.0% overall patients were related to > 30 years age group. The mean ± S.D. age of the breast cancer patients was computed 45.0±8.63 years. Majority of the breast cancer patients (92.1%) were Hindu. More then half of the overall patients (55.8%) belonged to joint family, followed by nuclear (44.4%). It was observed that more than two fifth overall patients (42.5%) were illiterate. There were only (9.2%) patients who were educated up to graduation or above.

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## Table- 1: knowledge of respondents regarding nutritional aspects according to study groups

| Si. No. | Nutritional aspects | Group-1 | | | | | | Group-2 | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Base Line | | 1st follow up | | 2nd follow up | | Base line | | 1st follow up | | 2nd follow up | |
| | | Frequency | percentage | Frequency | Percentage | Frequency | Percentage | Frequency | Percentage | Frequency | Percentage | Frequency | percentage |
| 1. | Knowledge of balance | 3 | 20.0 | 20 | 66.7 | 26 | 86.7 | 6 | 21.4 | 6 | 21.4 | 6 | 21.4 |
| | Statistical significance | $x^2$=28.785 ; df=2 ; p=<0.001** | | | | | | $x^2$=0.000: df=2 ; p>0.05NS | | | | | |
| 2. | Knowledge of fat diet | 8 | 26.7 | 30 | 100.0 | 30 | 100.0 | 10 | 35.7 | 11 | 39.3 | 11 | 39.3 |
| | Statistical significance | $x^2$=58.235 ; df=2 ; p=<0.001** | | | | | | $x^2$=0.101; df=2 ; p>0.005NS | | | | | |
| 3 | Knowledge of Rich protein Diet | 7 | 23.3 | 20 | 66.7 | 26 | 86.7 | 6 | 21.4 | 12 | 42.9 | 12 | 42.9 |
| 4 | Major Nutrient present in cereals | 8 | 26.7 | 20 | 66.7 | 26 | 86.7 | 7 | 25.0 | 6 | 21.4 | 6 | 21.4 |
| | Statistical significance | $x^2$=23.333; df=2 ; p=<0.001** | | | | | | $x^2$=0.136; df=2 ; p>0.005NS | | | | | |
| 5 | Major nutrient present in vegetable & Fruits | 7 | 23.3 | 20 | 66.7 | 26 | 86.7 | 9 | 21.4 | 10 | 36 | 10 | 36 |
| | Statistical significance | $x^2$=25.977; df=2 ; p=<0.001** | | | | | | $x^2$=1.783; df=2 ; p>0.005NS | | | | | |

Knowledge of breast cancer patients regarding nutritional aspects at successive follow up visit displayed in (Table-1). The knowledge of the Brest cancer patients were enquired regarding use of balance diet: food stuff rich in protein and major nutrients present in the cereals in both groups (group-I and group-II) of the patients. It has been proide that the basic knowledge of the patients in both the groups was found statistically similar regarding these nutritional aspects.

Use of balance diet was known to only20.0% patients of the group-I at the base line period. After getting nutrition education, 66.7% and 86.0% patients become knowledgeable regarding use of balance diet. Similarly 26.7% in this group had knowledge of use of fat rich diet and after getting nutrition education all the patients become knowledgeable regarding use of fat rich diet. Further knowledge of food stuff rich in protein reached to 66.7% at 1st follow up and to 86.7% level as 2nd follow up visit from 23.3% basic level like wise knowledge regarding major nutrients present in cereals reached to 66.7% levels as 1st and 2nd follow up visit from 26.7% levels at 1st and 2nd follow up visits from 26.7% basic level. All these improvement were found statistically significant (P<0.001***) (Table-1).

On the other hand no such improvements were observed in any of the nutritional aspect of the group-II patients the change were either stationary (use of balance diet) or of in significant nature regarding use of the rich diet: food stuff rich in protein and major nutrients present in the cereals: fruits and vegetables.

**Table-2 practices of respondents regarding nutritional aspects according to study groups**

| Sl. No. | Nutritional aspects | Group-1 | | | | | | Group-2 | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Base Line | | 1st follow up | | 2nd follow up | | Base line | | 1st follow up | | 2nd follow up | |
| | | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| 1 | | Use of best food | | | | | | | | | | | |
| 1.1 | Yes | 26 | 86.7 | 21 | 70 | 12 | 40 | 25 | 89.3 | 25 | 89.3 | 25 | 89.3 |
| 1.2 | No | 4 | 13.3 | 9 | 30 | 18 | 60 | 3 | 10.7 | 3 | 10.7 | 3 | 10.7 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=14.869$; df=2 ; p=<0.001*** | | | | | | $x^2=0.00$; df=2 ; p>0.05NS | | | | | |
| 2. | | Use of skip meal | | | | | | | | | | | |
| 2.1 | Yes | 12 | 40 | 6 | 20 | 2 | 6.7 | 11 | 39.3 | 11 | 39.3 | 11 | 39.3 |
| 2.2 | No | 18 | 60 | 24 | 80 | 28 | 93.3 | 17 | 60.7 | 17 | 60.7 | 17 | 60.7 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=9.77$; df=2 ; p=<0.001*** | | | | | | $x^2=0.00$; df=2 ; p>0.05NS | | | | | |
| 3. | | Nibbling between meals | | | | | | | | | | | |
| 3.1 | Yes | 22 | 73.3 | 15 | 50 | 13 | 43.3 | 22 | 78.6 | 23 | 82.1 | 23 | 82.1 |
| 3.2 | No | 8 | 2.7 | 15 | 50 | 17 | 56.7 | 6 | 21.4 | 5 | 17.9 | 5 | 17.9 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=6.030$; df=2 ; p=<0.005*** | | | | | | $x^2=0.154$; df=2 ; p>0.05NS | | | | | |
| 4 | | Timing of meal | | | | | | | | | | | |
| 4.1 | Fixed | 24 | 80 | 30 | 100 | 30 | 100 | 19 | 67.9 | 20 | 71.4 | 20 | 71.4 |
| 4.2 | Irregular | 6 | 20 | 0 | 0 | 0 | 0 | 9 | 32.1 | 8 | 28.6 | 8 | 28.6 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| 5 | | Types of oil used | | | | | | | | | | | |
| 5.1 | Mustard oil | 28 | 93.3 | 15 | 50 | 7 | 23.3 | 26 | 92.9 | 26 | 92.9 | 26 | 92.9 |
| 5.2 | Refined oil | 2 | 6.7 | 15 | 50 | 23 | 76.7 | 2 | 7.1 | 2 | 7.1 | 2 | 7.1 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=30.330$; df=2 ; p=<0.001*** | | | | | | $x^2=0.000$; df=2 ; p>0.05NS | | | | | |
| 6. | | Types of flour used | | | | | | | | | | | |
| 6.1 | With choker | 7 | 23.3 | 20 | 66.7 | 26 | 86.7 | 4 | 14.3 | 4 | 14.3 | 4 | 14.3 |
| 6.2 | Without choker | 23 | 76.7 | 10 | 33.3 | 4 | 13.3 | 24 | 85.7 | 24 | 85.7 | 24 | 85.7 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=25.977$; df=2 ; p=<0.001*** | | | | | | $x^2=0.000$; df=2 ; p>0.05NS | | | | | |
| 7. | | Washing habit of green leafy vegetable | | | | | | | | | | | |
| 7.1 | Before cutting | 12 | 40 | 22 | 73.3 | 26 | 86.7 | 11 | 39.3 | 9 | 32.1 | 9 | 32.1 |
| 7.2 | After cutting | 14 | 46.7 | 6 | 20.0 | 4 | 13.3 | 12 | 42.9 | 14 | 50 | 14 | 50 |
| 77.3 | Mixed cutting | 4 | 13.3 | 2 | 6.7 | 0 | 00 | 5 | 17.9 | 5 | 17.9 | 5 | 17.9 |
| | Total | 30 | 100 | 30 | 100 | 30 | 100 | 28 | 100 | 28 | 100 | 28 | 100 |
| | Statistical significance | $x^2=16.200$; df=2 ; p=<0.01** | | | | | | $x^2=0.476$; df=2 ; p>0.05NS | | | | | |

Practices by breast cancer patients regarding nutritional aspects at successive follow up visit (Table-2) Various practices regarding nutritional aspects such as practices of fast food:  skipping meal: nibbling between meals: timing of meal, type of oil used, presence of choker in the flour: washing of green leafy vegetables: reuse of water soaked for rice and pulse and water used for cooking green leafy vegetables are important for maintaining stability of nutrients responsible for good health. In the present study (Table-2) it was observed that the practices of these nutritional aspects in the group-II were either stationary or of non-significant (p>0.05 NS) nature, e.g. the practices of fast foods (89.3%): Skipping of meal (39.3%) : use of mustard/refined oil (92.9%/7.1%) use of flour with (14.3%): reuse of water soaking rice and pulse (14.3%)

and reuse of water cooking green leafy vegetables (42.9%) did not change in successive follow up visits ($x^2$=0; df=2 ; p=<p>0.05NS), while the practice of nibbling between meals by the group-II patients increased from 78.6% (base line) to 71.4% (at follow up I & II). But these changes were found statistically in significant (P>0.05NS).

On the other hand, in the group-I the healthy practices regarding nutritional aspects were found significantly increasing. At the same time un healthy practices were found significantly decreasing, such as practices of fast food (x2=14.869, df=2, p<0.001***), skipping of meal (x29.778, df=2, p<0.001**), nibbling between meals (x2=6.030, df=2, p<0.01**), washing habit of green leady vegetables after cutting and mixed pattern (x2=16.200, df=4, p<0.01**), discarding water used for soaking rice (x2=22.400, df=2, p<0.001***), and discarding water used for cooking green leafy vegetables (x2=15.659, df=2, p<0.001***), were unhealthy practices and they were found significantly decreasing. It is evident from the table that the causing of fast food was initially practiced by 86.7% patients, but after getting nutrition education this practice was continued by 70.0% patient at 1st follow up and 40.0% patients 2nd follow up only of the subsequent visit. Similarly 40.0% patients used to skip meal at the base line period, but their number was reduced to 20.0% and 6.0% as subsequent follow up visits. Further 73.3% patient's evidenced nibbling habit between meals at the initial phase and practically this habit reduced to 50.02% at 1st follow up and 43.3% IInd follow up visit. Further the healty practices like fixed timing of meal increased from 80.0% patients to 100% patient as the subsequent visit. Similarly use of flour with choker from 66.7% and 86.7%" washing habit for green leafy vegetables from 40.0% to 73.0% and 86.7% to 56.7% and 76.7% and reuse of water used cooking green leafy vegetables from 43.3% to 73.3% and 90.0% at subsequent follow up visits. All these healthy practices as significantly increasing at the subsequent follow up visit.

Conclusion:

When the patients is hospitalized, the patients and their attendants is more likely to be receptive to nutritional education advises, especially about factors that could prevented the occurrence of the lines. However not man doctor and health care providers use this opportunity, because of pressure of work or busy schedules. In such a scenario printed health education material can provide an important and easy alter native medium for imparting nutrition education. Our findings suggested that nutrition education has significant impact on knowledge and practice regarding nutritional aspects.

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# Adolescencents: Major Consumer

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**Introduction:** Adolescence plays an important role in target market segment and merit attention from a marketing perspective. The role that children play in making decisions concerning the entire family unit has prompted researchers to direct attention to the study of influence of children. The amount of influence exerted by children varies by product category and stage of the decision making process. For some products, they are active initiators, information seekers, and buyers; whereas for other product categories, they influence purchases made by the parents. The purchasing act is governed by how they have been socialized to act as consumers. Family, peers, and media are key socializing agents for children wherein family-specific characteristics such as parental style, family's Sex Role Orientation (SRO), and patterns of communication play key roles. More so, changes taking place in the socio-cultural environment in India (such as emergence of dual-career, single parent families) entail that dimensions of children's influence in family purchase decision making be investigated in a specific context. Influence of children varies by products, product sub-decision, stage of the decision-making process, nature of socialization of children, families' gender role orientation, demographic features such as age and gender, and also by respondent selected for investigation of relative.

