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INDEX

- Elementary Education : An Analysis 1-3
Dr. Rajesh Kumar Singh
- The Effect of Yogic Asana on Body Balance Variable of School Female Students 4-5
Dr. Bhawna Mittal
- In Pursuit of Social Cohesion : The Mizo Model 6-9
Dr. Sharmila Purkayastha
- Soft Skill Training In Teacher 10-13
Dr. Anil Kumar Teotia
- Basic Housing Amenities in Urban India: A Spatio-Temporal Analysis
Aruna Paarcha 14-17
- Terrorism : An Instrument of Foreign Policy 18-20
Dr. Mohd. Shahid
- Women Empowerment : A Need of Nation 21-23
Jitender Kumar
- Regionalism In World Politics : Past And Present 24-26
Dr. Jaishree Mishra
- Changing Village Settlement Pattern and Decline of Ground Water: An Experience of a Village in Allahabad, U.P. 27-30
Shiv Kumar
- Study of Digital transformation in the Retail Sector: Impact and Challenges 31-35
Shivanand Pandey
- The Buddhist Concept of Money 36-38
Dr. Narendra Kumar
- An Analysis of Trends and Patterns of Household Savings in India 39-41
Dr. Krishna Kant Mishra
- Intrepid females in Chetan Bhagat's Novels 42-44
Dr. Bishun Kumar & Ms. Kalpana Singh
- Dattani's "Bravely Fought the Queen" : A Critical Analysis 45-47
Dr. Bishun Kumar &
Sonia Awasthi
- Jharkhand : Need to Protect its Natural Resources 48-49
Dr. Sangita Sinha

Elementary Education : An Analysis

Dr. Rajesh Kumar Singh*

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Abstract : Education of today must be concerned with the larger issues of contemporary societies that are beset with the horrors of violence and terrorism, the challenge of technological revolutions and the vast spreading environmental degradation. Education should find ways of equipping students to respond to this fast changing scenario, and also relate to life's deeper movements, to emphasize the importance of eternal truths in facing the challenges of the present.

Keywords : Elementary Education, Environment of affection, Freedom and trust, Looking and listening etc.

Education is essential from the most elementary stages. However, these early stages of education in our country are beset with problems and difficulties. These range from the mindset of people, infrastructure, poverty, to numerous other conditions. Any research and development in school stages of education would be dealing with a vast, multi-faceted proposition, the scope and priorities being region- based and need-based. Primary focus would be on the educator and the educand. The most important task of the educator would be to create and nurture an environment of affection, freedom and trust, where the student would love to learn, where his learning would be free from compulsions, where a genuine quest for learning be aroused in the student enabling him to learn throughout life, where each individual can develop his/her utmost potential in a place that is part of life, not apart from it. Against this background some essential aspects on which education need to focus are:

Art of looking and listening : Looking and listening open the door to learning. Why is learning so difficult for most children? Perhaps it is because they do not know how to look and listen. Perhaps they have so much knowledge, stored up information in their minds at too early an age, that they cannot see what is in front of them, they cannot hear what is around them. People listen not to understand but to reply. They look or listen through their own bundle of thoughts, conclusions and prejudices. Can one look at something and not use knowledge, or at least watch the quick response of knowledge and set it aside? This will allow the thing itself to tell its story, unfold its beauty and its ugliness. To learn about a flower, a bird, a human being, one must look and listen with all intensity. There must be an inward quietness, a freedom from the strain of acquiring, a relaxed attention, an alert yet passive state which is able to hear what is beyond the verbal conclusion. R.E. Mark Lee in his article *The Art of Listening, Looking and Learning* has pointed out how in Krishnamurti Schools, the educators are asked:...[T]o help the child to listen to noises far away and then those that are closer. Exercises can be developed with minimum teacher prompts, to make a child's ears sensitive and alert to ambient noise and the sound of the phenomenal and natural world. Listen far away, listen closer, and closer still, until finally the ear can hear the beating of the heart. This can be generalized to an unconscious level, where a child is listening while paying attention, but is not drawn away by the sounds that are not relevant at the moment. It is when the child is not attentive to all the sounds that he gets distracted by others, by loud noises, and allows the noises to divert attention. (Journal of the Krishnamurti Schools.No.4, May 2000,P..6-7

A child who grows up in an atmosphere where looking is valued, where seeing without needing to respond or reply quickly with information, is encouraged, has the space to deepen perception. Again, the first step for the educators is to first see the importance of looking simply and without prejudice, only then can they instil this in the students. In such a way both the educators and the students explore not only their outer world but also their inner world, they begin to discover their own conditioning and how it distorts their thinking.

Encourage Attention and not Concentration : Forcing or urging a child to concentrate narrows down listening and attention. Concentration does not create attention; rather it creates in the mind a habit of excluding sounds, and hence stifles attention. Attention is a state of inquiry not based on self advancement or selfish motives. Attention is not something that can be learnt but a teacher can help to awaken it in the student

by creating an atmosphere of freedom where the student is free to focus his mind at any moment on any given subject, and it will not be brought about through the compulsive urge of acquisition or achievement. A child who has been raised to listen with attention may grow up to understand meaning, to hear a lie and discern truth.

Close touch with Nature and Natural Processes : It is through the senses that one relates to the world at large. Looking, listening, touching, tasting, smelling – bringing these together through games, activities, explorations, opens the doorway into a different and more integrated mode of functioning. This seems to give children a degree of self confidence, self awareness and encourages their natural liveliness and spontaneity. The understanding of nature requires a direct involvement, in whatever way. This can happen in city parks, school garden or home garden, or trips out to the wilderness but what is essential is the building up of care, involvement, curiosity, activity, responsibility, over time, which begins with a slow tuning into the cycles and rhythms of the natural world. It will help children to grow up without any prejudices against other life forms. A close bond will develop that in the years to come will allow a child to grow up in a sensitive way, understanding the importance of all creatures of the earth, of the innumerable relationships that sustain that delicate web of nature.

Space : Space itself can create a sense of order. There are two types of space— outer physical space and inner psychological space. The outer space of a person or society becomes an expression of the inner space. The outer space in its own way influences the inner space of the user. Good educational architecture would mean an architecture that helps in developing an integral, symbiotic relationship between man and nature. For instance, designs of the buildings of the educational institutions can include nature as an intrinsic part of the built environment. A classroom can extend into an open air class under a tree. Integrity does not come by putting the parts together, but there is integrity if the process of fragmentation is fully comprehended. The architecture of the schools can express the unified inter-relatedness of life by addressing salient environmental concerns. We can try to save on resource utilization by creating spaces that are multifunctional, or by the recycled use of existing spaces. Compartmentalized or closed-in claustrophobic spaces should be avoided.

Dialogues : Dialogues should be encouraged in schools. Dialogue as a mode of discovering the truth begins with “not knowing”. In not knowing, not identifying oneself with any point of view or ideology, not trying to convince each other of anything, all are prepared to investigate the truth together, there is just the observation of the issue taking place and gradually the subject starts taking shape. A mind that is in a state of inquiry is capable of learning. When learning is suppressed by previous knowledge, or by the authority or experience of another, then learning becomes mere imitation, and imitation causes a human being to repeat what is learnt without experiencing it.

Integrated development of human beings : Cultivation of an inquiring mind and emotional sensitivity should go side by side with the development of a healthy body. For this the educator has to see that the student keeps his body clean, takes regular exercises, has the right type of food and adequate sleep. Also, the educator must understand the consequences of sexual urge and should be able from the very beginning to meet the child’s natural curiosity. The educator must be able to make the pupil realise that no problem is separate from the self.

It is important in a school that the child should feel at ease, completely secure from the very first day. If the educator artificially tries by various means to gain the child’s confidence and allows him to do what he likes, then the educator is cultivating dependency; he is not giving the child the feeling of being secure, the feeling that he is in a place where everyone is concerned with his total development. This new relationship based on confidence will lead to a spontaneous communication, without the child regarding the elders as a threat to be feared. A child who feels secure has his own natural ways of showing the respect which is necessary for learning. This respect is not accompanied by authority and fear. When the child has the feeling of security, the child’s conduct is not something imposed by an elder, but becomes a part of the learning process. When the child feels secure in his relationship with the teacher, the child will naturally be considerate and sensitive. Being secure and at ease, the child will do what he likes, but in what he likes, he will find out what is the right thing to do. Also, his conduct will not be due to resistance, or obstinacy, or suppressed feelings. His conduct will be open and not secretive, having the quality of uncalculated unselfish response. Learning is encouraged when there is an atmosphere of affection and thoughtful care.

Letting individuals flower to their fullest capacity : The fullest development of every individual creates a society of equals. Status, with all its emotional and hierarchical prestige, arises only through the comparison of functions as the high and the low. When each individual is flowering to his fullest capacity, there is no comparison of functions, there is only the expression of capacity as a teacher, or a gardener, or a mechanic, and so on. Since one is concerned with the total development of the human being, the student may not be allowed in the beginning to choose his own subjects, because his choice is likely to be based on passing moods and prejudices, or on finding the easiest thing to do; or he may choose as per the demands of the society. On the other hand, if he is helped to discover by himself and cultivate his innate capacities, he will spontaneously choose, not the easiest subjects, but those through which he can express his capacities to the fullest extent. The quality of love and sensitivity must express itself in whatever one does and this enhances one's capacities. In Rajghat Besant School, Varanasi, run by Krishnamurti Foundation India, teachers teaching class II were observed by the author and she saw how they commented on the achievement and effort of the pupil in each subject, apart from giving general remarks. This type of an evaluation motivates the student to learn through love and not through competition

It is clear that the fundamental aim of Elementary Education is to better equip the child for merger with the mainstream. For example, a child who has inculcated the quality of attention and listening and one who has developed his wisdom of choice of career would perform better in the field of higher and speciality educations, by reason of his ability to be attentive, and therefore, having deeper understanding of the subjects and a sustained quest to acquire true knowledge.

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The Effect of Yogic Asana on Body Balance Variable of School Female Students

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Abstract: Yoga is the form of physical activity that provides complete exercise to the entire body and massages all the internal organs and glands. It is a perfect way to incorporate balancing exercises into the training routine. Balance exercises are often overlooked by athletes but are one of the most effective ways to correct muscle imbalance or body mechanic problems. Yoga helps person to feel and understand the body processes more accurately; thereby learning what the body needs. It is a science practiced in India since ancient times. The present study was carried out in 40 school female students of R. G. School, Meerut. 20 female students remain in control group and 20 remain in experimental group. Experimental group was practiced daily 45 minutes yogic session with balancing Asanas till 4 weeks. After training period, both groups were tested by stork test and statistical analysis was done by simple sample group t-test. There was significant difference appeared between both groups. Experiment group achieved good body Balance after the training than the control group.

Keywords: Yogic Asanas, Body Balance, Posture, Statistical analysis, Empirical studies. Ashtang Yoga etc.

Introduction: Health is an important concern for all human being. Yogic exercises are extremely helpful in increasing body balance with good posture. Empirical studies were shown that yogic practices contribute to improve flexibility, muscular fitness and correct postural defects among school children and help to control and reduce excessive body fat. It is a best way to improve the body balance with good posture. Patanjali, the father of yoga has suggested eight limbs of Yoga to secure health of body, mind and soul which are known as Ashtang Yoga". In Ashtang Yoga, Asanas are more important to improve good body postures with proper breathing and rhythm. The present study was undertaken to find out the effects of yogic Asanas on body balance variable on school female students.

Objective of the study: To find out the effect of different yogic Asans practices on body balance of school female students.

Hypothesis: There will be significant different appear on body balance of students.

Sampling and Methodology: The present study was experimental. To achieve the objective, 40 girls of R.G. School, Meerut under the age of 16 were selected for pilot study randomly .The training was planned to continue for a four weeks period and included 3 sessions per week of 45 minutes duration of their games period. The subjects were divided into 2 equal groups named experiment group and other was control group. The experiment group underwent 4 weeks duration training. The control group maintain their routine activities and no special training was given. The full training was given following ways in 45 min.

1. prayer 5 min
2. suksma kriya – 5 min
3. suryanamshkar practice 3 rounds
4. yogic Asanas 11 (halasana, trikonasana, garudasana, natrajasana, vrikshasna, dhanurasana, shalabhasana, naukasana, sarvagasana, setubandasana, chakrasana)
5. shavasana.

Before starting training session we have taken pre test on subject. After training period post test conducted. The subjects of the two groups were tested using standard test stork test on the selected variable before and after training period to find out the training effects.

Observation and results : The pre-test and post-test performance of the subjects in the selected variables was subjected to appropriate statistical analysis to find out the significance of yogic Asanas at 0.5 level of significance.

The results are presented in Table-1.