**Key words:** Adolescence, Brand, Market Segmentation, SRO, Decision Making.

Adolescence (from Latin adolescere, meaning "to grow up") is a transitional stage of physical and psychological human development that generally occurs during the period from puberty to legal adulthood (age of majority). The period of adolescence is most closely associated with the teenage years, though its physical, psychological and cultural expressions may begin earlier and end later. For example, although puberty has been historically associated with the onset of adolescent development, it now typically begins prior to the teenage years and there have been a normative shift of it occurring in preadolescence, particularly in females (see early and precocious puberty). Physical growth, as distinct from puberty (particularly in males), and cognitive development generally seen in adolescence, can also extend into the early twenties. Thus chronological age provides only a rough marker of adolescence, and scholars have found it difficult to agree upon a precise definition of adolescence.

A thorough understanding of adolescence in society depends on information from various perspectives, most importantly from the areas of psychology, biology, history, sociology, education, and anthropology. Within all of these perspectives, adolescence is viewed as a transitional period between childhood and adulthood, whose cultural purpose is the preparation of children for adult roles. It is a period of multiple transitions involving education, training, employment and unemployment, as well as transitions from one living circumstance to another.

The end of adolescence and the beginning of adulthood varies by country and by function, and furthermore even within a single nation state or culture there can be different ages at which an individual is considered (chronologically and legally) mature enough for society to entrust them with certain privileges and responsibilities. Such milestones include driving a vehicle, having legal sexual relations, serving in the armed forces or on a jury, purchasing and drinking alcohol, voting, entering into contracts, finishing certain levels of education, and marriage. Adolescence is usually accompanied by an increased independence allowed by the parents or legal guardians and less supervision as compared to preadolescence.

In popular culture, adolescent characteristics are attributed to physical changes and what is called raging hormones. . Major pubertal and biological changes include changes to the sex organs, height, weight, and muscle mass, as well as major changes in brain structure and organization. Cognitive advances encompass

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both increases in knowledge and in the ability to think abstractly and to reason more effectively. The study of adolescent development often involves interdisciplinary collaborations. For example, researchers in neuroscience or bio-behavioral health might focus on pubertal changes in brain structure and its effects on cognition or social relation.

**Development Task:** During the period of time between childhood and adulthood, as for other life stages, there are certain developmental tasks to be accomplished before one can move on to the next stage of maturity. The developmental tasks of adolescents include-

    i.   becoming comfortable with their own bodies,

    ii.   working toward independence from parents and other adult authority figures,

    iii.   building new and meaningful relationships with others of the sand opposite sexes,

    iv.   seeking economic and social stability,

    v.   developing a personal value system, and

    vi.   learning to verbalize conceptually.

**Health Care Needs:** Young people in today's society have special needs related to their lifestyle and health habits. About half of those between the ages of 15 and 19 years are sexually active, predisposing them to sexually transmitted diseases and pregnancy. Approximately 10 per cent of the girls in this age group do become pregnant, and many of their newborns are born prematurely or have difficulty at birth. The major causes of injury and death in adolescents are motor vehicle and other accidents, homicide, and suicide. Obesity, substance abuse, and nutritional deficiency also are common health problems in adolescents.

A major goal in the health care of today's youth is education so that adolescents can become knowledgeable about the relationship between their lifestyle and their physical and mental health. They also need help in achieving the maturity essential to choosing a healthy lifestyle and accepting responsibility for their personal health.

Adolescents need health care providers who are able to communicate with them in a manner they can understand, and who respect them as unique individuals. In surveys of adolescents and their health care needs as they perceive them, adolescents have said they want health care providers who are warm and compassionate, have a sense of humor and are able to show emotional responsiveness, can be objective and nonjudgmental when dealing with adolescent health problems, are able to demonstrate flexibility, tolerance, and enjoyment in working with young people, can maintain their adult identity and serve as role models, and are knowledgeable about the special needs of adolescents.

Timing of puberty: On average, girls begin puberty at ages 10-11; boys at ages 11-12. Girls usually complete puberty by ages 15-17, while boys usually complete puberty by ages 16-17. The major landmark of puberty for females is menarche, the onset of menstruation, which occurs on average between ages 12-13; for males, it is the first ejaculation, which occurs on average at age 13.

In the 21st century, the average age at which children, especially girls, reach puberty is lower compared to the 19th century, when it was 15 for girls and 16 for boys.[9] This can be due to improved nutrition resulting in rapid body growth, increased weight and fat deposition, or eating meat from animals which have been dosed up with estrogen.

**Family Life-Cycle Effects on Children:** There is great concern about children as viewers of advertisements primarily because young children are exposed to thousands of commercials each year in India (George, 2003) as well as in the West (Kunkel et al., 2004). Marketers use television as a medium of communication since it affords access to children at much earlier ages than print media can accomplish, largely because textual literacy does not develop until many years after children have become regular television viewers. Approximately, 80% of all advertising targeted to children falls within four product categories: toys, cereals, candies, and fast-food restaurants (Kunkel and Gantz, 1992). Young children are able to differentiate between a TV program and a commercial but are unable to understand the intent of an advertisement until they are 8-10 years of age (Goldberg et al, 1978). According to Seiter (1993), advertising to children avoids any appeal to the rational, emphasizing instead that ads are for entertainment and "enjoyable for their own sake" as opposed to providing any real consumer information (p. 105). The most common persuasive strategy employed in advertising to children is to associate the product with fun and happiness, rather than to provide any factual product-related information.

The family life-cycle has been seen to be a summary variable to gauge the effect of demographics. However, it has not been used to study the changes occurring in the pattern of influence exerted by children

as the family progresses through the life cycle stages. The pattern of decision making in families also varies with presence/absence of children. An attempt can be made in this direction to strengthen the body of research. Indian families are also witnessing a rise in the number of nuclear families, yet a vast majority of the country's population resides in the hinterland where joint/extended families are the norm. Hence, any investigation of the role of children has to be undertaken keeping this reality under consideration..

**Sex Role Orientation (SRO) and Influence of Children:** A family's SRO is the underlying force that ultimately affects role and power in the household decision making process. On the basis of SRO, Indian families (in varying proportions) follow modern, moderate, and traditional sex-role norms of behavior. And although India, particularly its urban areas, is witnessing some significant changes in the economic and social status of women and the nature of the household structure, the pull toward maintaining tradition is also quite strong (Webster, 2000). In metropolitan areas, extensive foreign media exposure and the Internet revolution have contributed to the emergence of a new social attitude which accepts Western values and culture. Mukherji (2005), in her study, expected Japanese mothers and Indian mothers to be more socio-oriented (since both cultures focus on collectivism), but the results contradicted this general belief. The Indian sample was found to be more concept-oriented, a characteristic of mothers who emphasize modernity. Studies like Sundberg et al. (1969) could be replicated to tap the changes which have occurred over a period of time. In addition to this, the Indian market offers tremendous potential and is rapidly growing. Inspite of this, cross-cultural researchers have only recently paid attention to the Indian market, which should certainly be continued in the future.

**Media Effects on Children:** There is great concern about children as viewers of advertisements primarily because young children are exposed to thousands of commercials each year in India (George, 2003) as well as in the West (Kunkel et al., 2004). Marketers use television as a medium of communication since it affords access to children at much earlier ages than print media can accomplish, largely because textual literacy does not develop until many years after children have become regular television viewers. Approximately, 80% of all advertising targeted to children falls within four product categories: toys, cereals, candies, and fast-food restaurants (Kunkel and Gantz, 1992). Young children are able to differentiate between a TV program and a commercial but are unable to understand the intent of an advertisement until they are 8-10 years of age (Goldberg et al, 1978). According to Seiter (1993), advertising to children avoids any appeal to the rational, emphasizing instead that ads are for entertainment and "enjoyable for their own sake" as opposed to providing any real consumer information (p. 105). The most common persuasive strategy employed in advertising to children is to associate the product with fun and happiness, rather than to provide any factual product-related information. Hence, children in the age category 8-10 years .

The impact of television advertising on preschool and elementary school-aged children occurs at multiple levels, including the relatively immediate product-persuasion effects intended by the advertiser, as well as broader and/or more cumulative types of influences that accrue from exposure to large numbers of commercials over time. For example, a cereal ad may have the immediate effect of generating product-purchase requests and increasing product consumption, but it may also contribute to outcomes such as misperceptions about proper nutritional habits (Kunkel et al., 2004).

A vast number of children have been found to watch television in India and prefer it to reading (George, 2003). Singh (1998) in India, like Jensen (1995) in the U.S., also found that purchase requests by children are strongly stimulated by commercials or by a friend who has recently purchased a product. Retention of advertisements was high among children (for age group 5-15 years).

**Conclusion:** Adolescence is effectively fitting into the consumer role owing to time pressures and income effects in dual career families. Moreover, exposure to mass media and discussions with parents ensure that adolescence are not only aware of the new brands avail-able, but also know how to evaluate them on various parameters. While younger adolescence clearly affects parental behavior and purchases, adolescents have full cognitive development and an understanding of the economic concepts required for processing information and selection. An analysis of adolescents   as consumers helps in the formulation of marketing strategies by identifying the motivations, interests, and attitudes of children who show the greatest involvement in making purchases in a specific product category. It has been seen that they act as purchasing agents for the family and are delegated the task of purchasing products which they themselves do not consume. Products for which children act as purchasing agents should be identified to help marketers understand the features that are preferred by these purchasers and to help direct appropriate messages towards them.

The complexity of the factors typical to the Indian marketing environment such as the prevalence of a joint/extended family system, gifts of durables as dowry, large rural markets, etc., means that studies need to be designed more systematically to capture the effects of all variables important in the Indian family context. Individuals in rural settings in India subscribe to an extended family system, and enter into- and exit from- an extended households according to their needs and requirements throughout life. In India, wives have been seen to exercise covert influence in domestic decisions on critical matters. Indians have gone through changes in the type of family they live in various sequences: large joint family, small joint family, nuclear family, and nuclear family with dependents. Khatri found a larger number of shifts in joint families as compared to nuclear families in India. In the West, establishment of an independent household follows immediately after marriage in most cases. The family type in this case, when the new couple shifted residence, remained the same-that is from nuclear to nuclear. In India, however, in many cases a newly married husband brought his wife to the same household and continued to stay with his parental family, thus changing the family type to a joint family.

Children in India may not have the purchasing power comparable to their Western counterparts, but they are still the center of the universe in the Indian family system, and they can actually pull the parents to visit a place time and again. Children are an enormously powerful medium for relationship building in India. They not only influence markets in terms of the parental decision-making to buy certain kinds of products, they are also future consumers. Hence more investigation of children's roles in family decision making is imperative.

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# Steps and Proceeding of Appeals Under GST

**Dr. Santosh Kumar Tiwari***

**Abstract:** *GST in India is the power to empower sustainable growth to accomplish the make-in- India mission. This study is concern with major steps and proceeding of appeal under GST. This study will cover what is an appeal? What are disputes? Steps of appeals under GST, should every appeal be made to both CGST & SGST authorities? general rules for filing GST appeals, can an authorized representative appear in court?, can all decisions be appealed against?, appeals from Adjudicating Officer to First Appellate Authority, Appeal to First Appellate Authority, Who can appeal to First Appellate Authority?, can the Commissioner appeal to the First Appellate Authority?, is adjournment allowed?, will any additional grounds be allowed?, decision of the First Appellate Authority, time limit for the decision, communication of the decision, Appeals to Appellate Tribunal, who can appeal to GST Appellate Tribunal?, fees, what will be the constitution of the National Appellate Tribunal?, appeals to the High Court & Supreme Court, who can appeal to the High Court?, Will all appeals be allowed in the High Court? And decision of the High Court and Supreme Court.*
**Keywords:** GST, SGST, CGST, UTGST, AA, AO, AT, HC, SC, CAB, Tax, Indirect tax, Goods and Service Tax (GST)

**Introduction:** GST has kept on spreading over the world, worldwide exchange goods and services have expanded quickly in an undeniably globalized economy. In order to implement GST, Constitutional (122nd Amendment) Bill (CAB for short) was introduced in the Parliament and passed by Rajya Sabha on 03rd August, 2016 and Lok Sabha on 08th August, 2016. The CAB was passed by more than 15 states and thereafter Hon'ble President gave assent to "The Constitution (One Hundred and First Amendment) Act, 2016" on 8th of September, 2016. Since then the GST council and been notified bringing into existence the Constitutional body to decide issues relating to GST. On September 16, 2016, Government of India issued notifications bringing into effect all the sections of CAB setting firmly into motion the rolling out of GST. This notification sets out an outer limit of time of one year that is till 15-9-2017 for bringing into effect GST. The Central Goods and Services Tax Bill, Integrated Goods and Services Tax Bill, Union Territories (without legislature) Goods and Services Tax bill and Goods and Services Tax (Compensation to States) bill have been passed by the Lok Sabha on 29.03.2017 and by the Rajya Sabha on 06.04.2017.

**Objective of the Study: 1.** The main objective of this study is simply to know legal proceedings involved in appeal from initial level to highest level. **2.** To understand what are the steps and rule of appeals under GST. **3.** To understand what are the formalities required for appeal? **4.** To understand what are the remedies available to parties to set a side there grievances. **5.** To understand the how and where to file an aggrieved party will file there appeal?

**Hypothesis: 1.** Profitability of assembling industry is more in GST situation than deals tax. **2.** The tax income of the Government has expanded because of execution of GST. **3.** GST has lesser falling impact on firm when contrasted with deals tax structure. **4.** Tax structure under GST will be more basic when contrasted with VAT and Sales Tax.

**Importance of the Study:** This study will helpful to citizen of India to discover the effect of Goods and Service tax on the Profitability of the Organizations and to figure out which tax framework is helpful to the Industries, Consumers and also to discover the impact of Goods and service tax on the Price of the item. Along with same This examination will be valuable to merchants; producers to break down its tax load, in the meantime the legislature will likewise understand how to create the income and secure to himself by legal proceedings through indirect taxes in the Country.

**What is an appeal?** Any appeal under any law is an application to a higher court for a reversal of the decision of a lower court. Appeals arise when there are any legal disputes.

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**What are disputes? :** Tax laws (or any law) impose obligations. Such obligations are broadly of two kinds: tax-related and procedure-related. The taxpayer's compliance with these obligations is verified by the tax officer (through audit, anti-evasion, examining etc.). The initial resolution of this dispute is done by a departmental officer by a quasi-judicial process resulting into the issue of an initial order known by various names -assessment order, adjudication order, order-in-original, etc. GST Act defines the phrase "adjudicating authority" as any authority competent to pass any order or decision under this Act, but does not include the Board, the First Appellate Authority and the Appellate Tribunal. Thus, in a way, any decision or order passed under the Act is an act of "adjudication". Some examples are: cancellation of registration, best judgment assessment, decision on a refund claim, imposition of a penalty.

## Steps of Appeals Under GST

| Appeal level | Orders passed by… | Appeal to | Sections of Act |
|---|---|---|---|
| 1st | Adjudicating Authority | First Appellate Authority | 107 |
| 2nd | First Appellate Authority | Appellate Tribunal | 109,110 |
| 3rd | Appellate Tribunal | High Court | 111-116 |
| 4th | High Court | Supreme Court | 117-118 |

**Should every appeal be made to both CGST & SGST authorities?** No. As per the GST Act, CGST and SGST/UTGST officers are both empowered to pass orders. As per the Act, an order passed under CGST will also be deemed to apply to SGST. However, if an officer under CGST has passed an order, any appeal/review/ revision/rectification against the order will lie only with the officers of CGST. Similarly, for SGST, for any order passed by the SGST officer the appeal/review/revision/rectification will lie with the proper officer of SGST only.

**General rules for filing GST appeals :** All appeals must be made in prescribed forms along with the required fees. Fee will be-The full amount of tax, interest, fine, fee and penalty arising from the challenged order, as admitted by appellant, and10% of the disputed amount. In cases where an officer or the Commissioner of GST is appealing then fees will not be applicable.

**Can an authorized representative appear in court? :** Yes. Any person required appearing before a GST Officer/First Appellate Authority/Appellate Tribunal can assign an authorized representative to appear on his behalf, unless he is required by the Act to appear personally.

An authorized representative can be- **1.** a relative, **2.** a regular employee, **3.** a lawyer practising in any court in India, **4.** any chartered accountant/cost accountant/company secretary, with a valid certificate of practice, **5.** a retired officer of the Tax Department of any State Government or of the Excise Dept. whose rank was minimum Group-B gazetted officer., **6.** any tax return preparer

Retired officers cannot appear in place of the concerned person within 1 year from the date of their retirement.

**Appeal cannot be filed in certain cases :** The Board or the State Government may, on the recommendation of the Council, fix monetary limits for appeals by the GST officer to regulate the filing of appeal and avoid unnecessary litigation expenses.

**Can all decisions be appealed against? :** No. Appeals cannot be made for the following decisions taken by a GST officer- **1.** An order to transfer the proceedings from one officer to another officer, **2.** An order to seize or retain books of account and other documents; or **3.** An order sanctioning prosecution under the Act; or **4.** An order allowing payment of tax and other amount in instalments.

A person unhappy with any decision or order passed against him under GST by an adjudicating authority can appeal to the First Appellate Authority. If they are not happy with the decision of the First Appellate Authority they can appeal to the National Appellate Tribunal, then to High Court and finally Supreme Court.

**Appeals from Adjudicating Officer to First Appellate Authority under GST**

**Appeal to First Appellate Authority**

**Who can appeal to First Appellate Authority? :** A person aggrieved with the order passed by an adjudicating officer can appeal **within 3 months** (extendable up to 1 month) from the date of the order in FORM GST APL-01.

**Can the Commissioner appeal to the First Appellate Authority? :** Yes. He can appeal within 6 months from the date of order. The officer will examine the record of the order for its legality or propriety based on the appellant's motion or on a request from the Commissioner. The Commissioner can then direct his subordinate officer to apply to the First Appellate Authority within six months from the date of the order.

If the authorized officer makes an application to the First Appellate Authority then such application will be treated as an appeal made against the order. Appellate Authority will issue a final acknowledgement, along with appeal number in FORM GST APL-02.

**Is adjournment allowed? :** The First Appellate Authority may adjourn the hearing of the appeal if there is sufficient cause. The reasons will be recorded in writing, Adjournment will be allowed only three times.

**Will any additional grounds be allowed? :** The First Appellate Authority can allow an appellant to go into any ground of appeal which was not earlier specified in the appeal only if he feels the omission was not wilful.

**Decision of the First Appellate Authority :** The First Appellate Authority can confirm, modify or annul the decision but will not refer the case back to the authority.

**Negative impact of the order :** Any order increasing any fee/penalty/fine or confiscating higher value goods or decreasing the refund or input tax credit will be passed only after a reasonable opportunity of showing cause. Any order for payment of unpaid/short-paid tax or wrong refunds or input tax credit wrongly availed will be passed only after the appellant is given show cause notice

**Time limit for the decision :** The order must be passed within 1 year from the date of filing the appeal. If the order is stayed by an order of a Court or Tribunal, the period of such stay shall be excluded in from the one year period.

**Communication of the decision :** The First Appellate Authority shall communicate the order passed to the appellant and to the adjudicating authority. A copy of the order will also be sent to the jurisdictional Commissioners of CGST and SGST.

**Appeals to Appellate Tribunal :** The government will constitute an Appellate Tribunal known as the Goods and Services Tax Appellate Tribunal to hear appeals against the orders passed by the Appellate Authority or the Revisional Authority.

**Who can appeal to GST Appellate Tribunal? :** A person unhappy with the decision of the First Appellate Authority or the Revisional Authority, can appeal against the decision to the National Appellate Tribunal (Appellate Tribunal). They must appeal within 3 months from the date of appeal along with the FORM GST APL-05 and fees.

**Fees :** Every appellant must pay- **i.** The full amount from the original order that he agrees to (including tax, interest, fine, fee and penalty) and **ii.** 20% of the amount of tax in dispute

**What will be the constitution of the National Appellate Tribunal? :** National Appellate Tribunal will be formed as follows- **i.** The National Bench (at Delhi) will be headed by a National President with 1 Technical member from Centre and from State (National Bench), **ii.** Regional Benches (a Judicial Member, one Technical Centre Member and one Technical Member from State), **iii.** One Bench for each State (State Benches) headed by State President, **iv.** Area Benches under State Benches, **v.** Every State & Area Bench will consist of judicial and technical persons (CGST and SGST) as prescribed, **vi.** The qualifications, eligibility and appointment of the National President, Judicial and CGST Members will be as per the Act and the recommendations of the Council.

**Appeals to the High Court & Supreme Court under GST**

**Appeals to High Court**

**Who can appeal to the High Court? :** Any person unhappy with the decision of the Appellate Tribunal can appeal to the High Court within 6 months from the date of the order.

**Will all appeals be allowed in the High Court? :** The High Court will only allow appeals in cases involving a substantial question of law. The High Court shall formulate the substantial question of law involved in any case and hear the appeals on the basis of the question. However, the respondents can argue that the case does not involve such question at the hearing.

**The High Court can decide on any issue which : i.** has not been determined by the State Bench or Area Benches OR **ii.** has been wrongly determined by the State Bench or Area Benches, due to the question of law raised.

However, appeals cannot be made to the High Court where 2 or more states or when the state and Centre have different views. These cases will go straight to Supreme Court.

**Decision of the High Court :** The appeal will be heard by a bench of at least 2 High Court Judges. Decision will be on the basis of majority. If there is no majority, then one or more other High Court Judges will hear the different points and decide the verdict on a majority basis, considering the opinions of both the original and new judges.

**Appeal to the Supreme Court :** Any person unhappy with the High Court, National Bench or Regional Benches can appeal to the Supreme Court if the High Court certifies to be fit for appeal to the Supreme Court. Cases where 2 states or State and Centre have different views will be automatically appealed to the Supreme Court.

**Sums due have to be paid before appealing :** All sums due to the Government under order passed by the Appellate Tribunal or passed by the High Court need to be paid even if appealed to Supreme Court.

**Conclusion:** In conclusion, I would like to state our taxpayers that the tougher and stricter compliance does not make the government synonymous with Big Brother. If the tax payer will not follow the process than he will face legal procedure. The main purpose of appeal under the GST that the no one will be defeated by the law. There are very sort term processes under GST for appeal in each and every step. In other words we can say that there are minimum time bound process appeal provisions under GST. The GST has no doubt increased compliance burden but this is not a drawback but an advantage to the nation at large. GST if properly implemented promises an ecosystem that will facilitate stupendous revenue generation for the government that will expedite infrastructure development as well as building world-class public services like schools, colleges, health centres etc. Taxpayers need to be alert as well as updated about their tax compliance. Also, taxpayers must stay away from Ponzi schemes that lure and provoke tax evasions. The days of such practices are over. There is an old Hindi saying that fits aptly to the GST Compliances which goes like this, "Savdhani Hati, Durghatna Ghati".

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# A Study of Basic Shiksha Parishad School Teachers and Vidya Bharti School Teacher's Attitude towards Continuous and Comprehensive Evaluation

**Swati Pandey***
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**Abstract:** *The innate powers of human being are developed through continuous process of education. Education plays a vital role in making students cultured and civilized. To check as how much we are success to achieve these goals, an evaluation is needed. CCE (Continuous & Comprehensive Evaluation) is a new methodology by which we can measure student's overall development, but the major problem faced by the school teachers is how to execute CCE properly. Lack of proper training, Lack of proper infrastructure, teaching-learning material, overburden of work, and lack of awareness and seriousness among teacher's acts as barriers in the smooth execution of continuous and comprehensive evaluation.*

**Introduction:** Education is a continuous process which runs from the birth to death continuously. When a child takes birth, he knows neither how to speak nor how to walk and move. He has no knowledge of traditions and customs of society in which he has to lead his life. He is even devoid of curiosity to know the ideals and values. However, he grows older the formal and non-formal means of education came to have effect on him. By this effect of education the innate power of human being are developed. Their knowledge and skills are enhanced their behavior is changed and they are made civilized and cultured citizens.

*"Education is the manifestation of perfection already in men"* - Swami Vivekanand

Evaluation is the process of gathering and interpreting evidence on change in the behavior of the students as they progress through school with changing society, difference in demands and need the pattern of education changes and consequently arise definite variations in the evaluation system.