Group	Mean		SD	SD error mean	df	t' ratio
Experimental group	Pre test	9.57	.95	.25	14	6.317
	Post test	9.29	.95	.25		
Control group	Pre test	9.37	1.06	.28	14	1.229
	Post test	9.45	1.02	.27		

Discussion and Conclusion: In the present study, there was significant improvement in body balance. Yogic practices require involvement from the students, their level of involvement may have an effect on efficiency of the intervention. In the light of study undertaken the following conclusions were arrived at-it was concluded body balance were significantly improved by yogic practice. Body balance can be increased with selected Asanas.in the present study, it can be concluded that regular practice of yogic specific asanas improve body balance and posture parameters.

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In Pursuit of Social Cohesion : The Mizo Model

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Abstract : The United Nations Organisation has declared the necessity of giving liberty to the aborigines, all over the world, to continue with their traditional methods of forest conservation, due to the intimate relation they have for generations, shared with nature. Subsequently, the marginalised people have been considered indispensable for maintaining ecological harmony, at the Earth Summit of Rio, in 1992. The issue of adequate safeguards, guaranteeing the preservation and continuation of traditional socio-cultural practices, had also been reiterated. A special forum for the welfare of the indigenous communities finally came into being with the formation of the United Nations Platform on Indigenous Issues, in Year 2000. In this connection, framers of the Indian Constitution had incorporated certain vital provisions. Thus, special status has been accorded to the Mizo and Naga tribal communities of the Indian Union under Articles 371-G and 371-A, with the objective of giving them the liberty to protect their autonomy and ethnic values. One of the outstanding attributes of the underprivileged natives, has been the communitarian perspective implicit in most of their activities and practices. The paper highlights some of the social customs and practices prevalent among the Mizo community, reflecting the spirit of closely - knit bonding among the people, essential for maintaining social - cohesion in a strife - torn world today. Harmonious coexistence is one of the primary pre- requisites for domestic and international peace- building process, which the Mizo model exemplifies.

Keywords : Hybridisation, Homogenisation, Ethno-Cultural, Colonisation, Lushai, Subaltern, Chieftain, Zawlruk, etc.

In Pursuit of Social Cohesion- The Mizo Model : Globalisation has been widely hailed as the creator of cultural homogenisation particularly by the liberals applauding the trend towards hybridization. Radicals however contest the idea questioning the ever-increasing tendency towards socio- cultural heterogeneity in the wake of a Global culture, hegemonic in character, resulting in rapid withering away of distinct ethno-cultural traditions and values. The ultimate objective of building peaceful society lies not in racing for supremacy by one over the other, rather in striking harmony among various social groups and communities by enhancing the distinctiveness of each one culminating into a vibrant cultural confluence without compromising the originality factor. Fortunately, the realisation brought a new hope for the indigenous, marginalised, natives or aboriginal inhabitants across the globe, with the United Nations Organisation establishing special platform for the protection of such communities, battling for survival, due to the dynamics of change.(UNPFII, Year 2000).

The journey towards maintaining a cordial and compact, well-knit society, based on piecemeal approach and progress becomes more complex in the subaltern regions, having undergone the process of colonisation. Like most parts of Asia and the Pacific which came under the Imperial control succumbing to eventual subjugation initially but raising their banner of the anti- imperial outcry later, the Indian subcontinent too had a long history of how the anti- colonial upsurge turned into a full- fledged movement for independence during nineteenth century. While the movement spread like a fire slow but steady engulfing eastern, western and the middle parts, the north-eastern frontier, remained isolated from the rest, primarily due to geo- political placement and partly due to the policy of 'protective isolation', pursued by the imperialists for their colonial interests. The interesting revelation however has been that this part of the country, primarily inhabited by multi- ethnic social groups, presented a different kind of fight against the foreign invaders or the British. Mostly as hunter- gatherers, some of the communities resorted to fierce raids and wars against the colonialists who jeopardized their freedom and rightful living as forest- dwellers.

One such communities has been that of the Lushais now known as the Mizos, having their ancestral roots in the Lusei Tribe, from the Chin Hills of erstwhile Burma (Myanmar). The term Lusei according to a renowned Mizo historian had been inappropriately pronounced as 'Lushai' by the British. (Liangkhaia), but continues the same way ever since. Prior to the arrival of the imperialists, the intrinsically pluralistic, multi-

ethnic people of the Lushai Hills, now Mizoram, lived a life of complete freedom in the absence of any centralised authority. Each tribe lived under the authority of its particular 'Chieftain', the guardian and protector of the tribe, with well-defined set of norms and customary laws, binding the community together. However, life was uncertain for the tribes and sub-tribes were frequently involved in fights for supremacy, against each other. The establishment of colonial administration in the Lushai Hills in the 1890s brought a wave of all-round transformation in the lives of the hill-people.

The Colonial Intervention: Though the primary objective of the British rulers, as colonizers had been to extract the natural resources from the region so rich with nature's bounties like ivory, timber, silk and copper, alongside seeking cheap Labour, none Hesse, fulfilling the purpose necessitated somewhat inputs to train the unsophisticated, unfettered masses into useful servants for perpetuating the colonial statecraft. The background had already been set by the missionaries with their proselytizing activities based on charitable welfare projects including the introduction of formal education. The foundation was laid by Rev. William Williams, the first Christian missionary who demarcated the Lushai Hills as the area of mission under the Presbyterian Church (A.Ray, 1982 pp57- 58). Thus began the uninterrupted and dedicated program of literacy right from scratch for people who had been living through orality in the absence of any script not to mention reading or writing whatsoever. In this context two eminent Welsh missionaries Lorraine and Savage, plunged into the challenging task of mastering the local dialect necessary for evolving a script followed by opening up of the first ever school for local children. (B. Alexa, 2005, p5) The evangelising process coupled with formal education required tenacious efforts on part of the missionaries as it involved spreading of the gospel in the hilly and remote areas of the mountainous region.

Table 1. Growth of Christianity in Mizoram (1901–2001)

Years	Population in Mizoram	Christian Community	Percentage to Total Population
1901	82,434	55	0.45
1911	91,204	2,461	2.77
1921	98,406	27,720	28.17
1931	1,24,404	59,123	47.52
1941	1,52,786	98,108	64.21
1951	1,96,202	1,57,575	80.31
1961	2,66,063	2,30,509	86.64
1971	3,32,390	2,86,141	86.09
1981	4,93,757	4,13,840	83.81
1991	6,89,756	5,91,328	85.73*
2001	8,88,573	7,72,809	87.00**

Source: Lalrintluanga (2009, p. 32).

Table 2. The Progress of Literacy in Mizoram (1901–2001)

Years	Total Population	Percentage to Total Population
1901	82,434	0.93
1911	91,204	3.98
1921	98,406	6.28
1931	1,24,404	10.71
1941	1,53,786	19.48
1951	1,96,202	31.13
1961	2,26,063	44.00
1971	3,32,390	53.79
1981	4,93,757	59.88
1991	6,89,756	82.27*
2001	888,573	88.80**

Source: Lalrintluanga (2009, p. 35).

contribution of the colonial administration has been the empowerment of the long isolated and ignorant people in terms of acquiring the ability to read and write. In fact the reason behind the rapid spread of the gospel among the marginalised community had been its tilt towards education. In his context it would be interesting highlight a major difference between the colonial regime and the Religious organisation. While the former was inclined to impart limited knowledge and not real education for imperial motives the latter was keen on bestowing knowledge upon the ignorant lot for ensuring wellbeing and betterment through adoption of new values based on Christianity.

Indeed the correlation between education and proselytization has been so complimentary that the former boosted literacy among the underprivileged masses in a big way (Table 1 depicts correlation between growth of Christianity and literacy rate). Census of India 1921 clearly shows adoption of the new religion by one fourth of population of the area compared to neighbouring states of Nagaland and Khasi- Jaintia Hills (83percent, 45percent and 28percent respectively)

The proselytizing process through formal education brought the local population from various tribes in connection with each other broadly integrating the heterogeneous social fabric, what is even more historic is that the multi-ethnic society was blessed with a nomenclature for administrative convenience by the rulers. Gradually the plural character of the society acquired a cohesive element whereby all the tribes and subtribes inhabiting the Lushai Hills came under the umbrella of Mizo identity. The process helped in integrating and binding the segregated population into a well-knit though loosely woven community, enhanced further by the strategy of centralised administrative system, introduced by the British. However this does not eliminate the idea of social cohesion within each tribe, prior to the advent of the British, as each tribe had a close-knit system though different from the others. The factor absent was the idea of collective whole among various tribes, which the single administrative statecraft alone could have imparted as under the colonial system. Besides literacy, the new religion also created conditions of leading economically better life with the concept of class and status penetrating into the hitherto egalitarian set-up based on agrarian - self - sufficient life style of the rustic people. The very idea of absorbing the local people as preachers of the Bible by offering them salaries marked the beginning of materialism creeping into the lives of the nature-dwellers, disturbing the egalitarian set-up.

However there had been a revolutionary change in the attitude and perception of the masses with rationalism and modern western ideas of liberty, equality, democracy and justice influencing the local mind-set largely. Christianity also helped irradiate many social evils related to bigotry, narrow rituals like animistic sacrifices and unregulated merry-making. A fair degree of sobriety, discipline and regulation helped in bringing the tempo of complete freedom under control, unifying the local population in a big way. This is the colonial order went a long way in modernising the wandering hunter-gatherers, empowering them with the most crucial potential of the ability to read and write, injecting a sense of confidence and the aspiration for prosperity and wellbeing. Although modernisation did impact much of the traditional values of the tribal heritage causing cultural erosion to a large extent nonetheless the long-term benefits could not have been ignored by the hill-dwellers. The indigenous spirit of community-bonding and social solidarity:

An interesting part of the tribe has been that despite embracing Christianity the age-old spirit of fraternity instilled through tribal legacy, remains intact and is followed religiously by the local people in their day-today lives. The society depicts the picture of a gregarious and closely knit social structure rooted in the traditionally egalitarian system in the absence of caste or class factors even in the postmodern era of globalisation. The solidarity among the hill-dwellers echoes through the activities based on traditional institutions like Chieftainship, under which the village head took up the responsibility of the wellbeing and protection of his entire village population, the concept helped in forging unity among the villagers as a collective whole. Professor R.N Prasad traces the origin of 'Chieftainship' as an institution in the necessity of group-life, a characteristic feature of tribal structure. (Hina, ed, 2014, p197).

In fact the spirit of social cohesion among the villagers also had its roots in the primarily agrarian culture as the only source of livelihood, for the tribes, in the absence of commercialisation prior to the colonial spell. Agriculture having been the only occupation for the forest folks, the cultural activities too were agrarian by nature, like the major celebrations and festivals of crop-harvesting, known as 'kuts', in the local language. These festival's related to crops helped as adhesive forces infusing communitarian spirit among the tribes. Yet another force that bound the youth together has been the 'zawlruk' or the bachelors' dormitory to train young boys in community welfare services and defence management activities. The dormitories also helped in instilling the sense of volunteering for public welfare, among the menfolk. Related to this is another pillar of social solidarity, the unique tribal code of ethics, 'tlamngaihna', a collection of highest virtues any human could possess in his behaviour and conduct. (Hina, ed, 2013, p 101). The Lushai code of moral principles or the 'Lushai - Dharma' has been the guiding light for the entire community, binding the Mizos down generations together into a collective whole. A tlamngaih person is expected to possess altruistic qualities essential for maintaining social

Harmony and unity. Thus even in the absence of centralised modern statecraft the pre-colonial tribal set-up did maintain order and peace based on tribal code of conduct which was largely communitarian or altruistic. Indeed the welfare aspect of tribalism springs out of the practice of 'hnatlang', a routine community-welfare activity wherein every family would volunteer towards community development services by sending

one member for participating in the program organised for the purpose. It is not surprising for a visitor to come across such public welfare activities like cleaning of streets by the public on particular days or even to witness residents often indulging in various public utility services especially during rainy seasons to prevent waterlogging, the region being mountainous. Hence a culture of community orientation flows in the veins of every Mizo citizen, having inherited the strong spirit of social cohesion based on tribal legacy down the generation. No wonder the United Nations Organisation proclaimed the urgency to preserve and protect these marginalised and yet value-based social groups from being swapped by the trends of 'social Darwinism'.

The Government of India has taken a positive step towards inclusiveness as a policy to augment the process of nation-building by ensuring greater participation of the minority communities during the recent past. In fact Article 29 of the Indian Constitution incorporates special provisions for safeguarding the distinct identities and traditions of various ethnic groups that have been victimised all over the world, faced with the these underprivileged, marginalised ethnic groups have been a huge asset for the nation in the making due to their richness of traditional knowledge system based on ecologically conducive lifestyle.