According to NCERT "Evaluation is the process of determining the extent to which on objective is being attained, the effectiveness of learning experiences provided in the classroom and how well the goals of education have been accomplished"

To improve the achievement quality of learner at elementary and secondary level and for the fulfillment of educational goals various Commissions and Committees have felt the need for examination reforms like:

The Hunter Commission (1882), Calcutta University Commission or Sadler Commission (1917-1919), Hartog Committee Report (1929), the Report of Central Advisory Board / Sargeant Plan (1944), Secondary Education Commission , Mudaliar Commission (1952-53), National Policy on Education- 1986, Report on the Committee for Review of NPE-1986-recommendation brought out by Government of India in 1991, Kothari Commission report (1966), "Learning without Burden"- a Report of the National Committee appointed by the Ministry of Human Resource Development, Department of Education, Govt. of India have all made recommendations regarding reducing emphasis on external examination and encouraging internal assessment through Continuous and Comprehensive Evaluation.

In this continuation Union Human Resource Development Minister Mr. Kapil Sibal announced on September 7, 2009 the inauguration of the new education system called Continuous and comprehensive evaluation

**Need and Significance of study :** Continuous and comprehensive evaluation is very effective new scheme of evaluation. CCE is evaluating every aspect of the child during their presence at the school. This is believed to help reduce the pressure on the child during/before examination and to improve the overall skill and ability of the student by mean of evaluation of other activity. Grades are awarded to student based on work experience, skills innovation, team work, public speaking, behavior etc to evaluate and present an overall measure of student ability. This helps the student who are not good in academic to show their talent in other fields such as art, humanities, sport, music athletics etc. The Central Board of Secondary Education

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recommended the elimination of pass/fail system at the primary level. There have been many innovations like semester system, grading system assessment system for the effective implementation of new examination system evaluation. These efforts would not turn to be effective and successful until unless our teachers are not willing whole-heartedly to implement such evaluation system in right manner and spirit.

Since it is first time that CBSE has introduce the Continuous Comprehensive Evaluation. in Central Board of Secondary Education affiliated schools and has made quite a lot effort in its implementation in these school likewise CBSE other Boards are also used Continuous Comprehensive Evaluation as a evaluation system in their affiliated schools. It is observed that effect always lies on its user. Teacher and principals are the users of CCE, so it is very important for the Researcher to know about the perception and attitude of teacher from Basic Shiksha Parishad Schools and from Vidya Bharti Schools.

**Statement of Problem:** A study of Basic shiksha parishad school teachers and Vidya Bharti school teacher's attitude towards continuous and comprehensive evaluation.

**Operational Definition:**

**Continuous and comprehensive evaluation :** Continuous and comprehensive evaluation refer to a system of school based evaluation introduce by CBSE in all CBSE affiliated schools across the country to evaluate both scholastic and non-scholastic aspects of student's growth and development.

**Teacher-**The present study examines the attitude of Basic Shiksha Parishad Teachers and Vidya Bharti School Teacher towards CCE.

**Attitude-** Here in this study the investigator have used the term 'Attitude' in the sense that the opinion or views about the various aspect of continuous and comprehensive evaluation

**Vidya Bharti School :** Vidya Bharti are a group of school run by the Rashtriya Swayamsevak Sangh. All state level committee are affiliated to Vidya Bharti Akhil Bharatiya Shiksha Sansthan, Education system head quarter at Delhi.

**Basic Shiksha Parishad School teachers :** The Basic Shiksha Parishad shall act as on autonomous and independent body for the implementation of the Uttar Pradesh Education for all projects. The parishad has been established to function as a societal mission for bringing about a fundamental change in basic education system.

**Objectives of the Study :**

* To compare the attitude of Basic Shiksha Parishad School teachers and Vidya Bharti school teachers towards continuous and comprehensive evaluation

**Hypothesises :**

1. There is no significant difference between the attitude of Basic Shiksha Parishad School teachers and the Vidya Bharti School Teachers towards the continuous and comprehensive evaluation.
2. There is no singnificant difference between the attitude of Basic Shiksha Parisad School's male teachers and Vidya Bharti School's male teachers towards continuous and comprehensive evaluation.
3. There is no significant difference between the attitude of Basic Shiksha Parishad School's female teachers and Vidya Bharti School's female teachers towards continuous and comprehensive evaluation.

**Delimitation of the Study :** The study has been delimited to the following areas;

1. Teachers of Junior High School run by Basic Shiksha Parishad at Distt. Bareilly only.
2. Teachers of Junior High School run by Vidya Bharti Schools at Distt. Bareilly only

**Methodology:** The study was conducted though descriptive survey method of research. Descriptive method is concerned with present and attempt to determine the status of the phenomena under investigation.

**Population :** Population refers to the larger group from which the sample is taken. The researcher should at least know same of the overall demographics and sex about the population. A population refers to any collection of specified human being, objects, educational institutions, time units, geographical areas etc drawn by individual.

**Sampling and sampling procedure :** The sample of the present study was drawn from various Basic Shiksha Parishad School and Vidya Bharti Schools located at Distt. Bareilly. A sample of 100 teachers was finalized for the study. Stratified random sampling technique was used for the selection of Basic Shiksha Parishad schools and Vidya Bharti Schools. First of all researcher prepared a list of Basic Shiksha Parishad Schools and a list of Vidya Bharti Schools of Distt. Bareilly.

Stratified Random sampling procedure has been used by the researcher for this study.

**Tool :** For the collection of data  following tool had been used:

Teachers attitude scale towards continuous comprehensive evaluation (TASTCCE-SA) given by Dr. Vishal Sood and Dr. Mrs. Arti Anand.

**Statistical technique :** For the analysis of data Mean, S.D and t test were used.

**Analysis and interpretation of data:**

**Hypothesis 1**

There is no significant difference between the attitude of Basic Shiksha Parishad School teachers and of Vidya Bharti School teachers toward CCE.

**Table No. 1**

| S.No. | Group | N | M | SD | t |
|-------|-------|---|---|-----|---|
| 1. | Basic Shiksha Parishad school teachers | 50 | 177.96 | 19.45 | 1.65 |
| 2. | Vidya Bharti School Teacher | 50 | 185.26 | 24.79 | |

As evident from table 1 mean score and Standard Deviation. of Basic Shiksha Parishad School teachers are 177.96 and 19.45 respectively and the mean score and Standard Deviation of Vidya Bharti School teachers are 185.26 and 24.79 respectively. The standard deviation of Basic Shiksha Parishad School teachers indicate that most of the score lies near the mean while the standard deviation  of Vidya Bharti School teachers indicates that most of the scores have dispersed from the mean t ratio was computed for the comparison of mean score of Basic Shiksha Parishad School teachers and Vidya Bharti School teachers. The value of t-ratio calculated to be 1.65, which is insignificant at 0.05 level of significance and this is in agreement to our purpose hypothesis i.e. our hypothesis  is accepted.

**Hypothesis 2**

There is no significant difference between the attitude of Basic Shiksha Parishad Schools male teachers and of Vidya Bharti Schools male teachers toward continuous and comprehensive evaluation.

**Table No. 2**

| S.No. | Group | N | M | SD | t |
|-------|-------|---|---|-----|---|
| 1. | Basic Shiksha Parishad school male teachers | 25 | 186.08 | 16.69 | 0.959 |
| 2. | Vidya Bharti School male Teacher | 25 | 186.36 | 22.08 | |

As evident from table 2 mean score and Standard Deviation of Basic Shiksha Parishad School male teachers are 186.08 and 16.69 respectively. The mean score and Standard Deviation of Vidya Bharti Schools male teachers are 186.36 and 22.08. The standard deviation of Vidhya Bharti School male teachers indicate more dispersion of scores from mean than the standard deviation of Basic Shiksha Parishad School male teachers. t-ratio was calculated for the comparison of mean score of Basic Shiksha Parishad School teachers and Vidhya Bharti School teachers. The value of t-ratio calculated to be 0.959 which is insignificant at 0.05 level of significance and this is in agreement to our proposed hypothesis i.e. our hypothesis is accepted.

**Hypothesis 3**

There is no significant difference between the attitude of Basic Shiksha Parishad School's female teachers and Vidya Bharti School's female teachers toward continuous and comprehensive evaluation.

**Table No. 3**

| S.No. | Group | N | M | SD | t |
|-------|-------|---|---|-----|---|
| 1. | Basic Shiksha Parishad school's female teachers | 25 | 169.84 | 18.88 | 2.095** |
| 2. | Vidya Bharti School's female Teacher | 25 | 184.16 | 27.65 | |

Table 3 shows the comparisons of mean scores of Basic Shiksha Parishad School's female teachers and of Vidya Bharti School's female teacher's attitude toward continuous and comprehensive evaluation Table shows the mean score and standard deviation of Basic Shiksha Parishad Schools female teachers are 169.84 and 18.88 respectively and the mean score and standard deviation of Vidya Bharti Schools Female teachers are 184.16 and 27.65 respectively. The standard deviation of Basic Shiksha Parishad school teachers indicate that most of the scores lies near the mean. While the standard deviation of Vidya Bharti School female teachers indicates that most of the scores have dispersed from the mean. t ratio was computed for the comparison of the mean score of Basic Shiksha Parishad School's female teachers and Vidya Bharti School's female teachers. t-ratio calculated to be 2.095 which is insignificant at 0.01 level of significance. This is in agreement to our proposed hypothesis i.e  our hypothesis is accepted.

But t-ratio 2.095 is found significant at 0.05 level of significance with 48 degrees of freedom. So the hypothesis 3 is not accepted. This analysis revealed that Vidya Bharti School's female teacher's attitude

towards CCE is more positive than Basic Shikshya School's female teachers. The reason might be that Vidya Bharti School's teachers are being more pressurized by their governing authorties in compare to Basic Shikshya Parishad School's teachers so the reason is that they always remain conscious about the performance, dignity and reputation of their institution. So they are more alert towards their student's educational progress and so they develop a positive attitude towards CCE.

**Conclusion :** From the present study it can be conclude that the attitude of Basic Shiksha Parishad school teachers and Vidya Bharti School teachers are found similar. As far as attitude toward CCE is concerned the results of the study indicate moderate acceptability of CCE by of the institutions. Most of teachers are still unaware of the concept of continuous and comprehensive evaluation. Findings of present study also revealed that female teachers of vidya bharti schools are have more positive attitude towards continue and comprehensive evaluation rather than basic shiksha parishad school female teachers. By summarizing the findings of the study we can say that the major problem faced by the school teachers in the execution of continuous and comprehensive evaluations were lack of training. Lack of proper infrastructure , facilities teaching material, overburden of work, and lack of awareness and seriousness among teacher's acts as barriers in the smooth execution of continuous and comprehensive evaluation.

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# An Overview of Knowledge Management in indian Organisations

**Dr. Satpal***

**Abstract :** *New knowledge creation together with existing pertinent knowledge has gained currency in the global knowledge economy. It is important not only for big firms, but for small and medium size enterprises (SMEs) also. Indian manufacturing together with service sector is one of the fastest growing sectors of Indian economy and is dominated by wit medium and not only by big industrial houses but by small and medium size enterprises (SMEs) also. This research work aims to study the knowledge of management in different sectors of economy.*

**Introduction :** Knowledge management is the hottest subject of the day. The question is: what is this activity called knowledge management, and why is it so important to each and every one of us?

**Developing a Context :** Like water, this rising tide of data can be viewed as an abundant, vital and necessary resource. With enough preparation, we should be able to tap into that reservoir -- and ride the wave -- by utilizing new ways to channel raw data into meaningful information. That information, in turn, can then become the knowledge that leads to wisdom.

Before attempting to address the question of knowledge management, it's probably appropriate to develop some perspective regarding this stuff called knowledge, which there seems to be such a desire to manage, really is. Consider this observation made by Neil Fleming as a basis for thought relating to the following diagram.

o   A collection of data is not information.
o   A collection of information is not knowledge.
o   A collection of knowledge is not wisdom.
o   3A collection of wisdom is not truth.

The idea is that information, knowledge, and wisdom are more than simply collections. Rather, the whole represents more than the sum of its parts and has a synergy of its own.

We begin with data, which is just a meaningless point in space and time, without reference to either space or time. It is like an event out of context, a letter out of context, a word out of context. The key concept here is being "out of context." And, since it is out of context, it is without a meaningful relation to anything else. When we encounter a piece of data, if it gets our attention at all, our first action is usually to attempt to find a way to attribute meaning to it. We do this by associating it with other things. Information is quite simply an understanding of the relationships between pieces of data, or between pieces of data and other information. While information entails an understanding of the relations between data, it generally does not provide a foundation for why the data is what it is, nor an indication as to how the data is likely to change over time. Information has a tendency to be relatively static in time and linear in nature. Information is a relationship between data and, quite simply, is what it is, with great dependence on context for its meaning and with little implication for the future.

Beyond relation there is pattern, where pattern is more than simply a relation of relations. Pattern embodies both a consistency and completeness of relations that, to an extent, creates its own context. When a pattern relation exists amidst the data and information, the pattern has the potential to represent knowledge. It only becomes knowledge, however, when one is able to realize and understand the patterns and their implications. The patterns representing knowledge have a tendency to be more self-contextualizing. That is, the pattern tends, to a great extent, to create its own context rather than being context dependent to the same extent that information is. A pattern which represents knowledge also provides, when the pattern is understood, a high level of reliability or predictability as to how the pattern will evolve over time, for patterns are seldom

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static. Patterns, which represent knowledge, have completeness to them that information simply does not contain.

Wisdom arises when one understands the foundational principles responsible for the patterns representing knowledge being what they are. And wisdom, even more so than knowledge, tends to create its own context.

**Knowledge? :** *"Knowledge is a fluid mix of framed experience, values, contextual information, and expert insight that provides a framework for evaluating and incorporating new experiences and information. It originates and is applied in the minds of the knowers in organization, it often becomes embedded not only in the documents or repositories but also in organizational routines, processes, practices and norms"*                                                                       - Davenport and Prusak

In simple words of Collins English dictionary knowledge is "the facts, feelings or experiences known by a person or group of people. Knowledge is derived from information but it is richer and more meaningful than information. It includes familiarity, awareness and understanding gained through experience or study, and results from making comparisons, identifying consequences, and making connections.

**Importance of Knowledgement Management in an Organization :** KM is enhancing the use of organizational knowledge through information management and organizational learning. The purpose is to deliver direct value to the business. The knowledge is embedded in the processes and experiences, skills, wisdom and capabilities of people. KM rests on two foundations, i.e., utilizing the organized information and application of people's competencies, skills, talents, thoughts, ideas, imaginations, etc. KM aims to draw out the tacit knowledge people have, what they carry around with them, what they observe and learn from experience, rather than what is usually explicitly stated.

Knowledge is the business asset of any progressive organizations that get ahead. The implementation of KM helps the information flow in the organization and in implementing organization-learning practices. KM is not just managing or organizing books or journals, searching the Internet for users or arranging for the circulation of materials. Each of these can be an isolated part of KM.

**Process of Knowledge Management :** KM is a conscious strategy of getting the right knowledge to the right people at the right time and helping people to share and put information into action in ways that strive to improve organizational performance. KM is used in Library and Information Centre's (LIC) for communicating knowledge between levels of management and who are directly involved to work processes as well as in service sectors.

Though KM is viewed as a 'process is about acquisition, creation packaging and applications or reuse of knowledge', it is also said to 'consist of identification acquisition, developing, sharing and distributing, using and preservation of knowledge:



- o Knowledge Discovery & Detection
- o Knowledge Acquisition
- o Knowledge Creation
- o Knowledge Organization & Assessment
- o Knowledge Sharing
- o Knowledge Reuse
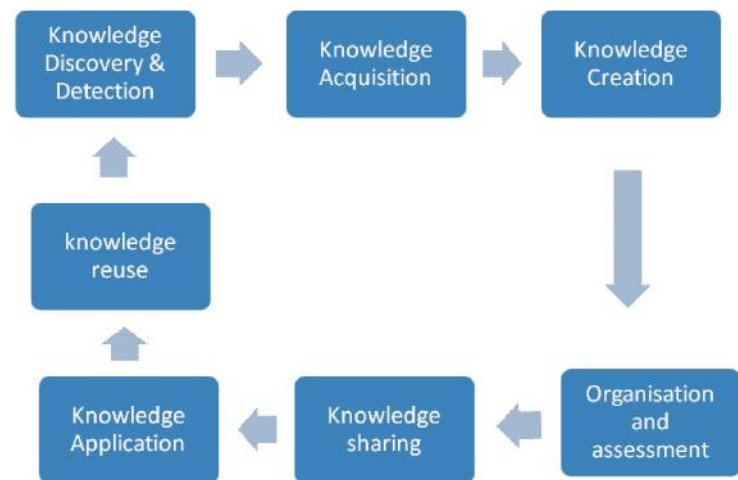
**Review of Literature : Dutta Andrew(2017)** progressively more knowledge-dependent economy, businesses need to learn to harness the knowledge that resides within their organizations. However, organizations often find it challenging to manage this most important asset that people possess. Researchers have asserted that it is mostly organizational factors that pose a challenge to the management of knowledge. The purpose of this paper is to examine the role of knowledge infrastructure capability in knowledge management (KM) practices within an organization.

**Sun Peter(2017)** Aimed to propose a conceptual model for understanding the influence of change readiness on knowledge management processes and knowledge management effectiveness. It is suggested that change readiness should be assessed as a multidimensional construct consisting of psychological and structural facets. Furthermore, as the process of managing organizational knowledge requires interaction among members of the organization, a holistic view of readiness at individual and organizational levels is presented.

**GaoFie(2017)** The purpose of this research is to help knowledge managers systematically grasp "knowledge about management knowledge" and get a "deep and full" understanding of the nature, scope and methodologies of knowledge management. Knowledge management in business organizations has the task of managing the activities of knowledge workers or the transformation and interaction of organizational "static substance knowledge" and "dynamic process knowledge" for "products, services, and practical process innovation" and, at the same time, "creating new or justifying existing organizational systematic knowledge". Knowledge management is not simply about recording and manipulating explicit knowledge, but needs to address that which is implicit, and from which benefit can therefore be derived only through process rather than content.

**Koh S.C.L (2016)** proposed a knowledge management approach for managing uncertainty in manufacturing enterprises Manufacturing enterprises should use both tacit knowledge about uncertainties and buffering and dampening techniques, simultaneously with the explicit knowledge that is generated by the intelligent agent, for managing uncertainty. The design of the knowledge management approach enables easy integration with material requirements planning, manufacturing resource planning or enterprise resource planning systems, and complements with the adoption of advanced technology.

**Intezari Ali (2017)** identified the main knowledge processes associated with organizational knowledge culture. A diverse range of knowledge processes have been referred to in the extant literature, but little agreement exists on which knowledge processes are critical and should be supported by organizational culture. The core knowledge processes have been identified - knowledge sharing, knowledge creation and knowledge implementation. The paper suggests that a strategy for implementing successful organizational KM initiatives requires precise understanding and effective management of the core knowledge infrastructures and processes. Although technology infrastructure is an important aspect of any KM initiative, the integration of knowledge into management decisions and practices relies on the extent to which the organizational culture supports or hinders knowledge processes.

**Conclusion :** It is concluded that easier to minimize the technological gap, bigger challenge lies in bringing about changes in attitudes and values, changes in the ways of working and communicating, and changes in the entire framework of relationships and processes. More and more organizations are turning to Knowledge Management, to address these challenges. Today, a range of technologies like computers, Internet, groupware, information warehouse, video-conferencing etc. offer unprecedented opportunities to disseminate information, know-how and insights rapidly and cheaply to a worldwide audience. The reach of information, know-how and experience possessed by individuals can be greatly extended once it is captured and explicated so that others can easily find it and understand and use it. Knowledge may be explicitly available in the form of reports of activities, minutes of meetings, memoranda, proceedings of conferences, other documents or databases, audio and video recordings, and multimedia presentations or implicitly as the experience, emotions, values, hunches and understanding of the people in the organization. Many factors have transformed the way in which organizations now view knowledge, but perhaps the pivotal development has been the dramatically extended reach of know-how through new information technology. Rapidly falling costs of communications and computing and the extraordinary growth and accessibility of the World Wide Web present new opportunities for knowledge-based organizations, to share knowledge more widely and cheaply than ever before. Nevertheless, even with modern tools, the process of knowledge transfer is inherently difficult, since those who have knowledge may not be conscious of what they know or how significant it is. Thus the know-how is sticky and tends to stay in people's heads. The term is used loosely to refer to a broad collection of organizational practices and approaches related to generating, capturing, and disseminating know-how and other content relevant to the organization's activities, and the enabling organizational culture.

Knowledge Management is literally changing the way many organizations do business, treat people, effect change, and look toward the future. We do live in a knowledge age, where what one knows and with whom one shares it not only has value, but also is a competitive advantage. Knowledge Management basically

addresses issues related to knowledge sharing/knowledge exchange/knowledge creation within an organization and occasionally beyond organizational boundaries to suppliers, customers and retirees. Knowledge Management as a distinct management concept, is more than a decade old now, and has finally emerged as a serious candidate for an academic discipline of core management competency.

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# Drinking Habits and Women Health in India

**Dr. Bhuwan Tewari***
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**Abstract :** *The lower levels of drinking recommended for women than for men because women are at greater risk than men for developing alcohol-related problems. At the turn of the 21st Century India's health care system is strained in terms of the number of healthcare professionals including doctors and nurses. The health care system is also highly concentrated in urban areas. This results in many individuals in rural areas seeking care from unqualified providers with varying results. It has also been found that many individuals who claim to be physicians actually lack formal training. Nearly 25 percent of physicians classified as allopathic providers actually had no medical training; this phenomenon varies geographically.*

*Women are negatively affected by the geographic bias within implementation of the current healthcare system in India. Of all health workers in the country, nearly two thirds are men. This especially affects rural areas where it has been found that out of all doctors, only 6 percent are women.*

**Keywords:** Fetal alcohol syndrome (FAS), Alcoholism, Alcoholic liver disease.

**Introduction :** Sixty percent of women have at least one drink a year. Among women who drink, 13 percent have more than seven drinks per week.

For women, this level of drinking is above the recommended limits published in the Dietary Guidelines, which are issued jointly by the Department of Agriculture and the Department of Health and Human Services. (The Dietary Guidelines can be viewed online at www.nutrition.gov.)

The Dietary Guidelines define moderate drinking as no more than one drink a day for women and no more than two drinks a day for men.

The Dietary Guidelines point out that drinking more than one drink per day for women can increase the risk for motor vehicle crashes, other injuries, high blood pressure, stroke, violence, suicide, and certain types of cancer.

The lower levels of drinking recommended for women than for men because women are at greater risk than men for developing alcohol-related problems. Alcohol passes through the digestive tract and is dispersed in the water in the body. The more water available, the more diluted the alcohol. As a rule, men weigh more than women, and, pound for pound, women have less water in their bodies than men. Therefore, a woman's brain and other organs are exposed to more alcohol and to more of the toxic byproducts that result when the body breaks down and eliminates alcohol.

Fetal Alcohol Syndrome: Drinking by a pregnant woman can harm her unborn baby, and may result in a set of birth defects called fetal alcohol syndrome (FAS).

**Fetal Alcohol Syndrome :** Fetal alcohol syndrome (FAS) is the most common known preventable cause of mental impairment. Babies with FAS have distinctive changes in their facial features and they may be born small. The brain damage that occurs with FAS can result in lifelong problems with learning, memory, attention, and problem solving. These alcohol-related changes in the brain may be present even in babies whose appearance and growth are not affected. It is not known if there is any safe drinking level during pregnancy; nor is there any stage of pregnancy in which drinking-at any level-is known to be risk free. If a woman is pregnant, or wants to become pregnant, she should not drink alcohol. Even if she is pregnant and already has consumed alcohol, it is important to stop drinking for the rest of her pregnancy. Stopping can reduce the chances that her child might be harmed by alcohol.