Today the state of Mizoram stands on the road to peaceful development despite its geopolitical volatility, located on the fringes of the Indian subcontinent. Not only has it overcome the problem of insurgency caused by the increase in rat-population due to bamboo-flowering in the mid-1970s devastating crops and plunging into a grave crisis, but has demonstrated high literacy rate in the entire country, second to Kerala with 91% while latter was at 93%, year 2014-15. The tribal community has displayed adequate potential of peace meal approach towards life by embracing plurality under the umbrella of Mizoness. The journey from exclusion to inclusion has been earned by the industrious people through the legacy of tolerance and peaceful coexistence with due commitment to the values inherent in tribalism, notwithstanding the dynamics of change. However, this does not rule out stray incidents of friction among the tribes, particularly between the Lai, Mara and the Chakmas on one hand and Mizos on the other as the former groups do not belong to the Lusei tribe ethnically.

Nevertheless, the Mizo model tends to offer an inspiration, both at the micro and macro levels, for societies around the world to grow and attain progressive heights with due consideration towards building a peaceful atmosphere adorned with unity within diversity, as the emblem of glocal spirit. After all, the essentially Democratic orientation calls not for hegemonic trends rather coexistence of the local forces alongside global counterparts, each one with its worth.

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Soft Skill Training In Teacher

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Abstract: An education system that is well-designed and well-planned is critical for the development of human capital. Thus, teacher education institutions are critical in developing highly informed and skilled human capital capable of meeting the needs and expectations of a diverse population. Such knowledge and skills should be imparted to future teachers through teacher education institutes' teaching and learning processes. Apart from hard skills, teacher education curricula should provide teachers with specific knowledge and abilities in conceptual and soft skills. This article aims to discuss the role and significance of soft skill training in teacher education. The study draws on secondary sources of data from a variety of published sources. Finally, the study concludes that soft skill development is a critical skill that every future teacher must possess to develop students effectively. Teachers must pivot their lesson plans to make them more relevant to students, whether by connecting them to current events to help students retain information or by adapting them to different grade levels or learning styles.

Keywords: Soft Skill, Training, Teacher Education, Communication skills, Teamwork etc.

Introduction: To meet the challenge of globalisation in the digital economy, a nation's strength relies heavily on its citizens' capacity to be highly intelligent and competent. Human capital development is so necessary since it propels the nation toward its goal and purpose. A nation will be weak if it lacks excellent human capital, as there will be no human component capable of embarking on upcoming ideas and perspectives. A quality education process produces quality human capital. For the creation of such human capital, a well-designed and well-planned educational system is required. As a result, teacher education institutes play a crucial role in generating highly informed and talented human capital to meet the demand and expectations of many people. Future teachers should be provided with such information and abilities through teacher education institutes' teaching and learning procedures. Aside from hard skills, teacher education's curricular approach should give teachers specific information and abilities in conceptual and soft skills. The need of the professor is to incorporate soft skills into the curriculum of teacher education. Soft skills are personal characteristics that improve an individual's relationships, work performance, and career opportunities, whereas hard skills are task or activity-specific. Personality traits, social grace, linguistic competency, personal habits, friendliness, and optimism are examples of soft skills. Hard skills, which are a profession's technical prerequisites, are supplemented with soft skills. It may also be an essential part of the teacher education system, especially in preparing future teachers systematically. While "soft skills" cannot be measured ahead of time, they can be cultivated over time to assist educators in connecting with students, colleagues, and parents.

The primary responsibility is to educate and transmit knowledge about a particular subject to his or her students. It is not simply regurgitating textbook content but instead developing strategies for making classes more enjoyable and engaging for students. Teachers must pivot their lesson plans to make them more relevant to students, either by connecting them to current events to help teachings sink in or adapting them to different grade levels or learning types.

Objectives of Study : The present research study aims to explore the followings objectives

- To explore the role of soft skills in teacher education
- To find out various importance of soft skills in teacher education

Research Methodology : An intensive search was done based on keywords in different academic journal databases and reports published in the recent past to achieve an analytical study based on the title of the paper. After conducting an intensive study on various secondary sources from selected papers and reports, the researcher presented soft skills in teacher education.

What are Soft Skills? : Soft skills are personality qualities that improve a person's relationships, work performance, and career perspectives. According to Pachauri and Yadav (2014), soft talents are personality qualities, social grace, language proficiency, personal habits, friendliness, and optimism to varying degrees. Soft skills are personal and social abilities required for a teacher education system that operates in a high-performance context, eventually boosting efficiency. Soft skills improve proficiency and result in one's ability to support community growth and change. According to Salleh, Sulaiman, and Talib (2010), soft skills are the most effective instruments and techniques for teacher education institutions to assess the future capacities of instructors and students. Therefore, recognising and developing the relevance of soft skill development has been a thought-provoking job for curriculum designers (Hodges & Burchell, 2003). Thus, teacher education institutes play an essential role in this through developing skills for students to use.

TAXONOMY OF SOFT SKILLS

Personal	Social	Content reliant/ Methodological
<ul style="list-style-type: none"> • Learning skills • Commitment • Professional ethics • Tolerance to stress • Self-awareness • Life balance • Cultural adaptability 	<ul style="list-style-type: none"> • Communication • Customer/user orientation • Teamwork • Leadership • Negotiation • Conflict management • Contact network 	<ul style="list-style-type: none"> • Creativity/ innovation • Decision making • Analysis skills • Management skills • Adaptability to changes • Continuous improvement • Research & information management skills

(ADAPTED FROM Haselberger, Oberheumer, Perez, Cinque & Capasso as cited in Succi, 2015, pp. 252-254)

They are also required to be active listeners while responding appropriately. They should also be confident in presenting and utilising technology during presentation.

Critical Thinking and Problem – Solving Skills: Future teachers should think critically, creatively, innovatively, and analytically and apply information using this competence. This component requires them to have the capacity to detect and evaluate complicated situations and make reasonable judgments. They should also be able to broaden and enhance their thinking abilities and give suggestions and alternative solutions.

Teamwork: Teamwork abilities indicate the capacity to collaborate and cooperate with students from diverse socioeconomic and cultural backgrounds to attain a shared objective. To have a successful working connection with their peers, they must accept the attitudes, behaviours, and perspectives. They will also be required to switch between the roles of leader and member of the group.

Lifelong Learning And Information Management Skills: Future teachers must be able to self-regulate their learning while gaining skills and knowledge. They must be able to locate and manage critical information from several sources. They must also be open to new ideas and have the ability to cultivate an inquisitive mind.

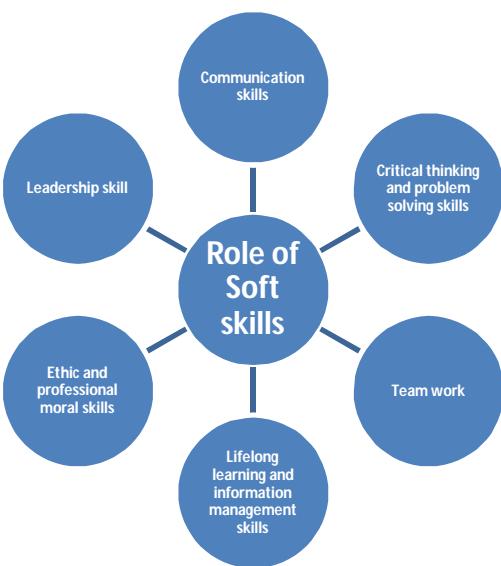
Ethic and Professional Moral Skills: If future teachers possess this ability, they will practice with high moral standards in the proper professional practice. They should also grasp the impact of economic and sociocultural factors on their unique professional activity. They should be able to analyse and make ethical decisions in response to ethical problems. They should be able to practise ethical ethics outside of the job and have a sense of social responsibility.

Leadership Skill: Leadership ability refers to a new teacher's ability to lead in a range of tasks. To lead a project, trainee teachers must be conversant with fundamental leadership ideas. It is also essential that they comprehend and can alternatively execute the roles of a leader and a member of a group.

Role of Soft Skills: Soft skills are defined as non-academic skills that include communication, analytical thinking and problems resolution, teamwork, life-long learning and knowledge, entrepreneurship, ethics and professional morals, and leadership. In order to improve future teacher effectiveness, these seven soft skills should be incorporated into the curriculum of teacher education programmes.

Communication Skills: Aspiring teachers are expected to be proficient and competent communicators in both their native tongue and English. They should be able to express themselves clearly and confidently in both written and oral forms.

Figure 1



Essential Soft Skills For Teachers Training: A teacher must grasp their unique field of expertise, whether math, English, science, or history. While grades, certifications, and exams can measure an educator's subject-matter expertise, some intangible traits might help them become better, more effective teachers.

Soft Skills for Teachers: A list of soft skills for teachers can help you get better at your job, whether you are an ambitious educator seeking your degree or have already been teaching for years. We will cover strategies to enhance these areas with specific recommendations in addition to explicitly identifying these talents. Communication is perhaps the largest area of soft skills for teachers and probably the most essential. To accomplish their work effectively, teachers must be great communicators who can communicate with a wide range

of individuals. They must be able to interact effectively with both pupils and parents. To be an effective teachers, educators must communicate with their students rather than at them.

A teacher's goal is to educate students and impart information about a subject's most basic level. It is not just about regurgitating textbook information; it is also about finding ways to make classes more entertaining and involve students. Teachers must pivot their lesson plans, making them more accessible to students by relating them to current events or customising classes to match different grade levels or learning styles. In addition to teaching course materials, teachers must establish channels of connection with their students. Teachers should build trust with their students and use their communication skills to help kids who are feeling alienated or bullied.

Importance Of Soft Skills For Teacher Education: Soft skills are necessary for all trainee instructors, regardless of their subject of study. Soft talents shape people's personalities. Any educator's dream is for graduates, particularly those from tertiary education institutions, to be more than just specialists in their fields and mature individuals with a well-rounded education. This feature, however, is represented in soft talents rather than complex abilities. The ability to utilise soft, practical skills may make or ruin a teacher's and their students' careers. Soft skills are helpful in the classroom and when interacting with parents, administrators, and other instructors. A teacher's soft skills translate into their ability to manage these people's demands successfully. Every day, a teacher must utilise her oral and written communication abilities to communicate with her pupils successfully. At every school-wide activity, including faculty meetings, a teacher employs cooperation and collaboration. The teacher can successfully control classroom behaviour or student development by using critical thinking and problem-solving abilities. Such abilities can boost a teacher's efficacy. When an excellent teacher teaches a student, they gravitate toward success. Differences in teacher effectiveness can be the most influential factor influencing student academic achievement.

Encouraging Soft Skills Development In The Classroom : Outside of the classroom, teachers and administrators may promote soft skill development by exploring chances to engage with other educators. This may be accomplished through work shadowing programmes, collaboration across schools within the same district, and teacher conferences. However, the most efficient and realistic approach to acquire soft skills is to dive in and model them. Practising soft skills will improve teamwork and respect for other instructors, students, parents, and administration. It is possible to learn to communicate effectively and empathetically; ask if it is possible to learn to be prepared and on time. Applying the abilities in real-life circumstances requires some planning and attention, but it is doable.

Designing Curriculum To Promote Soft Skills : For some years, curriculum designers, standards writers, and educators have been looking for methods to include soft skills into teacher education for future students. They are working on strategies to rejuvenate the curriculum and classroom teaching and increase rigour to

prepare trainee teachers for life in the future work environment. However, teacher education leaders' voices indicate a significant skills gap in soft skills, a deficit in fundamental abilities rather than a content gap.

Employers Seek out Soft Skills In Graduates: Employers now report a shortage of soft skills among graduates searching for jobs. These are also known as core skills, essential skills, employability skills, or essential competencies. Whatever term is used, pupils lack desired attributes that help them thrive in various life circumstances and occupations, such as communication, honesty, politeness, professionalism, teamwork, adaptability, and responsibility.

Educators Must Develop and Model Soft Skills: Educators may improve their soft skills through socialising with others and understanding their attitudes, values, and behaviours. Because relationship-building and socialising are crucial in adolescents' lives, middle school is an excellent place to incorporate soft skill development into the curriculum. By including this essential component into classroom objectives and instructional strategies, instructors enhance their soft skills while preparing students for success beyond school. Teachers must also promote the concept that technological abilities, more crucial in the digital era, may help students get a foot in the door. However, interpersonal skills are required for success after being recruited. It boils down to technical ability and attitudes, work ethic, communication skills, emotional intelligence, and other human characteristics.

Furthermore, with unemployment at an all-time low, the job market is tightening. Organisations are looking for graduates to fill available positions. While graduates must exhibit technical ability, organisations are also searching for pupils who have essential communication, critical thinking, teamwork, tolerance, presentation skills, organisational skills, perseverance, and leadership qualities.