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Another risk of drinking is that a woman may at some point abuse alcohol or become alcoholic (alcohol dependent). Drinking four or more drinks on any given day OR drinking eight or more drinks in a typical week increases a woman's risk of developing alcohol abuse or dependence.

**Moderate Drinking: Benefits and Risks :** Moderate drinking can have short- and long-term health effects, both positive and negative:

**Benefits :**

**Heart disease:** Once thought of as a threat mainly to men, heart disease also is the leading killer of women in India. Drinking moderately may lower the risk for coronary heart disease, mainly among women over age 55. However, there are other factors that reduce the risk of heart disease, including a healthy diet, exercise, not smoking, and keeping a healthy weight. Moderate drinking provides little, if any, net health benefit for younger people. (Heavy drinking can actually damage the heart.)

**Risks : Drinking and driving, Medication interactions, Breast cancer. Fetal Alcohol Syndrome.**

**Consequences of Heavy Drinking :** Heavy drinking increases a woman's risk of becoming a victim of violence and sexual assault. Drinking over the long term is more likely to damage a woman's health than a man's, even if the woman has been drinking less alcohol or for a shorter length of time than the man. The health effects of alcohol abuse and alcoholism are serious. Some specific health problems include:

1. **Alcoholic liver disease:** Women are more likely than men to develop alcoholic hepatitis (liver inflammation) and to die from cirrhosis.
2. **Brain disease:** Most alcoholics have some loss of mental function, reduced brain size, and changes in the function of brain cells. Research suggests that women are more vulnerable than men to alcohol-induced brain damage.
3. **Cancer:** Many studies report that heavy drinking increases the risk of breast cancer. Alcohol also is linked to cancers of the digestive track and of the head and neck (the risk is especially high in smokers who also drink heavily).
4. **Heart disease:** Chronic heavy drinking is a leading cause of cardiovascular disease. Among heavy drinkers, women are more susceptible to alcohol-related heart disease, even though women drink less alcohol over a lifetime than men.

**Consequences of Unsafe Drinking :** Drinking under age 18 is illegal in every State. Drunk driving is one of the leading causes of teen death. Drinking makes young women more vulnerable to sexual assault and unsafe and unplanned sex. On college campuses, assaults, unwanted sexual advances, and unplanned and unsafe sex are all more likely among students who drink heavily on occasion-for men, five drinks in a row, for women, four. In general, when a woman drinks to excess she is more likely to be a target of violence or sexual assault.

Young people who begin drinking before age 15 have a 40-percent higher risk of developing alcohol abuse or alcoholism some time in their lives than those who wait until age 21 to begin drinking. This increased risk is the same for young girls as it is for boys.

Alcohol's Appeal for Teens. Among the reasons teens give most often for drinking are to have a good time, to experiment, and to relax or relieve tension. Peer pressure can encourage drinking. Teens who grow up with parents who support, watch over, and talk with them are less likely to drink than their peers.

Staying Away From Alcohol. Young women under age 21 should not drink alcohol. Among the most important things parents can do is to talk frankly with their daughters about not drinking alcohol.

**Women in Young and Middle Adulthood :** Young women in their twenties and early thirties are more likely to drink than older women. No one factor predicts whether a woman will have problems with alcohol, or at what age she is most at risk. However, there are some life experiences that seem to make it more likely that women will have drinking problems.

Heavy drinking and drinking problems among White women are most common in younger age groups. Among African American women, however, drinking problems are more common in middle age than youth. A woman's ethnic origins-and the extent to which she adopts the attitudes of mainstream vs. her native culture-influence how and when she will drink. Hispanic women who are more "mainstream" are more likely to drink and to drink heavily (that is, to drink at least once a week and to have five or more drinks at one time).

Research suggests that women who have trouble with their closest relationships tend to drink more than other women. Heavy drinking is more common among women who have never married, are living

unmarried with a partner, or are divorced or separated. (The effect of divorce on a woman's later drinking may depend on whether she is already drinking heavily in her marriage.) A woman whose husband drinks heavily is more likely than other women to drink too much.

The women who suffered childhood sexual abuse are more likely to have drinking problems.

Depression is closely linked to heavy drinking in women, and women who drink at home alone are more likely than others to have later drinking problems.

**Stress and Drinking :** Stress is a common theme in women's lives. Research confirms that one of the reasons people drink is to help them cope with stress. However, it is not clear just how stress may lead to problem drinking. Heavy drinking by itself causes stress in a job and family. Many factors, including family history, shape how much a woman will use alcohol to cope with stress. A woman's past and usual drinking habits are important. Different people have different expectations about the effect of alcohol on stress. How a woman handles stress, and the support she has to manage it, also may affect whether she uses alcohol in response to stress.

**Older Women :** As they grow older, fewer women drink. At the same time, research suggests that people born in recent decades are more likely to drink-throughout life-than people born in the early 1900s. Elderly patients are admitted to hospitals about as often for alcohol-related causes as for heart attacks.

Older women may be especially sensitive to the stigma of being alcoholic, and therefore hesitate to admit if they have a drinking problem.

**Consequences of Unsafe Drinking :** Older women, more than any other group, use medications that can affect mood and thought, such as those for anxiety and depression. These "psychoactive" medications can interact with alcohol in harmful ways.

Research suggests that women may be more likely to develop or to show alcohol problems later in life, compared with men.

**Age and Alcohol.** Aging seems to reduce the body's ability to adapt to alcohol. Older adults reach higher blood levels of alcohol even when drinking the same amount as younger people. This is because, with aging, the amount of water in the body is reduced and alcohol becomes more concentrated. But even at the same blood alcohol level, older adults may feel some of the effects of alcohol more strongly than younger people.

Alcohol problems among older people often are mistaken for other aging-related conditions. As a result, alcohol problems may be missed and untreated by health care providers, especially in older women.

**Staying Well.** Older women need to be aware that alcohol will "go to their head" more quickly than when they were younger. Also, caregivers need to know that alcohol may be the cause of problems assumed to result from age, such as depression, sleeping problems, eating poorly, heart failure, and frequent falls.

**The National Institute on Alcohol Abuse and Alcoholism recommends that people ages 65 and older limit their consumption of alcohol to one drink per day.**

An important point is that older people with alcohol problems respond to treatment as well as younger people. Those with shorter histories of problem drinking do better in treatment than those with long-term drinking problems.

**An Individual Decision :** A woman's genetic makeup shapes how quickly she feels the effects of alcohol, how pleasant drinking is for her, and how drinking alcohol over the long term will affect her health, even the chances that she could have problems with alcohol. A family history of alcohol problems, a woman's risk of illnesses like heart disease and breast cancer, medications she is taking, and age are among the factors for each woman to weigh in deciding when, how much, and how often to drink.

**Alcohol Abuse and Alcoholism :** Alcohol abuse is a pattern of drinking that is harmful to the drinker or others. The following situations, occurring repeatedly in a 12-month period, would be indicators of alcohol abuse:

   * Missing work or skipping child care responsibilities because of drinking
   * Drinking in situations that are dangerous, such as before or while driving
   * Being arrested for driving under the influence of alcohol or for hurting someone while drunk
   Continuing to drink even though there are ongoing alcohol-related tensions with friends and family.

Alcoholism or alcohol dependence is a disease. It is chronic, or lifelong, and it can be both progressive and life threatening. Alcoholism is based in the brain. Alcohol's short-term effects on the brain are what cause someone to feel high, relaxed, or sleepy after drinking. In some people, alcohol's long-term effects can

change the way the brain reacts to alcohol, so that the urge to drink can be as compelling as the hunger for food. Both a person's genetic makeup and his or her environment contribute to the risk for alcoholism. The following are some of the typical characteristics of alcoholism:

The National Institute on Alcohol Abuse and Alcoholism (NIAAA), a component of the National Institutes of Health (NIH), supports about 90 percent of the Nation's research on alcohol use and its effects. The goal of this research is to better understand the causes and consequences of alcohol abuse and addiction, and to find new ways to prevent and treat alcohol problems.

Finding out what makes some women drink too much is the first step to preventing alcohol problems in women. Scientists are studying the role of genetics and family environment in increasing or decreasing the risk of alcohol problems. They also are studying other features of a woman's life, such as the type of job she has; whether she combines family and work; life changes like marriage, divorce, and the birth and departure of children; infertility; relationship and sexual problems; and ethnic background.

Scientists want to know why women in general seem to develop long-term health problems from drinking more quickly than men. Researchers are examining issues like alcohol and breast cancer in women, and the extent to which alcohol may lower the risk of heart disease, and possibly osteoporosis, in some women.

**Conclusion :** The number of female drivers involved in alcohol-related fatal traffic crashes is going up, even as the number of male drivers involved in such crashes has decreased. This trend may reflect the increasing number of women who drive themselves, even after drinking, as opposed to riding as a passenger.

Long-term health problems from heavy drinking include liver, heart, and brain disease; suppression of the immune system; and cancer.

Because women are more likely to become pregnant in their twenties and thirties, this age group faces the greatest risk of having babies with the growth and mental impairments of fetal alcohol syndrome, which is caused by drinking during pregnancy.

Finally, research is helping determine how to identify women who may be at risk for alcohol problems, and to ensure that treatment will be effective.

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Books : A Family History of Alcoholism: Are You at Risk?
Rethinking Drinking: Alcohol and Your Health-

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# Indian Education System: A Socio-legal Analysis of Present Situation

**Avnish Singh***
**Dr. Prem Kumar Gautam****

**Abstract:** *This Article is all about Education because it plays an important role for the development of a country. Development of a country reflects from its citizen's education level, and therefore it becomes important to know the actual position of our education system. Primary education becomes the basis of every child's future in which right to education Act plays an important role to frame that future. This article further through light on some lacuna like mental harassment of child, or role of public private partnership which in author's opinion needs a keen observation with regard to the upliftment of our education system.*

**Key words:-** Education, Compulsory primary education, Right to education, Mental harassment, Public private partnership. After Independence our country had struggled for development, for which Indian government had pushed the paddle in all the sectors. And now after almost seventy years after independence if we analyse our country's status in terms of development, we found that we became much better in comparison to the earlier stage but along with this a question arises that, why is India still a developing country and what is stopping it from being a developed country? To answer this let us focus on a very important direction of an issue i.e., Education. The foundation to turn India into a strong nation has to be laid down at primary and rural levels and so the quality of education right from the beginning should be excellent. Education and text books should be made interesting. For rural students textbooks related to their culture, their traditions and values should also be there so as to create their interest in studies.[1]

Before pointing out the problem, let us have an overview of our education system. In India education system is divided in different segments like,

**Pre-school:** Education at this level is not compulsory. The Montessori system is especially popular at the pre-school level. **Private play schools:** Catering for children between the ages of 18 months to three years. **Kindergarten:** This is divided into lower kindergarten (for three- to four-year-olds) and upper kindergarten (for four- to five-year-olds) **Primary school:** First to fifth standard/class/grade (for six- to ten-year-olds). **Middle school:** Fifth to eighth standard/class/grade (for 11- to 14-year-olds). **Secondary school:** Ninth and tenth standard/class/grade (for 14- to 16-year-olds).

Primary school, most commonly known as elementary school, is where students between the first and sixth standard receive a general education in the basic academic essentials, such as reading, writing, math, moral science and social studies. At the primary and secondary level, India has a large private school system complementing the government run schools, with 29% of students receiving private education in the 6 to 14 age group progress. While primary education serves a beneficial purpose to students, problems with primary education exist within school systems.[2]

**Higher secondary or pre-university:** 11th and 12th standard/class/grade (for 16- to 17-year-olds). This is when students choose an academic area on which to focus. And thereafter step of higher education comes up, which goes through Universities.

The system which we just talked about seems to be quite decent, and if we go by that, there must be a good literacy rate in India, but situation is totally opposite. So it is clear that the problem resides somewhere in between this system because when despite having a national policy for compulsory primary education, only 50% of children have access to education therefore it is clear that something is it yet to be focus upon.[3]

Pre-primary stage is the foundation of child's knowledge, skills and behaviour. On Completion of pre-primary education child is sent to primary stage but pre-primary education in India is not a fundamental right. In rural India pre-primary schools are rarely available in small villages and urban area on the contrary.

The Indian government lays emphasis on primary education, also referred to as elementary education, to children aged 6 to 14 years old. Because education laws are given by the states, duration of primary school visit

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alters between the Indian states. The Indian government has also banned child labour in order to ensure that the children do not enter unsafe working conditions. However, both free education and the ban on child labour are difficult to enforce due to economic disparity and social conditions. 80% of all recognised schools at the elementary stage are government run or supported, making it the largest provider of education in the country.[4] However, due to a shortage of resources and lack of political will, this system suffers from massive gaps including high pupil to teacher ratios, shortage of infrastructure and poor levels of teacher training. Figures released by the Indian government in 2011 show that there were 58,16,673 elementary school teachers in India. As of March 2012 there were 21,27,000 secondary school teachers in India. Education has also been made free for children for 6 to 14 years of age or up to class VIII under the Right of Children to Free and Compulsory Education Act 2009.[5]

Along with this we also need to focus on certain facts which provides for special attention (through Section 4 of the Act) for such a child in the higher class to make up the deficiency in skills and ability. Now the critical question is can a child who is unable to bear the workload of a junior class now deal with the workload of a senior class in addition to taking special classes? This brings before us two important facts. It is erroneous to conclude that private, unrecognized schools offer a quality of education that is less than that offered by recognized schools, and banning private unrecognized schools further aggravates the problem of scarcity of formal education institutions. Furthermore, section 17(1) of the Act prohibits physical punishment or mental harassment of students. At the face of this section it appears to have a positive approach but it has a negative aspect as well. Child at his initial stage do not have that much concern which he need to put on, because he is not aware about the importance of education in his career building. When there was concept of physical punishment, child was having a sense of responsibility with respect to his education even though it was just because of fear of punishment. And now when this concept is no more we can easily find the difference of situation. And this difference can easily be drawn if we compare convent school and other governmental schools. Because in convent school, teacher arrange periodical meetings with the parents of the child and give progress report by which parents also feel liability towards their wards education. But on the contrary there is no such system found in governmental schools (specifically focus on the primary Schools), which make children reluctant towards their studies. Even though the problem seems not to be so deep but its implications will be very harsh in long run. And while a ban on physical punishment is laudable, the one on mental harassment is incompletely defined.[6]

What, after all, is 'mental harassment'? It could be anything from a light admonition for not completing homework to vile abuses meant to strip the student of all self-respect. The Act is silent on this point which shows that there is a space which needs to be fulfilled.[7] If we analyse all above sections of the Act it leads us to a conclusion that if there is a child whose basic education suffers from these above mentioned factors, he will not be able to deal with the workload after matriculation as his basic education is too weak to support him in the outer world. And so at that stage is bound to leave his studies and moves to another direction and that direction leads him to disguised employment in future.[8] The academic coursework in primary education is fixed. A structured learning system is achieved in teaching method that is every child receives the same information. Many teachers present the information in a manner that will appeal to the majority of the students, but this philosophy can also be exclusive to those children who have a different learning style. For instance, not all students learn best by listening to a teacher talk. Some students require tactile or visual learning method. In primary education, however, teachers must present fixed material in a manner that appeals to the masses, so students may not always have the chance to learn in this manner they identify with best. About 20% of Indian children between the ages of six and 14 are not enrolled in school. Even among enrolled children, attendance rates are low and 26% of pupils enrolled in primary school drop out before Grade 5. The situation is worse in certain sectors of the population: the poor, those living in rural areas, girls, and those living in some states, such as Bihar and Rajasthan.[9]

But the quality of learning is a major issue and reports show that children are not achieving class-appropriate learning levels. According to Pratham's Annual Status of Education 2013 report, close to 78 percent of children in Standard III and about 50 percent of children in Standard V cannot yet read Standard II texts. Arithmetic is also a cause for concern as only 26 percent students in Standard V can do a division problem. Without immediate and urgent help, these children cannot effectively progress in the education system, and so improving the quality of learning in schools is the next big challenge for both the state and central governments. Improving learning will require attention to many things, including increasing teacher accountability. According to school visits teacher attendance is just 85 percent in primary and middle schools and raising the amount of time teachers spend on-task and increasing their responsibility for student learning also needs improvement. Part of this process requires better assessments at each grade level and more efficient monitoring and support systems. Overall, the public school system also needs a better general management system.

One more thing need our attention is that it is appalling to state that 50% schools do not have separate toilets for girls. Majority of the classes are overloaded and there is no sufficient spacing for proper

ventilation with poor lighting facility. Many schools lack access to safe drinking water and other basic necessity. The Private Schools in rural areas are showing good progress, as their quality and standards are much updated. Parents who are financial sound are simply sending their children to private schools than to any village level government school in rural areas. Government schools really need to work on school infrastructure.[10] Certain policy measures need to be taken by the government. The basic thrust of government education spending today must surely be to ensure that all children have access to government schools and to raise the quality of education in those schools. Common schooling is one of the ways in which government can use limited resources in an efficient way and thus improve resource allocation.[11]

The system of education in India should be learning-centric rather than exam-centric. Children must be allowed to choose subjects according to their interests. Instead of gaining knowledge from voluminous books and lectures, children must be made to interact in groups and express their views on various topics. Rather than taking notes from the teacher and textbooks, children must be made to research information on their own from library books and the Internet and share them in the class. This will help them develop good reading habits, self-confidence and openness to criticism. It will also help them in developing critical reading and analytical skills. Children will be able to remember what they learn when they apply it practically. They must be taken on field trips to museums, labs, planetariums, excavation sites, botanical gardens, etc. where they can learn by interacting with knowledgeable and experienced people in varied fields. It will also help them improve their communication skills. One of the most effective ways to improve primary education is to adapt it to meet children's needs. As much as possible, teachers, other school staff and parents should broaden their educational methods to reach kids' different personalities, temperaments, interests and learning styles. The days are long past--if they ever really existed-when one-size-fits-all learning worked for an entire classroom of children. Adapting the schoolwork to the kids helps them stay engaged and excited about school.[12]

A separate Indian education services cadre at different levels, within the civil services, should be created. Parents should be bound to send students to school, and district education officials should be responsible for the quality of both private and government schools. Public Private Partnership (PPP) arrangements should be explored for areas like strengthening DIETs, providing teacher training both using traditional and distance/ICT methods, providing standardised assessments, running remedial centres etc. Today, the pre-school, elementary and secondary structures are distinct with different bodies overseeing their curricula. They should be combined under a single authority, possibly the SCERT.   Fragmentation of schools should be reduced by combining schools and providing free transport to children further away rather than building schools close to every habitat.[13]

So the need of the hour is structural reforms within the Indian education system. Only then can we have a proper, strong and skillful workforce. A workforce that could transform our country into a superpower.

Hence, it is imperative for the government to correct the blemishes in India's education system which will also be a step towards reducing income inequality. And then only India will reached to its goal of becoming developed country.

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# The Study of Properties of Complexes

## Rishipal Singh Sahotey*

**Abstract :** *A novel Re (I) complex, Re (CO)$_3$CIL (L=2-1- ethylbenzimidazol-2-yl pyridine), has been structurally charaeterized by single crystal X-ray diffraction analysis crystal data for C$_{17}$H$_{13}$ClN$_3$O$_3$Re: space group orthorhombic, Pbca : a = 12.713 Å b = 15. 103 Å c = 18.253 Å, Z=8. stable vaccum vapor deposition of the Re complex has been verified by UV-vis and infrared spectroscopy. A two layer electroluminescent device with configuration of ITO/TPD/Re (CO)$_3$ CIL/Mg $_{0.9}$Ag $_{0.1}$/Ag has been fabricated, which gave a turn-on voltage of as low as 3V and a maximum luminance of 113 cd/m$^2$ at a bias voltage of 10.5V, and confirmed that the Re complex can function as a bright orange - red emitter and an electron transport material in an electroluminescent device.*

**Introduction :** Luminescent Ru(II) and Re(I) metal complexes have attracted considerable attention due to their intriguing photophysical, photochemical, and excited state redox properties, and potential application in photonic and photo electronic devices. (Balzani, V; et al. - 1991). Recently there has been growing interest in electroluminescent (EL) devices with luminescent metal complexes as emitting layers since the first report on an organic EL device based on tris-(8- hydroxyquinolinato) - alumininum (AlQ). The luminescent metal complexes were usually introduced into EL devices as light - emitting layers by means of spin - coating, vaccum - deposition, Langmuir - Biodgett (LB), and self - assembling techniques. For obvious reasons, vaccum vapor deposition is the most appealing technique for making practical devices. Although many families of luminescent metal complexes have been reported for electroluminescent devices, e.g., Eu (III), Tb (III), Zn(II), Ru(II), Pt (II), Rh (I) and Re (I) complexes (Kido, J., et. al. - 1994, Gao. X.C.; 1998 and Li, Y.; - 2001, novel and vaccum volatile complexes are relatively scarce. Here we report a novel Re (I) complex capable of being vacuum deposited as the emitting layer of an electroluminescent device. The optical and X-ray crystal structure characterization and the electroluminescent properties of the Re (I) complex are reported.

**Spectroscopy :** Infrared spectra were recorded on a 7199 BFT - IR system. UV-vis spectra were obtained with a shimadzu 240 spectro photometer. $^1$H NMR spectra were measured on a Bruker ARX 400 using tetramethylsilane as an internal standard. Photo luminescence (PL) and electroluminescence (EL) spectra were measured with a Hitachi F-4500 fluorescence spectro photometer. The PL quantum yield of a degassed dichloromethane solution of the Re complex was calculated using eq(1),

$$\phi_s = \phi_{std} \frac{A_{std} I_s \eta_s^2}{A_s I_{std} \eta_{std}^2} \tag{1}$$

where $\phi_s$ and $\phi_{std}$ are the quantum yields of unknown and standard samples ($\phi_{std}$=0.042) for [Ru (bpy)$^2$]. A$_s$ and A$_{std}$ (<0.1) are the solution absorbances at the excitation wavelength ($\lambda_{ex}$), I$_s$ and I$_{std}$ are the integrated emission entensities and η$_s$ and η$_{std}$ are the refractive indices of the solvents.

**Cyclic Voltammetry :** Cyclic voltammetry measurements were conducted on a model CH 600 voltammetry analyzer with a platinum plate as the working electrode, a saturated calomel electrode (SCE) as the reference electrode, and a polished platinum wire as the counter electrode, at a scan rate of 0.1 V/s. The supporting electrolyte was 0.1 mol/dm$^3$ tetrabutyl ammonium hexafluorophosphate (TBAH) in CH$_3$CN. The solution was deoxygenated with bubbling nitrogen for 15 min. Ferrocene was added at the end of each experiment to serve the internal reference. Its potential E$^0$ was taken to be +0.425 V vs SCE (Gennett T.; et. al. 1995)

**Electro Luminescence :** The electro luminescent device was fabricated in the following two layer configuration: ITO/N V- diphenyl - N.N' - bis (3-methylphenyls - 1, 1' - biphenyl - 4,4' - diamine (TPD) (51 nm)/Re (CO)$_3$ CIL (56 nm) / Mg $_{0.9}$ Ag $_{0.1}$ (110nm) / Ag (60 nm). The device was fabricated by sequential vacuum deposition of TPD and the Re complex from molybdenum crucibes at rates of 0.1 - 0.4 nm/s and Mg: Ag alloy and Ag from tungstun wire baskets at rates of 0.1-1.0 nm/s onto an ITO – coated

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glass substrate belts a pressure of $1\times10^{-3}$ Pa without breabing vacuum. The layer thickness was controlled in a vaccum with an IL - 1000 quartz crystal monitor and was also corrected by a dektak (Kido, J:, et.al.-2011) surface profile measuring system. The luminance was measured with a ST-86LA spot photometer and a close-up lens providing a focal spot of 5 mm at room temperature under ambient atmosphere.

## RESULTS AND DISCUSION:

## INFRARED SPECTROSCOPY-

IR spectroscopy is a powerful tool to monitor the voccum deposition behaviour of materials. The FTIR spectra for the Re complex in a KBr pellet and film are compared in Fig.1.