Conclusion: Soft skills are individual characteristics that help teachers improve their abilities, work performance, and career prospects. Soft skills are defined differently in teacher education. They include personality traits, social grace, language proficiency, personal habits, friendliness, and optimism. A competent teacher should be committed to their work and self-motivated. Teaching is a multifaceted profession requiring diverse knowledge and abilities, including hard and soft skills, to perform effectively in the classroom. Consider teaching style as a collection of actions. As a result, education entails more than simply imparting knowledge from teacher to pupil. Rather than that, it is a multifaceted method for facilitating and influencing student learning within the teacher education system.

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Basic Housing Amenities in Urban India: A Spatio-Temporal Analysis

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Abstract: Housing Amenities for every individual has been a pre-requisite for any kind of development. It is essential for a healthy and sustainable society. But as our country is developing and urbanization is taking place rapidly in an unplanned manner, being able to provide amenities to every individual is a big challenge in urban areas. There exists disparity among the economic prosperous and backward states in providing the basic amenities. In this paper, an analysis has been made to study the growth of the urban population over the decades from 1991 to 2001 and to 2011. The growth in the availability of the basic housing amenities including safe drinking water, electricity, toilet facilities and cooking gas is studied from 1991 to 2011. Co-efficient of variation is used to analyse the decrease in the disparity. There has been growth in the percentage of households availing a particular amenity over the decades but more governmental measures are needed to provide essential and basic facilities of toilet and safe drinking water which is directly related to health and spread of diseases.

Keywords: Housing Amenities, Decadal Growth Rate and Disparity, Urbanization, Enormous Growth etc.

Introduction: The urban population is increasing over the globe. According to United Nations, the influx of urban population in the world will grow from 3.6 billion in 2011 to 6.3 billion by 2050. This growth of the urban population will be more pronounced in cities of third world countries of Asia and Africa to an extent that nearly fifty percent of these continent's population will become urban by 2035. And over 20 years from 2011 to 2030, the global urban population will jump by 1.4 billion. India will be a home for 218 million populations living in cities and towns out of 1.4 billion. In other words, India will be having more than 15.5 % of the rise of the people living in urban areas globally (United Nations, 2012).

There are many reasons for this type of enormous growth such as actual increase in the people living in cities naturally, more villages converting in towns gradually but the most prominent being the large scale migration of people to cities in search of opportunities. The urbanization in India is picking up the pace as it has been increasing over the decades from 10.84 % in 1901 to 27.78 % in 2001 and 31.16 % in 2011 (Chandrasekhar and Sharma, 2015). From the total population of 1210.2 million in India, in 2011 377.1 million are living in cities and towns. Therefore, while in percentage the urban population is less but the absolute numbers are very high (Census, 2011). Providing this large population with housing and basic amenities is challenge for the policy makers. The availability of a shelter with certain facilities is a fundamental need and a pre requisite for sound mental, physical, economic and social well -being of the people (Kumar, 2015). This is supported by the United Nations as well as in Millennium Development Goals. Over the decades, large scale initiatives have been taken to provide the urban population with basic amenities including, provision of safe drinking water, availability of electricity, toilet facilities and cooking gas to safeguard their sanitation and health. But it has been sufficient as still large number of people are homeless and those with any kind of shelter are devoid of other basic amenities. There is disparity in this. As prosperous state are ahead in providing its urban population with amenities as compared with less prosperous states. The population without every basic amenity includes people belonging to slums, daily laborer's, schedule caste and the schedule tribe (Kumar, 2014; Ahmad et al., 2014).

Objectives: The objectives of the study have been to anaylze the decadal growth of urban population in Indian states from 1991 to 2011. Further, to study the growth of housing amenities in the urban areas among the states with respect to the growing urban population. For this, percentage of household having safe drinking water, electricity, access to toilet facility and availability of cooking gas have been taken. It is studied that if the disparity among the states have deceased as a result of various governmental initiatives.

Database: For the study secondary data has been used. Census data has been used to get information about urban population of different states of India, for year 1991, 2001 and 2011 fromthe Primary Census Abstract, Series -1. The data for the household amenities have been acquired from, the Census of India, Tables on Houses, Household Amenities and Assets, Series-1, Part VII, 1991, 2001 and 2011.

To study the levels of development in the housing amenities, four amenities have been taken into consideration:

- Percentage of Household having Safe Drinking Water
- Percentage of Household having electricity
- Percentage of Household having toilet facilities
- Percentage of Household having cooking gas

Methodology: Decadal Growth Rate is used to show the growth of urban population in a state in India from 1991 to 2011. It is calculated by $(P_2 - P_1)/P_1 * 100$, where P_1 = Population of the previous decade, P_2 = Population of the recent census.

To bring out the disparities in the levels of housing amenities availability Co-efficient of variation has been calculated from 1991, 2001 to 2011.

$$\text{Co-efficient of Variation} = \frac{\sigma}{\bar{x}} * 100$$

Where: σ = Standard Deviation, \bar{x} = Mean

Study Area: For the study, twenty-eight states have been taken according to the census of India for the year 2001. The data for the states of Jharkhand, Uttarakhand, Chhattisgarh have been calculated from the previous existing states of Bihar, Uttar Pradesh, Madhya Pradesh on the basis of 1991 census. As the data has not been available for the state of Jammu and Kashmir for the year 1991, therefore it has been excluded from the study.

Results and Discussions:

Spatial Pattern of Growth of Urban Population: According to the census 2011, Delhi has recorded the highest percentage of urban population 97.50 % from 93.18 % in 2001 and from 89.93 % in 1991 % among states and Union territories in India. Followed by Chandigarh which has 89.93% in 1991, 89.77 % in 2001 and increased to 97.25 % in 2011. The states having very high urban population growth in 2011 are Mizoram with 51.51%, Tamil Nadu 48.45 %, Kerala 47.72%, Gujarat 42.58% and Maharashtra 45.23%. According to the census 2001, Mizoram recorded 49.63%, Tamil Nadu 44.04 %, Kerala 25.96 %, Gujarat 37.36 % and Maharashtra 42.43 %. Whereas according to the census 1991, Tamil Nadu has 34.20 %, Mizoram 26.20 %, Kerala 26.44%, Gujarat 34.40 % and Maharashtra 38.73%. On the other hand, states having very low urban population includes Himachal Pradesh with 10.04 % in 2011, 9.8% in 2001 and 8.70 % in 2011. Bihar has urban population of 10.46 % in 2001 and it increased slightly to 11.3 % in 2011. Assam's urban population increased from 12.9 % in 2001 to 14.08 % in 2011. Big increase is observed in the urban population of Tripura and Nagaland, as it increased from 17.06 % in 2001 to 26.18 % for Tripura and 17.23 % to 28.97 % for Nagaland in 2011. On the other hand, in 1991 Tripura recorded 15.26 % as its urban population and Nagaland as 17.28 %. Thus, for these two states slight increase has taken place from 1991 to 2001 but in the next decade from 2001 to 2011, the increase has been substantial.

Urban Population- Decadal Growth Rate 1991-2001 and 2001-2011 : The urban population in India is increasing over the decades. From 10.84 % in 1901 to 25.71 % in 1991 to 27.78 % in 2001 and 31.16 % in 2011. By observing the decadal growth rate for the states taken in the study, we get to know that a number of states record high decadal growth rate from 1991-2001. Nagaland has 64.53 %, Meghalaya 30.65%, Mizoram 28.82 %, and Bihar 26.62 %. On the other hand, low decadal growth has been observed from 1991 to 2001, in states of Kerala as 9.43 %, Tamil Nadu 11.72 %, Andhra Pradesh 14.59 % and Tripura 16.03 %. For 2001 to 2011, high decadal growth rate has been recorded for Sikkim 156.5 %, Tripura 76.2 %, Nagaland 66.6 % and Manipur 44.8%. And slightly lower low for Punjab 25%, Tamil Nadu 27 %, Chhattisgarh 27 % and Assam 27.9%.

Housing Amenities in Urban India :

(i) Safe Drinking Water: Accessibility to safe drinking water has been the backbone of a healthy nation. Even in historic times, the role of water is very important. Every single person has a minimum consumption of water that includes various daily activities. With growing urban population over the years, it has become a challenge to meet the increased needs of the people. The climate change, impact on water cycle, lowering water tables and melting up of glaciers is all adding up to the challenge of providing safe drinking water to the people. Besides, industrialization and urbanization are polluting the existing water resources. This polluted water causes various types of diseases among the people. Additionally, water is needed for sanitation which is

essential to control breeding up of many diseases in people of the vulnerable sections. According to the Census data, the percentage of households having access to safe drinking water is more in urban areas as compared to rural areas in India. But still large number of people do not have access to the basic requirements. According to Census 1991, Haryana 93.18 % of urban households having safe drinking facilities which increased to 97.13 % in 2001. Himachal Pradesh recorded 91.93 % of household in 1991 which rose to 97% in 2001.

(ii) Electricity: Availability of electricity to the people is very essential in modern times in urban areas. Besides, providing a source of light, it is used to provide comfort to people as different appliances function including fan, coolers and heaters. These appliances are very significant in various seasons. If not provided with electricity people die of heat stroke and other related diseases. Electricity plays role in education sector and children need it at home to study. By analyzing the census data for 1991, 2001 and 2011, it can be concluded the number of household having electricity in urban area of the country is increasing as it has been 75.78 % in 1991 and became 87.6 % in 2001 and increased to 92.67 % in 2011. States having low percentage of households with electricity in 1991 are Bihar with 46.1%, Chhattisgarh 56.07% and Himachal Pradesh with 96.24 %. In 2001, Himachal Pradesh provided electricity to more people and the percentage increased to 97.4 % to 98.19 % in 2011. Bihar has low percentage of households having electricity in 1991, 46.1%. But over the decades, the percentage has increased 59.3 % in 2001 and 66.73 % in 2011. The supply of electricity is facing challenge as large population migrates to urban areas and the cities are already under pressure to provide the various vital amenities to every person residing.

(iii) Toilet Facility: There is no doubt that availability of toilet facilities is the prime factor in the developmental process of society in developing nations. It provides safety to females and children, as they do not have to go out searching for open areas, as well as enable people to inculcate the importance of hygiene and sanitation in daily lives. There are various diseases linked with lack of sanitation and causing deaths of people including children. The presence of toilet in households reduces the risks of these diseases and support making the nation healthy. The census data shows that the total number of households to have toilet in urban areas of India has been 63.85 % in 1991, 73.72% in 2001 and 46.92 % in 2011. Mizoram has been the state with high percentage 98.03 % in 2001 and 98.28 % in 2011. Whereas Bihar 49.2 % in 1991, 69.69 % in 2001 and 68.97 % in 2011 and Chhattisgarh 41.2 % in 1991, 52.59 % in 2001, 60.21 % in 2011. States are increasing the percentage over the decades and it needs to be continued to have a healthy nation.

(iv) Cooking Gas : In India, there has been prevalent use of wood, stoves using kerosene as fuel and cow dung cakes for cooking. These lead to emissions which are not healthy for the women and children in the house whereas wood used for cooking generates smoke and causes various respiratory diseases. Cooking gas is a healthy, safe and comfortable thing to be used for cooking. It generates less heat in the kitchen thus keeping the kitchen attached to the households relatively cooler.

The government is taking initiatives to provide safe and healthy cooking fuel as Liquid Petroleum Gas as the percentage of households having it has increased from 26.9 % in 1991 to 48 % in 2001 and 67.67 % in 2011, according to the census data of 1991, 2001 and 2011. Nagaland has very low percentage of 10.1 % in 1991 but it increased to 66.5 in 2001. For Bihar it increased from 13.8 % in 1991 to 32 % in 2001 to 44.96 % in 2011. States having high percentage include Himachal Pradesh in 2001 with 76.6 % and Uttar Pradesh with 79.39 % in 2011.

Regional Disparities in the Availability of Amenities Among the States : The basic aim of the governmental agencies is to provide the amenities to larger sections of the society. Besides, there be less disparities among the states. In the study, co-efficient of variation has been used to analyse if the disparities with respect to each amenity has decreased from 1991 to 2011. The co- efficient of variation is calculated for the year 1991, 2001 and 2011. In 1991, the co-efficient of variation for safe drinking water has been 25.56 but in 2001 it decreased to 20.59 but in 2011 increased to 38.02.

For electricity the values of co-efficient of variation has been decreasing from 16.44 in 1991 to 10.16 in 2001 and 7.94 in 2011. For toilet facilities, the values of the co-efficient of variation has been decreasing from 26.80 in 1991 to 16.10 in 2001 and 12.83 in 2011. And for cooking gas the values of co-efficient of variation has been decreasing from 48.71 in 1991 to 32.81 and 28.46 in 2011.