The spectrum for the KBr pellet shows three CO stretching bands at 2019. 1985, and 1880 cm$^{-1}$. Which are consistent with the fac configuration at the rhenium center. The former band appears at 2017 cm$^{-1}$ and the latter two bands appear as a single wide peak centered at 1889 cm$^{-1}$ in the spectrum of a vacuum deposited film on CaF$_2$. A heterocyclic C=N stretching frequencies are seen at 2916 and 2848 cm$^{-1}$ for the film and at 2922 and 2852 cm$^{-1}$ for the KBr



**Figure 1.** Infrared spectra of of the Re complex in KBr pellet (a) and vacuum-deposited film (b).

pellet, respectively. These demonstrate stable vaccum deposition of the Re complex without significant thermal decomposition.

**UV-vis spectroscopy-** UV- vis spectroscopy has frequently been used to characterize vacuum-deposited films. In some cases, however, the UV- vis spectrum of the vacuum- deposited film could be largely deformed compared to the solution spectrum due to the light scattering caused by inhomogenous film thickness and distribution of particle dimensions.

Therefore one should be cautions in making any conclusion about the vacuum deposition stability of the materials solely relying on UV-vis spectroscopy. As shown in Fig. 2, the ultraviolet absorption spectrum of the Re complex in CHCl$_3$ exhibits two peaks at 331 and 347 nm due to



**Figure 2.** UV–vis spectra for the Re complex in a vacuum deposited film (dashed line) and chloroform solution (solid line). and for the ligand L in chloroform solution (dotted line).

intraligand $\pi\rightarrow\pi^*$ transitions which are red-shifted compared to the broad absorption peak at 310 nm for free ligand L in CHCl$_3$ and are almost the same as those for the film (330 and 346 nm). The visible absorption spectrum of the chloroform solution appears as a broad absorption band centered at 400 nm which is ascribed to MLCT [d$\pi\rightarrow\pi^*$-(L)] transition and became ill - defined in the spectrum of the film. The film and the chloroform solution give almost the same onset absorption located at $\sim 481$ nm, which corresponds to an energy differenc of 2.58 eV between the highest occupied molecular orbital (HOMO) and the lowest unoccupied molecular orbital (LUMO) (Robinson, M.R.; et. al. - 2000).

**Cyclic Voltammetry :** Cyclic voltammograms (Fig-3) of the Re complex show a couple of irreversible anodic waves at $E_{1/2}$=1.30V with an onset oxidation potential of + 1.22 V vs SCE, and a couple of quasi-reversible cathodic waves at $E_{1/2}$ = 1.40 V with an onset reduction potential of - 1.32 V vs SCE. The anodic waves were associated with a Re'- based oxidation process (Re$^{'}$/Re''), and the cathodic waves with a L-based reduction process ([Re'Cl(CO)$_3$(L)]/[Re'Cl(CO)$_3$(L). From the onset oxidation [$E_{onset}$ (O$_x$) and reduction $E_{onset}$ (Red)] potentials, HOMO



**Figure 3.** Cyclic voltammograms of the Re complex (CH$_3$CN/0.1 mol/dm$^3$ TBAH) at 0.1 V/s.

and LUMO energy levels of the Re complex were calculated ($E_{HOMO}$ or $E_{LUMO}$/eV=-4.74-$E_{onset}$)(Ox) or $E_{onset}$ (Red) to be - 5.96 and -3.42 eV with respect to the vacuum level, respectively, based on a calculated value of - 4.74 eV for SCE with respect to the zero vacuum level (Bard, A.J.; et. al. - 1980). The gap between the LUMO and the HOMO energy levels was thus derived to be 254 eV, which is well in agreement with that (2.58 eV) obtained from the UV-vis spectroscopy.

**Photoluminescence and Electroluminescence :** Photo-luminescence (PL) spectra for the Re complex in compressed powder, vacuum-deposited film, and chloroform solution, and electroluminescense (EL) spectrum for the device ITO/N,N'- dephenyl-N,N'- bis-(3-methylphenyl)-1,1'-biphinyl-4,4' - di- amine (TPD) (51 nm)/Re (CO)$_3$ CIL 56nm)/Mg$_{0.9}$ Ag$_{0.1}$ (110nm)/Ag (60nm) are compared in Fig 4. upon excitation of a
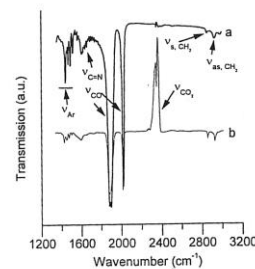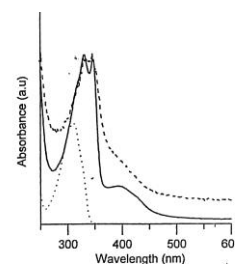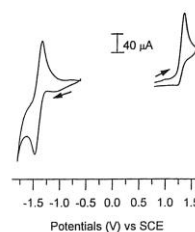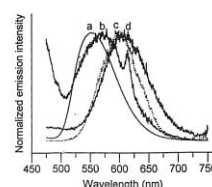


**Figure 4.** PL spectra for the Re complex in compressed powder (a), vacuum-deposited film (b), and chloroform solution (c), and EL spectrum for the device with a configuration of (+)ITO/TPD/Re(CO)$_3$CIL/Mg$_{0.9}$Ag$_{0.1}$/Ag(−) at a bias voltage of 6 V (d).

degassed dichloroform solution of the Re complex at 400 nm, a PL quantum yield of 0.11% was obtained based on eq (1).

In sharp contrast to the PL spectrum peaked at 363nm (λex=340nm) for ligand L in chloroform, PL maxima for the Re complex in the powder, vacuum-deposited film, and chloroform solution were found to be 550, 573 and 606 nm, respectively, while the electroluminescent device gave orange-red light emitting with the EL spectra depending on bias valtages (Fig-5), e.g., 600 nm for a bias voltage of 6V and 586 nm for 10 V, indicating that the recombination of holes and electrons occurred in the Re complex layer and excitions produced subsequently excited the Re (I) complex. However, the obvious difference observed between the EL and PL spectra indicates that the electron-induced excited state is different from the photo-induced excited state. A small blue shift (≤ 10 nm) was also observed for a Ru $(bpy)_3$ $(ClO_4)_2^-$ based electroluminescent device. When the bias voltages increased from 3.1 to 9.4 V, and a 12-nm blue shift was observed for a spin-coated film based electroluminescent device with Re $(CO)_3$ Cl (mbpy) (mbpy=4, 4' - dimethyl bi-pyridine) as the light - emitting layer upon the bias voltages increased from 1.5 to 6.5 V. The EL spectra for our electroluminescent device were red-shifted compared with the PL spectra for the powder and the vacuum-deposited film. The EL spectra, however, were blue-shifted at bias voltages equal to or lower than 8 V and almost the same at the bias Voltages equal to or higher than 10V, compared with the PL spectrum of the chloroform solution. Red shift in the EL spectra compared with the PL spectra of the films were also observed for the Re $(CO)_3$ Cl (mbpy)- based device. Also, a large red shift (50 nm) in the Ru $(bpy)_3$ $(ClO_4)_2^-$ based EL spectra was observed relative to the acetonitrile and the aqueous solutions.
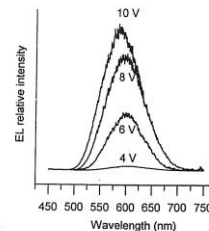


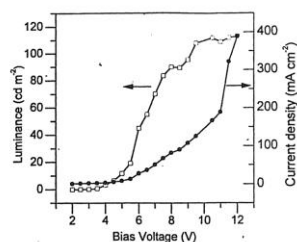**Figure 5.** Bias voltage dependent EL spectra of the device with a configuration of (+)ITO/TPD/Re(CO)₃ClL/Mg₀.₉Ag₀.₁/Ag(−).



**Figure 6.** Current density−voltage and luminance−voltage curves of the device with a configuration of (+)ITO/TPD/Re(CO)₃ClL/Mg₀.₉Ag₀.₁/Ag(−).

A possible explanation for the relatively large variations observed between the EL and PL spectra of Ru $(bpy)_3$ $(ClO_4)_2$ has been given as follows: electrons and holes were injected into the metal center and bpy ligand from the opposite electrodes, respectively, and electric field-driven electron and hole hopping occurred until these were localized on a single molecule producing the excited state of the Ru (II) complex. In addition to this mechanism, formation of aggregates, interface energy transfer between the Re complex and TPD, and the change in the microenvironment of the Re complex induced by the applied electric field, as governed by the rigidochromism rule well-documented for the Re (I) complexes, may be operative in our EL device. It is hard to make a definite conclusion at the present stage. The luminance-voltage and current density voltage curves of that electroluminescent device are shown in fig-6.

It shows that the luminescence increased with increasing injection currents and bias voltages. The device exhibited a low turn-on voltage of ~3V and a rectification ratio greater than $10^4$ at 12V. The maximum external EL quantum efficiency of 0.09% photons/electrons and luminous efficiency of 0.9 lm/w were obtained at 6.0V. At a bias voltage of 10.5 V and current density of 166 mA/cm$^2$, a maximum luminance 0.2 lm/w and an external EL quantum efficiency of 0.03%. The maximum luminance for the present device is comparable to that of the EL devices we recently reported with Tb (III) and Eu (III) complexes as light-emitting layers. The maximum luminous efficiency is close to the level for the commercially available lighting diodes or ZnS- based EL devices.



**Figure 7.** An energy level diagram of the EL device of (+)ITO/TPD/Re(CO)₃ClL/Mg₀.₉Ag₀.₁/Ag(−).

To best understand the device performance observed, an energy diagram of the EL device is given in Fig 7. The HOMO and LUMO energy levels for the TPD and work functions for ITO anode and Mg:Ag cathode were taken from ref 4e. It is generally accepted that EL originates from the excitation of the light - emiting layer by the excitions produced by the recombination of electrons and holes which are injected from the cathode and the anode, respectively. The balanced injection and transport of holes and electrons are therefore crucial for achieving high quantum efficiency. It can be seen from fig.7 that the barrier for electron injection from the Mg:Ag cathode to the Re complex layer is only 0.28 eV (the energy
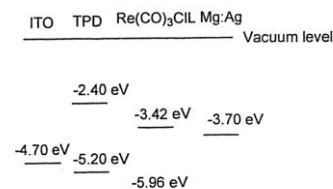
difference between the work function of Mg:Ag and LUMO of the Re complex), indicating that the Re complex we synthesized is a good electron transport material. The low turn-on voltage observed for the present EL device is due to the small barrier for electron injection from the Mg:Ag electrode to the Re complex layer. The barrier for electron injenction from the Re Complex to the TPD layer is as high as 1.02 eV. So, the TPD layer can effectively block the electrons so that the electrons injected from the Mg:Ag electrode can be effectively confirm to the Re complex emitting layer. On the other hand, the barriers for hole injection from the ITO anode to the TPD layer and from the TPD layer to the Re complex layer are 0.52 and 0.76 eV, respectively and these two values are much less than the barrier (1.26 eV) for direct hole injection from the ITO  anode to the in a one-layer device of ITO/Re(CO)$_3$CIL/Mg$_{0.9}$ Ag$_{0.1}$/Ag. Here the TPD played a role like a "ladder" in facilitating stepwise hole transport, similarly to Cu-phthalocyanine (Van Slyke, S.A.; et. al.-2006) and starburst molecules (Itano, K.; et. al.-2008) which were used as buffer layers for hole injection in organic electroluminescent devices. In short, the TPD layer acted as both a hole transport and an electron blocking layer, and the Re complex as an electron transport layer facilitating more balanced carrier injection from the anode and cathode. This resulted in an increase in the recombination probability of electrons and holes in the Re complex layer and accordingly a reduction in the quenching probability of excitions created by the recombination of electrons and holes at the boundary between the Re complex and the ITO electrode. As anticipated the one-layer device without the hole transport TPD layer showed substantially low luminance.

In conclusion, a newly synthesized Re(I) complex was successfully applied for a vacuum-deposited film-based electroluminescent device. Bright range-red light emitting with a low voltage drive was demonstrated in the electroluminescent device. Good electroluminescent characteristics are due to rational design of the device configuration, and stable vacuum deposition and good electron transport properties of the Re complex. Efforts are being directed forward improving the hole transport and photo luminescent properties of the complexes.

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