Therefore, over the three decades the disparities among the urban area of the various states have decreased for electricity, toilet facilities and cooking gas but it decreased for safe drinking water from 1991 to 2001 but increased in 2011.

Conclusion: Providing Housing and basic amenities for every individual has been a vision but it requires more efforts. Over the decades, it can be concluded that the situation is improving but the other side is still not 100 % of our population has safe drinking water and toilet facility in urban areas of the prosperous as well as backward state. The disparities have decreased because of the initiatives of the government but more measures are required.

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Terrorism : An Instrument of Foreign Policy

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Abstract: This paper is based on Terrorism: An instrument of Foreign Policy. This paper shown remarkable facts on this topic. It's important for society and academics.

Keywords: Terrorism, The Leviathan, violence, Terrorist organizations, criminal etc.

The world is rocked by terrorism. Governments, politicians and others daily announce plans and strategies to curb terrorism but terrorism flourishes and grows. The truth is that there can be no effective cure without sound diagnosis¹. Thomas Hobbes the author of "The Leviathan" in which he described man as a brutish, nasty and fearful being. In the state of nature, he argued "man" was in constant danger of being attacked or killed by his own fellow men". Scholars in different perspective interpret the word terrorism. There are innumerable definitions of terrorism and every definition appears correct in its own perspective Yonah Alexander defines terrorism as "The use or threat of violence against random or civilian targets in order to intimidate or to create generalized pervasive fear for the purpose of achieving political goals.² Alex P. Schmid who analyzed innumerable definition before concluding that "Terrorism is an anxiety-inspiring method of repeated violent action, employed by clandestine individual group or state actors for idiosyncratic, criminal or political reasons, whereby in contrast to assassination- the direct targets of violence are not the main targets. The immediate human targets of violence are generally chosen randomly or selectively from a target population and serve as message generally chosen randomly or selectively from a target population and serve as message generators. Threat and violence based communication processes between terrorist's victims and main targets are used to manipulate the main target, turning it into targeting of terror, a target of demands, or a target of attention, depending on whether intimidation, coercion or propaganda is primarily sought"³

Terrorism has been defined as the use of violence to create climate of fear in a given population. The terrorist organizations that perpetrate acts of violence and almost always small in size as compared to the population and institution they oppose. They command much greater power and influence than warranted by their size through publicity and fear which their acts generate.⁴ In international relations a stage comes when conventional instruments of foreign policy fail to influence international relations and conflict becomes inevitable. But if the situation is not so grim as to resort to overt warfare or international environment is not conducive to conventional war, terrorism or Low intensity Conflict (LIC) comes as an alternative. In brief, terrorism could be analyzed as a symbolic act designed to influence political behavior by illegal means⁵ Use of terrorism in international relations goes back to political development in the Middle East after the creation of Israel in 1948, and refusal of Palestine leader to accept the UN proposal for two separate states in the disputed territory. While Israel came into being as an independent sovereign nation, Palestine remained deprived of her territorial rights. This episode was the beginning of growth of terrorism in Middle East.⁶ The US did not lag behind in use of terrorism to accomplish its foreign policy goals. While in the Middle East the US adopted a policy of counter-terrorism, in South American countries, it was involved in direct action. The US has utilized every opportunity to influence or to impose its policy on neighboring South America be it against expansion of Soviet Communism or drug mafia by covert intervention⁷.

Covert action is, by definition a foreign policy instrument based upon secrecy and deception. Not the CIA's official definition "Covert action is a special activity conducted abroad in support of United States foreign policy objectives and executed so that the role of the United States government is not apparent or acknowledged publicly. Covert action is distinct from the intelligence gathering function. Covert action often gives the United States an option between diplomatic and military action."⁸

This one official paragraph captures the essence of and rationale for a policy of maintaining the ability to intervene covertly in the politics of the Third World countries. The "special activity" referred to in official document has included secret propaganda manipulation of foreign electoral processes, overthrowing of governments, secret financial assistance, paramilitary operation, and assassination of political leaders. The

secrecy required for covert action makes it difficult for an outside analyst to describe in authentic detail the past and, in particular, the recent application of this instrument. Often, only the tip of iceberg is visible. In describing such a variety of supposedly secret activities, one must therefore, proceed by making inferences from known facts, speculating, or relying on undocumented accounts. At the same time, the pluralism of US Institutions and special interests makes secret-keeping a nearly impossible challenge for foreign policy decision-makers and secret operators. Consequently, many, if not most, of past US major covert operations have not remained secret.

The covert action option for foreign policy implementation exists along a conceptualized "scale of coercion." It is one thing to give a little aid and comfort to US friends in strategic Third World areas. It is quite another to change a regime by the direct action of plotting to overthrow its leaders, perhaps by assassination. Indeed, the most extreme (coercive) form of covert action represents a foreign policy instrument just short of war. The four primary types of US covert action are assassination plots, coups d'etat, election intervention, propaganda and psychological warfare. Political assassination of a foreign leader is the most extreme from of covert action and it usually part of a greater goal to change the existing government of the target country. Documented evidence provided by Church Committee investigators brought home the reality that assassination had been regular instrument of US foreign policy.⁹ Little doubt exists, however, that the CIA was to some degree involved in a number of assassination plots, including efforts to murder Fidel Castro in Cuba, Patrice Lumumba in Congo and Colonel Abdul Kaseem in Iraq. The CIA was also associated with conspirators who plotted the death of Rafael Trujillo in the Dominican republic, Ngo Dinh Diem in Vietnam, and General Rene Schneider, Army Chief of Staff, in Chile.

The United States has been more successful, at least in the short run, in staging coups d'etat against foreign Governments deemed inimical to US interests. The first documented example in the Post World War II period was CIA -directed overthrow in 1953 of Iranian Prime Minister Mohammed Mosaddeq and his replacement by Shah Mohammed Reza Pahalvi. A second example of US covert intervention against a democratically elected leftist regime in the name of anti-communism in Chile. President Richard M. Nixon stressed the removal of Allende by a US induced Military coup d'etat. In 1973, Allende indeed was killed during successful military coup d'etat¹⁰

Assassinations and coup d'etat were the exception in the CIA's program of covert action during the cold war year. Other forms of covert action, such as interference with the electoral processes in areas of perceived strategic importance to the United States were more common. In addition to the Chilean case, Italy, although not a Third World country, provided the classic documented example of US Intervention of this type in the Third World. US secret intervention in the 1958 Italian election was, in words of its director, William Colby, "by far the CIA's largest covert political action program undertaken until then, or indeed since."¹¹ Indeed, one author has described various episodes of US election Intervention in countries as diverse as Brazil, British-Guiana, the Dominican Republic, Ecuador, Jamaica, Laos, Lebanon, Nicaragua, the Philippines and Vietnam".¹²

It is relevant note that disintegration of the erstwhile Soviet Union and subsequent end of cold war gave an impression as if international terrorism would come to an end which is far from practical reality. Thus instead of recession, actually there is escalation of terrorism in South and Central Asia. Russia and United States are also affected by this phenomena.

One of the most convenient way to curb state sponsored terrorism is to utilize international forums. UN being the highest body in the international system, obviously is the first choice. The good offices of the UN could be used to pressurize states sponsoring terrorism. The importance of the UN to curb state sponsored terrorism was well analyzed by the then Secretary General of the UN Kurt Waldheim who while referring to conflict and violence all around the world states that "a number of key disputes are dangerously interconnected with the world peace, which remain unresolved and continue to give rise to violence and frustration and various other forms of terrorism have taken an increasing toll." He further emphasized that "timely concerted steps should be taken to deal with them effectively before they grow out of control."¹³ As a matter of fact, if we accept the terrorism has come to exist as an instrument to achieve foreign policy objectives, it would be convenient to formulate certain regulation to curb it. Once it is established as an

acceptable instrument and certain conditions are attached to it, nation states would restrain from, abetting terrorism to achieve their objectives in the same way as they avoid to wage war.

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Women Empowerment: A Need of Nation

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Abstract: Women Empowerment is the process of empowering the women. Empowerment can be defined in many ways. It is not a single aspect but it is a multi-dimensional process which should realize their full identity and powers in all spheres of their life. Empowering women is to give women all the rights of equality. Women can have equal right to participate in education, society, economy and politics. Women Empowerment gives them equal status compared to men which creates a frictionless environment for women. It also makes them financially independent which is very important in this economic area. Women constitute almost 50% of the world's population. It is half part of our society. But still in some societies women are still not given the equal right as men. Women are still strict by their culture and family also. Women Empowerment is really needed in the societies. It is also important for their self-esteem and also for societies. Empowerment also helps to reduce in domestic violence due people promote and give the value to women.

Key words: Women Empowerment, Education, Society, Economy, Politics etc.

Women are the most important part of our societies and Nation also. Even though everyone is aware of this fact, yet no-one is ready to accept this fact and the women declining in today's societies. Women Empowerment is essential for building a positive image of women in the society and recognizing their contributions in social, economic and political sphere. **Swami Vivekananda** quoted that "There is no chance for the welfare of the world unless the condition of the women is improved. It is not possible for a bird to fly on one wing." (Yojana, Aug 2001). Empowered women can contribute to nation building by joining various sectors. Women have to play an important role in the building up of every economy.

Empowerment of women doesn't mean setting women against men. But empowerment of women means equal status to women. Here the balance of power between men and women is equal and neither party has dominance over the other. Empowerment includes higher literacy level and education for them, better health care for women and girls and equal ownership of productive resources, increase participation in economic and commercial sections, awareness of their all rights and responsibilities improve their living standards, self-esteem and self-confidence. Women Empowerment enables a greater degree of self-confidence and independence among women and provides greater economy to women. Women Empowerment also challenges traditional power equations and relations. It also makes them more and more powerful day-by-day to face the challenges of their life to overcome the disabilities as well as in equalities.

Today, we all, enjoy the benefits of being citizens of a free nation but we really need to think that each citizen of our country is really free or enjoying this freedom. The constitution of our nation doesn't discriminate between men and women but our society has debarred women of certain basic rights. Due to such conditions, it is needed to make women free from all the fetters and to empower them. Women Empowerment is not essential only for the Indian society but we deliberate the global aspect in this regard, we see that women are being given equal treatment in mostly developed countries. But in the developing countries it has a big discrimination. So, now Woman Empowerment is a topic of global discussion. **Pt. Jawahar Lal Nehru** rightly said in this regard that "when the women moved forward the family moves, the villages move and the nation move forward." There is no tool for development more effective than the empowerment of women. So, women empowerment and promoting women's rights have emerged as a part of a major global movement and is continuing to break new grounds in recent years. Days like Women's Empowerment day one also gaining momentum.

In our Indian constitution the principle of Gender Equality is enshrined in its preamble, fundamental rights, fundamental duties and directive principles. The constitution not only grants equality to the women, but also empowers the state to adopt measures of positive discrimination in favour of women. There are number of articles in our constitution specially related to socio-economic development of women and upholding their rights.

- **Article 14 :** Men and women have equal rights and opportunities in the Political and Social-Economic spheres.
- **Article 15(1):** It prohibits discrimination against any citizen on the grounds of religion, caste, sex etc.
- **Article 15(3):** It describes the special provision enabling the state to make affirmative discriminations in favour of women.
- **Article 16:** Equality of opportunities in matter of public appointments for all citizens.
- **Article 39(A):** The state shall direct its policy towards securing all citizens men and women, equality the right to means of livelihood.
- **Article 39(D):** Equal pay for equal work for both men and women.
- **Article 42:** To make provisions for ensuring just and humane conditions of work and maternity relief.
- **Article 51(A):** To renounce the practices derogatory to the dignity of women.

Since independence, the Government of India has been making various efforts to empower women. In various five-year plans the issue regarding Women Empowerment has been given highly priority. The National Commission for women was set up also. The year 2001 was declared as the year of Women's Empowerment for enhancing their status. To achieve this goal, Government of India introduced various programmes, established different institutions and made many legal provisions also. After all these efforts and actions, Women in India still lag behind the men. According to Census 2001 the female literacy rate was much less. It was only 54.2% as against 75.9 % in case of males. In the rural areas the situation is more worst. The situation of women in our country in the social, economic and political fields is by no means equal to male.

Women's Empowerment is the most crucial point to be found out for the overall development of a nation. Education is the only key of women empowerment, prosperity and welfare. Education is a milestone of women empowerment because. It enables them to face challenges to confront their traditions and change their life. Through education women can enhance the quality to improve the quantity of knowledge and put every steps to achieve their goals and arrive the society by showing the power of empowerment. It is great to access that now situation to motivate the entire girl child education. Education gives equal rights to women in socially, politically, culturally, genders religiously manner. It will bring equal status to women with men and that is the reason to achieve the goal of National Integrity. Education teaches to differentiate what is wrong or right. Education pushes them to stay independently on their own feet. Education will encourage women to defense against crime social devils, sexual harassment, marital rape and mental stress given by society etc. Education also increases their confidence for developing ability to think critically. It ensures that women's respect is necessary and important in all manners whether she is in family or at other work places. **Pt. Jawahar Lal Nehru** said that "If you educate a man you educate an individual, however if you educate a woman you educate the whole family."

India is one of the fastest growing economies of the world. In our country, there are more women than men who live in poverty. Economic disparities persist partly because much of the unpaid work within families and communities falls on the shoulders of women and due to this they face discrimination in the economic sphere. The economic empowerment of women is very essential for a nation. The freedom of life of a woman enlightening not only the family, society but also the entire nation. In the modern era, the women are achieving great levels in all fields. They do business, caring their families business, science and technology and what not? But most of them are not empowered economically yet. Mostly middle class women earnings are contributing more in the family development. But on many occasions, they are not able to take financial decision in their life. So, women empowerment has become a significant topic of discussion in development and economics. Women's economic empowerment refers to the ability for women to enjoy their rights to control and benefit from the resources, income and assets as well as the ability to manage risks and improve their economic status and relationship. The participation of women in economic activities, particularly outside home is often posited as an important enabling factor in the economic and social empowerment of women. Occupation does not only secure the economic independent but it can help to give a

woman a sense of self worth. It is expected that regular and visible work and income will increase the empowerment. it is believed that if women gain economic strength, they can gain both a visibility and voice in the home, workplace and country. But it depends on woman's autonomy of spending her income. Thus it is necessary for a women to take decisions about her earnings. An empowerment perspective does not imply that women take decision 'alone', it requires that women participate in making the decision that affect their lives and that the final decision reflects their strategic life choices.

In our male dominated Indian society women are considered as a weaker sex. They are given secondary status in society. The male dominated paternal society system allows her to survival as secondary members of family and lower citizens of nation. So, the constitution of India has guaranteed the right of equality to all its citizens irrespective of their sex, caste and religion. However, realizing the needs of women empowerment since Independence, especially emphasis was laid on the political empowerment of women. Women have been given opportunity to lead through the reservation imparted in 73rd and 74th amendment in our constitution. These amendments in the constitution will represent a new era of women's participation in social, economic and political spheres of life. Active participation of all citizens in political affairs in a democracy is crucial and necessary because its assures the legitimacy of the system and also strengthens democratic system. Women need to actively participate in government and politics in order to maintain democracy. Because of gendered behavioral expectations, women face different political changes and opportunities than men. So, mentorship, confidence building, media training and political campaign education are all effective tools to increase adolescent girls and women's political aspirations and efficacy despite structural obstacles.

Women Empowerment and achieving gender equality is essential for our society to ensure the sustainable development of a country. Sustainable development is impossible without gender equality and women's empowerment. Sustainable development accepts environmental protection, social and economic development, including women's empowerment. Empowerment of women is a necessity for the development of a society, since it enhances both the quality and the quantity of human resources available for development. Women can be empowered in various ways. It can be done thorough government schemes as well as on individual basis. At the individual level, we should start respecting women and start giving those opportunities equal to men. We should promote and encourage them for jobs, higher education, business activities etc. The Government has come up with various schemes such as 'Beti Bachao, Beti Padhao' Yojana, E-Haat Mahila Kendra, working women hostel, Sukanya Samridhi Yojna etc; to empower women. Apart from these schemes of our government, we as individuals can also empower women by abolishing social evils like dowry system, child marriage. These small steps will change the situation of women in society and make them feel empowered.

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Regionalism In World Politics: Past And Present

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Abstract: The growth of Regional organization is a marked feature of international relations in the 20th century. They have grown faster than global organizations and have emerged as important actors in international relations.

Keywords: Cooperation, Regionalism, Cultural, International organization etc.

International cooperation on regional basis is something more than bilateralism, but more confined in its scope than universalism¹. Defining Regionalism can be difficult. The difficulty may relate to the definition of a region (where it starts and ends) or the criteria by which to determine regionalism- where cultural, historical, commercial, economic, legal, or a combination of these. In its most basic sense, a region is ‘a group of countries in the same geographically specified area. Regionalism has been described as a ‘social integration and the often undirected process of social and economic interaction’², and regionalism has been defined as ‘the formal process of inter-governmental collaboration between two or more states.³ Regionalism , than is the set of conscious activities carried out by states within a region to cooperate.⁴ Even then, ‘regionalism’ can be ‘a blanket term covering a range of very different developments and processes.⁵ Although the first usage of term has been traced to the writing of Provencal Poet de Berlue Perussis, in 1874, the term was defined, the criteria for a region discussed and the theories of regionalism were developed by western scholars in the 1960 and 1970’s. Alejandro Alvariz, the veteran Chilean international jurist observed that there is no rule to determine regions on linguistic usages. There have been many attempts by different scholars to define regions and regionalism. The terrain has always been fluid and has arguably become more complex since the scope of both these terms is continually contested and subject to different interpretations .While regions have been typically defined as geographically proximate and interdependent states and regionalism as attempts at formal cooperation between such states, it is evident that for many, these definitions are today too narrow. For example some would argue, following Bruce Russett and others, that geographical criteria are too limiting in an increasingly interdependent and globalized world.⁶ Thus, it is better to them as organizations with limited membership, where membership is selective and restricted to a few states bound by ties of common interest and committed to solution of local problems. Regionalism in the pre -1980s was dominated by the bipolar cold war structure, with nation states as the uncontested primary actors.⁷ But the regionalism that has occurred in recent times, particularly since the end of the cold war in the 1980s, is economically focused and non states multinational corporations (MNCs) play a remarkable role.⁸

History of Origins and Development of Regionalism: The history of modern international organization begins in the 19th century and as regional organization too began to take shape in the 19th century. The prototypes of regional organization can however be traced to a much earlier period.⁹ Greek history shows that there existed a number of regional organizations in the forms of Amphictynic Leagues from the pre historic period. However, they were not political in character, their purpose being protection of the common temples of various tribes. The first regional organization with political motives was formed in the 6th century B.C., Known as the Lace dae Monion League.¹⁰ It was later transformed into a Pan Hellenic League. A rival league known as the Athenian League was formed by Athenians in 478 B.C. The regional organization was not unknown even in the medieval times. The famous Hanseatic League was formed in mid-14th century for defence of common rights and interests. The birth of modern state system, the proliferation of states, the increasing contact and inter-dependence among the states, the increasing complexity of inter-dependence, the growing awareness of the co-existence of the states and the problems arising out of it, made the states recognise “the need for creation of institutional devices and systematic methods for regularizing their relations with each other.”¹¹ The states thus moved towards organized cooperation among themselves. According to K.M. Panikker, “The Armed Neutrality of the Northern Powers in the Napoleonic war was attempt at regional organization, primarily for the purpose of defence.¹² He writes , “ The Monroe Doctrine,¹³ which the United States promulgated, though essentially protective, was the beginning of a real regional

organization, which in the course of a hundred years has developed into a prototype and model of such organizations.¹⁴ Regionalism before 1914 (First World War) was practiced in a limited way in the Inter – American,¹⁵ the Balkan and Baltic areas. Thus, even prior to the establishment of League of Nations, “Regionalism in the sense of a grouping of states by a common bond of policy existed. The Monroe Doctrine or the British Empire are the obvious examples.¹⁶ The growth and study of formal regional organization dates principally from the Second World War and is part of general pattern of growth in international institutions. This is important since a study of regionalism necessitates a parallel study of multilateralism or at least an understanding of the interdependent relationship between the two. From a longer perspective, however, regionalism has always been with us. Regions as Empire, spheres of influence, or unions of states have been apparent in different international systems. In the Nineteen Century in particular one can point to the widespread existence of different unions, leagues and associations, showing how the idea of regional integration is no phenomena.¹⁷ While such unions flourished among European states, in the Americas the Inter American System, with its roots in the late nineteenth century, provides evidence of a set of semi-formal non European institutions. Embedded in this American system was the idea of a regional security regime as expressed in the Monroe Doctrine, which singled out the Americas as part of a US sphere of influence? And in Europe, alongside the economic unions and political projects, security regimes were also evident as demonstrated of regional order. Indeed it was the breakdown of this lose regime- the European concert – in the events culminating in the First World War, that encouraged world leaders, led by US president Woodrow Wilson, to make the first sustained attempt at constructing a formal international security institution: the League of Nations, with important implications for subsequent institutional development both global or regional. The father of League of Nations, president Woodrow Wilson of United States, was initially not in the favour of regional groupings. He identified regionalism with war- breeding competitive alliances. But later on Wilson changed his view and consequently the practice of regionalism was given the formal sanction of the Covenant of League of Nations in article 21 ,which started: “Nothing in this Covenant shall be deemed to affect the validity of international engagements such as treatise of arbitration or regional understanding like the Monroe Doctrine for securing the maintenance of peace.” During the inter-war period, a number of regional arrangement were entered into without being fully organized, such as-the Little Entente,¹⁸ the Balkan Entente, Locarno Arrangements, and Briand proposal for European Union. More broadly, the League period set the tone for a much wider debate about how to deal with what Inis Claude would later call the ‘problem of regionalism’ or how to integrate regional arrangements into the framework of a general security organization.¹⁹ This debate was overtaken – though not forgotten- by the event of the 1930’s when Europe, and much of the rest of the world, became embroiled in a new war. At this time it appeared that the League had failed as a global security institution, and regionalism, whether as an economic or political process had also been associated with failure or with expansionist and hegemonic projects like Japan’s pan-Asian, or Nazi Germany’s pan-European one.

Regional Institutions : The First Wave 1945-1965 Despite such negative impressions, the spirit of regionalism was quickly revived and strengthened against the backdrop of the ending of the Second World War and the creation of a new set of international institutions, notably the United Nations and the Bretton Woods/GATT system. Three main types of regional institutions can be identified in this period. **First** : what are often called ‘multipurpose’ institutions like the League of Arab States (LAS), the Organization of American States (OAS), successor to the Inter-American system and the Organization of African Unity (OAU; **Second** : Security alliances like North Atlantic Treaty Organization (NATO) 1949, the Warsaw Treaty Organization (Warsaw Pact), the Rio Pact, South East Asia Treaty Organization (SEATO) 1954 Central Treaty Organization (CENTO) 1959, and Australia - NewZeland - United States (ANZUS)1952, were established in the 1950s. and **Third** : Institutions with a principally economic focus, notably the early European institutions and later attempts to replicate them elsewhere. Such institutions, with the Europe leading the way the creation of the European Community (EC) in 1958, proliferation in the 1960s such that the world was ‘filled with proposals for Latin American Free Trade Area(LAFTA) 1960, North American Free Trade Agreement (NAFTA)1994, Peru-Australia Free Trade Agreement (PAFTA)2020,And ever more.¹⁹

Regionalism: The Second Wave-1965-1985 against this backdrop and with the Cold War entering its third decade, a further and somewhat distinctive round of regional activity took place. The second wave of institution building which occurred mainly among developing countries, had an underlying security focus, and hence was clearly distinguishable from the earlier wave of economic regionalism that had been inspired by the creation and successful early years of the European Community (EC). The more familiar examples of this second regional wave are the Association of South East Asian Nations (ASEAN), the Economic Community of West African States (ECOWAS), The South African Development Community (SADC), the Caribbean Community (CARICOM), the South Asian Association for Regional Cooperation (SAARC), the Arab Maghreb Union (AMU), and Gulf Cooperation Council (GCC) .

Overall, this second wave was characterized by small steps to improve regional self-sufficiency and cooperation in a changed regional and global environment which afforded a little more flexibility to regional actors. Bipolarity had somewhat loosened in the '**Detente era**' of the late- 1960s to mid 1970s, while many developing countries had consolidated their statehood and autonomy.

Regionalism: The Third Wave 1985-Present Just as the international system had closely defined the parameters and possibilities of regionalism during the Cold War, it was system change and its consequences that also help explain the Post Cold War changes and developments. Though arguably more complex and diverse than previous regional waves, the new regionalism was no less a response to the shifting political, economic and security imperatives of the post Cold War environment in which states now found themselves. On the one hand, the example of Europe, the effects of Globalization and uncertainty about the capacity of multilateral institutions all provided incentives to other countries to foster projects of economic integration, notably the creation of Free Trade Areas (FTA). On the other, the removal of Cold War overlay also changed the parameters of the security domain making regional security more vulnerable and accessible to local actors.²⁰ Thus like the earlier waves of regionalism, the post- Cold War phenomena, widely dubbed the 'New Regionalism' –despite its continuities with the old- has been the subject of sustained debate and a growing literature.²¹

Since the late 1980s Globalization has changed the international economic environment for regionalism. The renewed academic interest in regionalism, the emergence of new regional formations and international trade agreements like the North American Free Trade Agreement (NAFTA), South Asian Free Trade Area (SAFTA) 2006 and the development of a European Single Market demonstrate the upgrade importance of a region-by- region basis political cooperation and economic competitiveness.

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Changing Village Settlement Pattern and Decline of Ground Water: An Experience of a Village in Allahabad, U.P

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Abstract: Access to water and sanitation for all' is one of the sustainable development goals of the UN. Water needs of drinking, industry and irrigation is fulfilled mainly through ground water. In this article, author tries to see the linkages between population growth, change in settlement pattern and decline of ground water level. Both national and state level water indicators explicitly shows the stress on the over extraction of ground water. This is more clear and evident at micro level, observation and analysis of a village in Allahabad in which demographic changes directly exerts pressure on the village settlement pattern and land use. Rapid increase in village population demands more land for cultivation, construction of new houses and hamlets. Disturbances in old water cycles badly affected the water recharge system of village. Pucca house, pucca naali, pucca road, use of hand pipe and mechanical way to withdraw ground water resources lowering the ground water level critically. To reverse this, water management and intervention in rural area is required immediately.

Keywords: Population growth, Settlement pattern, Ground water, Water management etc.

There is a popular Hindi proverb "Jal hai to kal hai", which means if there is water then only our future is safe. Another Hindi proverb says it more clearly "Jal hai to jeevan hai" which means if there is water there is life. All animals and plants need water to survive. Our human body consists of 75% of water and three-fourth of our earth surface is covered by water. So it is clear that water is one of the basic elements for life on the earth.

Current Water Scenario: The world is facing imminent threats due to water scarcity with implications for world peace, security and development. The world economic forum (Global risk report 2016) recognized the water crisis as the third risk in a list of top ten risks in terms of impact. Estimates indicate that around 4 billion people or two-thirds of the world population is facing severe water shortage for at least one month every year. Agriculture already accounts for approximately 70% of freshwater withdrawals globally and one of the main factors behind the increasing global scarcity of freshwater. In this context the UN adopted (2015) the agenda for sustainable development with 17 goals. In which goal 6 are dedicated to ensure 'access to water and sanitation for all'.

India's water sector is showing a sign of water stress in terms of per capita availability and heading towards water scarcity in the near future. More than one third India's districts are affected by severe drought affecting some 33 crore plus people in 250 plus districts of ten states. Western Maharashtra, Gujarat, Bundelkhand region of both UP and MP, Shimla, Pune and other Industrial Towns are facing shortage of freshwater. This shortfall of water across the states has led to crop failure, mass forced migration, suicides, closing down of Health Care facilities and industry. Surprisingly, this problem is more due to water mismanagement than its actual scarcity.

Ground Water Scenario of the Uttar Pradesh: Ground Water, which is aquifers below the surface of the earth, is the one of the nation's most important natural resources. Most of the water needs of drinking water (80%) and also of industrial sectors (80%) are fulfilled from groundwater. Uttar Pradesh is mainly an agrarian state, where nearly 70% irrigated agriculture land is mainly dependent on ground water. Withdrawals of groundwater are expected to rise as the population increases and available site for surface reservoir becomes more limited.

Growing dependency on ground water resources can be assessed by the fact that the rate of ground water development/exploitation assessed as 54.31 percent in the year 2000, has increased to 73.78 percent in the year 2013. Large scale exploitation is being done from 41 lakhs shallow tube wells, 25730 medium tube wells and 25198 depth wells in minor irrigation sectors and 29595 state tube wells. Under the drinking water schemes, 5200 million liter ground water from 630 urban areas and more than 7800 million liter ground water

from rural areas is being abstracted every day. In past years, ground water level decline is recorded in 630 blocks out of 820 blocks (Ground Water Department-2013).

As per ground water estimation (as on 31 March, 2017), 82 blocks are categorized as over-exploited where rate of ground water extraction was more than 100%, 47 blocks as critical where rate of ground water extraction was between 90-100% and 151 blocks as semi critical where rate of ground water extraction was between 70-90% in the State. In 2000, the number of over-exploited/critical blocks was only 20, which has increased more than five times, i.e. 108 in the year 2009. In major cities, significant decline in ground water level is recorded at the average rate of 0.4m to about 1.0m per year, which is a serious situation. As per groundwater level monitoring data, this decline is assessed at the rate of 91 cm per year in Meerut, 79 cm in Ghaziabad, 76 cm in Gautam Budh Nagar, 70 cm in Lucknow, 68 cm in Varanasi, 65 cm in Kanpur, 62 cm in Allahabad and 45 cm in Agra. It is clear that stress on ground water resource is continuously increasing in the state.

AVERAGE GROUND WATER LEVEL DATA OF ALLAHABAD (2013-2017)(in mbgl)

DISTRICT	Year - 2013		Year - 2014		Year - 2015		Year - 2016		Year - 2017	
	Pre Mn	Post Mn								
ALLAHABAD	9.85	5.19	7.97	8.12	10.00	9.56	11.79	7.40	11.31	9.46

Panchayati Raj, Water and Laws : Water is the most important resource needed for drinking, irrigation, cattle rearing and various other sanitation purposes by villagers. It is our fundamental duty to conserve nature and natural resources surrounding us. According to the constitution water is a state subject and therefore a state government has the power to make laws for the water resources of their state. Indian constitution also gives power to local Panchayats in context of water uses and their management (chandra, 2016).

- Under section 92 of Panchayat Raj Law it is the right of village Panchayat to form a water committee to ensure proper water management, equal distribution, tax collection and protection of water resources
- Under section 99, it is the duty of the gram Panchayat to provide adequate water for domestic uses and to animals; construct and clean drains, wells, lakes used for irrigation; remove or fill the wells, lakes, puddles, hollows etc.
- Under section 110, Panchayat has the authority to approve the construction of drainage pits.
- Under section 200, Panchayat can collect water related tax. Panchayat providing piped water can collect the tax for it in any form. In case of various classes according to the special water tax collected from Panchayat and for the purpose other than household use and for animals.

The Village Basanehta: Population and Land Use Pattern: The village Basanehta is located 42 km away from Allahabad district in Eastern Uttar Pradesh. It is located at 3km distance from the west side of its development block Pratappur in tehsil Handia. Covering an area of 411.3 hectares the Basanehta has a total population of 2337 in 2011 (District Census Handbook, 2011). While in 2001 total population was 1592. The village had 1218 population in 1991 census and 804 in 1981 census. So in the last three decades village population has increased nearly three times. This fast growth of population exerts pressure to change the land use pattern of village. Due to this, both cultivable and non cultivable lands were occupied for dwelling/housing purposes more and more, and finally this increases the proportion of land under non-agriculture uses. Rapid increase in village population demands more land for cultivation, construction of new shelter, houses and hamlets. Due to the increase in population and demand for agriculture land, the majority of vast open empty grazing land converted into low quality cultivable land within the last five decades.

According to village directory of amenities and land use (2009), only 56.4 hectare (13.7%) of village land is under non-agriculture use and total 267.6 hectare (65%) land is under net area shown. The land of this village was made up of mainly loam and 'ushar'. Out of 267.6 hectare of total net area shown mostly all (99.1%), 265.2 hectare land is irrigated. The one-third land of the village is drowned in water for more than six month of the year, known as local lakes Sahinwa Taal. According to village directory (2009) all irrigated land of village is irrigated by tanks or lakes. However, in 2001, there were 9 hand pipes, 4 big ponds, 20 well, 3 government and 2 private tube wells and 6 pump sets for irrigation with a water canal link away from 1

kilometer (Kumar, 2002). This shows that Tube wells and pump sets have significant role and proportion in village irrigation. After cleaning of Sahinwa drain in 2002-03 number of private tube wells/pump sets increases more than 5 times in last fifteen years. This shows that minor irrigation department has no visible role and control to check the digging of new tube wells/pump sets in the village. Due to this machine irrigation paddy becomes main crop of kharif season and wheat of rabi season of village.

Changing settlement pattern of village and depletion of water recharge cycle: The village population is not centralized at one or two places. Rather than it is dispersed in 7 main settlements. These pockets of population are known as 'Purava' (hamlets) have their unique arrangement, social linkages and ecological settings. These 'Purava' are known or named on the basis of major cast or occupation found in that particular area. Paahi is a relatively newly established settlement of big Basti shifted toward new one due to many reasons. The unavailability of land and space due to pressure of population growth; villagers' competitive relations with their family members and neighbours; and inflation in old settlements are main push factors to leave the old settlement. In contrast to this, proximity to their agriculture land or occupation; chances of expansion on newly acquired/developed land; closeness to their caste and family groups are major pull factors for external- internal shift in the settlement pattern of village population within their limited territory. In the village 15.48 hectare land had been left as Taalab (pond), which constitutes a very small part of the village area. But now only two public ponds are maintained by village authorities and others are occupied or encroached by surrounding dwellers. These public ponds are a source of water in old times for the whole year. These public ponds are digged and maintained by collective effort (shramdaan) at the time of drought. In a survey (2001) by the author himself yet another interesting fact was found that in villages there are at least two or more local ponds/ shallow lands (gaon ki gadahi) and wells (puccha Kunwa) present in and around in each settlement. Every house is naturally-roughly connected to these low waterlands/gadhhi through kachchi naali. Wells and hand pumps are source of drinking water. Used and waste water, rain water and other flows come to this local ponds/gadhhi with the connected drains. These small ponds were made mainly during digging of land for kuchcha house; lane/ road construction; to make planes and heightened the door surface and courtyard of the house. Every year rain water brings soil and other things with water flow in the small pond and this pond is filled with soil. After every monsoon villagers use this pond's mud to maintain the damaged wall of their kachcha house and use the soil to heighten as above mentioned.

These water bodies near to human habitat are useful in many ways. The cattle's of the purwaa come here to drink water and they enjoy lot during bath/washing. The water of this pond was used for irrigation when required. This water is used for different needs of people throughout the year as an open reservoir of water. These ponds keep cold and green to their surroundings. It works as a natural water harvesting/recharge system of land. Most of the rain water of settlement first comes in local ponds, stays here, filtered and evaporated slowly and naturally. Then surplus and somewhat clean water passes away to large water bodies. In this way, these local ponds, big ponds and other water bodies maintained groundwater every year naturally. This is a clear practice of 'khet ka paani khet me, gaon ka paani gaon me' means every drop of water consumed in village first and later excess water flow anywhere.

In last three decades village scenario is totally changed. Pucca house; pucci sadak/ brics on street; pucci nalli/drainage; handpipe and motor pump for drinking water; tube well and pump sets for irrigation of crops whole year, became the new reality of the village life. Ponds besides village basti become useless, dumping ground for garbage and source of dirty things; so every year area of local ponds is shrinking. Now water tank and open wells are covered, filled, and abandoned, and; seen as source of danger. Most of rain water now runs away to the big canal without recharging the local land. Ponds are disconnected, filled with filth, checked for water flow and they became dried. Instead of using surface and canal water for irrigation permanents pump sets and deep tube wells are exploiting ground water increasingly. This overexploitation of ground water continuously, without recharging, results in lowering of water level of wells, hand pipes, pump sets and failure of them some times. In March 2017, this block Pratappur is reported as critical with other four adjacent block of Transe-Ganga region of Allahabad district.

Suggestion for water management and intervention in rural area: Due to unlimited & excessive continuous use of groundwater, the situation of over-exploitation has emerged in many rural & urban areas of

the state. Ground Water development is the need of the state, therefore both short and long-term management, intervention and planning becomes essential for the stressed areas like over-exploited rural areas as following: First step towards abundance of water is to reestablish the relationship between people and water. Awareness generation among communities is the prerequisite for water conservation activities. Both short and long-term measures are required towards water abundance.Gram Panchayat and water committee would form properly and take care /monitor water bodies in their respective areas.Village Panchayat ensure access to safe drinking water to all. Restore/rehabilitate/create water conservation structures- to save every drop of water reach in village earth through medbandi on their field so that water can be preserved.A small recharge pit (dugwell) should be dug to capture the rain.All village public ponds, local ponds, drains and other water structures should maintained, cleaned, repaired, protected and used for water recharge. New rain water conservation structures such as ponds etc should be constructed on low land where water collects in monsoon. MPLAD / VidhayakNidhi would be used for big water bodies.Control and limit wastage of water in domestic use and in land irrigation by using pipe irrigation.Better irrigation methods like sprinkler and drip irrigation helps in reducing water consumption.Enhance efficiency of water use by reuse and recycling.Promote the agricultural crops which can grow in available water.---Use surface water and canal water for irrigation.

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Study of Digital transformation in the Retail Sector: Impact and Challenges

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Abstract: Indian Retail sector is experiencing a rapid digital transformation propelled by various factors such as digitalisation, use of Smartphone and internet connectivity across every place in India. Additionally, Digital India a flagship programme launched by Government of India in order to ensure the country digitally empowered in the field of technology¹. Indian retail sector witnessing phenomenal growth over the past years, and a lot of players entering into the market. The study concluded that what the major key drivers are shaping the digital trends on the online retail sector. This study is descriptive and convenient sampling has been done among selected retail stores in India.

Keywords: Digital Transformation, Retail, Digitalisation, Government of India, Phenomenal Growth etc.

Introduction: Retailing is a method of contacting the end customers during the medium of goods and services captivating benefits of the variety of channel of distribution for the generation of profit and thus occupies a key position in the field of retail industry. Retailing is a function performed by retailer and one of the major functions is supply chain management which organizes the process of retailing. A retailer understands the consumer, need preference and attitude towards the product thus builds an end relation with the customers. The process of retailing makes the purchase of goods and services effortless for the customer therefore it is very essential an element of the retailers to be very vigilant in their trading activities. The retailing functions include: Retailing is a process of direct relations with the customers. The volume of sales involved is generally high. Use of sales promotion Location and layout is also a critical factor. Retailing brings more employment opportunities. The process brings out feedback from the customers and provides them manufacturers to enable them to act accordingly.

Retailing has been called as a business process which deals with sale of products and services associated to the potential users for their use in their house for the personal use or to use by family members². The 20th century has seen numerous changes related to technology, consumer attitude, purchase preference and spending power. But the biggest change we all have seen in coming future is technological revolution which has surpasses everything like never imagined. Now customers prefer to be smarter say it in shopping pattern customer are trying 3D version of Virtual shopping, they use to review about the product, choose online payment system and so on. Some of the digital transformation on retail sector noticed over the time is as follows: Unique Merchandise, Services Offered to the Customers, Distribution and Information System, Augmented reality, Shortening Delivery Times, Social Shopping, Hyper Personalisation

Digital Transformation on Retail Sector :

Unique Merchandise: Innovation and bringing out some new element is the need of hour and digital transformation has brought a lot of unique merchandise for customers. Customise products are also sold by the retail store to attract customer. Providing satisfaction to consumer is primary issue for marketer because customer easily shifts to the substitute.

Services Offered to the Customers: customer service is also a primary issue for marketers also marketers have to build the trust with the customers. As the digitalisation process has started marketers wanted to build a strategic relationship with customers.

Distribution and Information System: Every retailer wanted to reduce the cost of the product and also ensures that the availability of product at right time. Retailers are spending a lot in the supply chain management and their information system. Now days the product can be tracked by the tracking Id number which gives surety to the customers.

Augmented reality: With the help of augmented reality the customers are purchasing product as if they are in stores. Augmented reality gives customers to try the new lines of product or service in the market. For this customer don't need to download the application of a company.

Shortening Delivery Times: Tendency of customer is that nobody wanted to wait when it belongs to product ordered. Retailers trying to shorten the delivery times so that customer should be maximum satisfied with the product ordered. Quick service is need of the hour and it is possible by digital transformation.

Social Shopping: With the help of social networking sites the retailers are influencing the customers to purchase a product. Imagined you saw a pair of shoes someone is wearing and you clicked a picture and ended with offering. It gives seamless experience to the customers.

Hyper Personalisation: Now days the smartest retailers are collecting information about the customers and working in a fruitful manner to generate the leads. Good thing about customer is they are willing to pay whatever the price is or whatever the product is offered.

Objective of the Study: The objectives of the study are as follows.

1. To study the impact of Digital transformation on the retail sector in India
2. To study the challenges faced by retailers in transformation of retail industry

Retail Trends in Indian Context- from Unorganised to Organised retailing: Digital transformation is entering into every field and one of the fastest growing sectors in India is retail industry. Indian retail industries have experienced phenomenal growth over the past decade. Organized retail sector constitutes 8% while the unorganised retailing is 92% however in the coming year where people are more dependent in technologies it will definitely give boom to the organised sector. Digital revolution has changed the consumer behaviour towards shopping now consumers are free to choose the variety of product through virtual mode, also the price can be comparable from other online sites. It is expected that retail industry will grow by USD 1.3 trillion by 2020 registering growth at a CGAR of 7.46 per cent between 2000-2015 by 2020³. By 2020, food and grocery segment is expected to account for 66 percent of the total revenues in the retail sector, followed by apparel segment demand for western outfit and readymade garments has been growing at 40-45 percent annually; apparel penetration is expected to increase to 30-35 percent by 2015. These data are showing some positive way for future growth, as retailers grow and evolve they need to refine their business strategies according to changing environment. These strategies offers opportunities for retailers as they engage the customers by giving them improved and overall shopping experience. Retailers are also investing in the right infrastructure and technologies such as chat bots, cloud artificial intelligence, and recommendation engines that increase the sales competence of the in-stores associate towards delighting customer's experience. By boosting digitalisation, retailers will experience cost saving and operational efficiency across all areas of their business starting from supply to pricing strategies, planning of inventory, employee training and development and finally customer engagement.

Impact of Digital Transformation on Retail Sector : In the coming years digital transformation has increased the shopping experience of customers as retailers are enabling new business models to stay relevant. This has also brought emergence of e-commerce in the market moreover digital transformation help retailers differentiate and provide better experiences. Data insights allow the companies to bundle and monetize services in addition to the products. Companies may package and sell services in addition to products using data insights. Customer retention can be navigated through digital revolution in retail. The way merchants do business has changed dramatically because to big data analytics, location-based services, and mobile apps. Digital transformation is a long-term process in which one effort leads to another, which then has an impact on other organisational aspects involved in the process. In its most basic form, digital transformation in retail is using digital technologies and developing new processes to better understand what customers want and provide it to them as rapidly as feasible. Some of the impact that have witnessed across the years are cross channel marketing, use of social media engagement, ship from store, customer centric app, loyalty programs.

Challenges faced by Retailers : Digital transformation in retail is the idea that modern technologies can drastically change the way. Digitalisation affects every level of business and brings out the concept of modern enterprise. However there are some challenges faced by retailers in digitalisation process they are as follows.

Limited Budget: Finance is the life blood of business and without finance and budget not a single organisation run properly.

Lack of Trained Work force: Digitalisation process needs to implement by the trained work force staff. Inadequate trained staff is likely to experience poor job performance.

Low skill level of Retailing Management: Retail management is the need of an hour. Nowadays inventory management is a personalised skill which needs to be present and it needs to be enhanced.

Intrinsic complexity of retailing: Retailing itself is a complex issue as it needs to developed technology and advancement hence it is not easy to incorporate retailing as an organised way.

Lack of Developed Supply chain Management and Integrated IT Management: Supply chain and distribution system and IT management is also a challenging issue in the process of digitalisation in retailing. Advanced IT management needs to be installing which gives hassle free facility to customers as well as retailers.

Literature Review: for research some important literature review has been done to know the insights of retailing for this a thorough analysis of research papers were done to know the meanings.

Author	Review of Literature
Mathew, J Mukherjee.A. 2010⁴	Retail is the new era in modern world and it happens with 3 phase, phase 1 the beginning happens in the beginning of the 1990s, phase 2 the middle happens in the mid of 1990s and phase 3 happens in the last of 1990s.
Sellers, 1990; Smith,1989; Parikh,2006⁵	The environment of retail is changing and growing than ever seen before. It gives tough competition and also with lots of customer expectation and experiences related to consumptions.
Baker, Berry,& Parsuraman,1998⁶	They discuss about physical environment which can be felt by serving services only.
Akehurst and Alexnder 1995⁷	They discussed about the major development in retailing as an international scenario. They suggested multiple ways to exploit the international market for the retailers.
Goswami P, Mishra M.(2009)⁸	They talked about the important factors selection of product, collection of the product and behaviour of store worker because these are most important factor in retail also retailer must think about cleanliness in the stores as it attracts the customers.
Baltas and Papastathopoulou, (2003)⁹	The studied that customers are attracted towards location and it is most important variable.
Srivastava (2008)¹⁰	In his study it was analysed that organized retailing plays an important role worldwide. The organised retailing is increasing in countries like United States, Taiwan, Malaysia, Thailand, Indonesia, China and India.
Radharishnan (2003)¹¹	In his study he focused that the modern store need a large space for stores, there should be shelves, and good store ambience.

Table.1 literature review

Research Methodology: Research methodology is a method for solving a research topic in a methodical way. It refers to the many stages used by a researcher to discover the rationale underlying anything. It also goes into the design, sample instruments, data collection strategy, and statistical technique utilised to analyse the data. In this research article descriptive research methodology has been used because it describes the data characteristics, phenomenon of the population which is going to be used. With the help of convenient sampling method data has been collected with the respondents in which an online survey has been done in between the customer who are avid shoppers and they frequently shop. Area of the research is Pan India. The analysis and interpretation of data has been done with the help of pie charts bar graph.

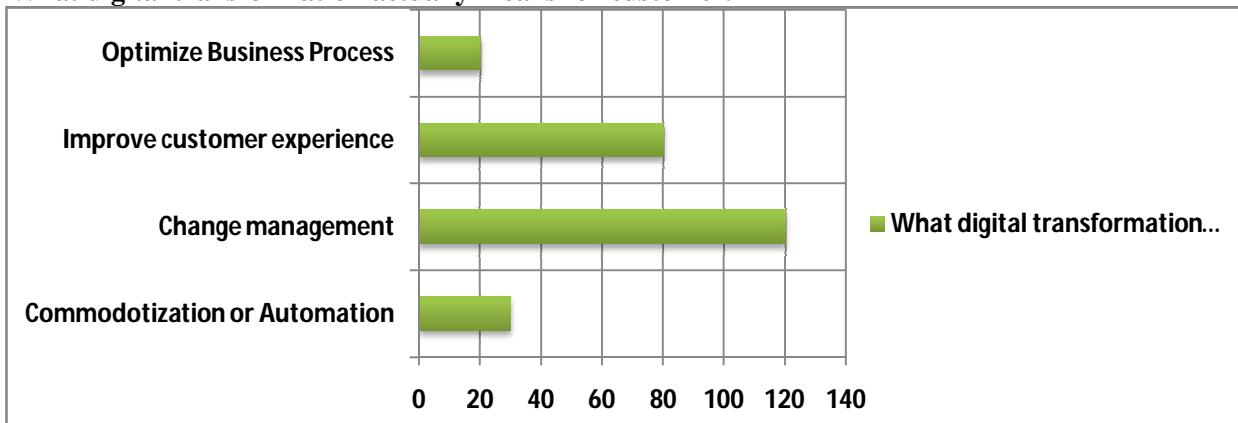
Data analysis and interpretation: For data analysis and interpretation Primary data has been collected through online survey with the customers. And for secondary data journal, report has been studied by the researcher. Questions asked with the customers are as follows.

Demographic Profile of Respondent.

Characteristics	Distribution	Frequency	Percentage
Gender	Male	140	56%
	Female	110	44%
Age	18-25	110	44%
	25-35	70	28%
	35-45	50	20%
	45 and above	20	8%
Occupation	Less than 5 lacs	70	28%
	5-10 lacs	105	42%
	10-15 lacs	55	22%
	15 lacs and above	20	8%
Annual Income	Student	60	24%
	Business	110	44%
	Unemployed	40	16%
	Service	40	16%

Table. 2 Demographic Profile of Respondent.

What digital transformation actually means for customer.



The majority of customers 120 (48%) responded that digital transformation actually meant change management whereas 80 (32%) responded with improve customer experience followed by 30 (12%) responded with commoditization or automation and 20 (8%) customer responded with optimise business process. Hence it can be inferred that customer actually want change management in the shopping style and it can be happen through digitalisation.

What Impact is digital having on retail sector : when it is asked about impact of digital having on retail sector majority of customers 155 (62%) responded that speed and efficiency whereas 50 (20%) responded

convenience followed by 45 (18%) responded with friendly and welcoming service. Hence it can be inferred that customer is looking forward with the speed and efficiency in shopping and it can be happen with the help of digitalisation.

Biggest drawback of digitalisation on retail sector: when it is asked about biggest drawback of digitalisation on retail sector according to respondent 110 (44%) have said there might be fraud and scam issue whereas 80 (32%) respondent said lack of physical shopping experience is the drawback whereas 35 (14%) respondent said lack of interactivity followed by 25(10%) respondent said delay in delivery is biggest drawback digitalisation on retail sector. Hence it can be inferred that retailers need to focus on cyber security, privacy and consumer safety and they need to prevent fraudulent activity.

Conclusion: In any industry complication and fragmentation is the enemy of innovation and agility. Digitalisation process brought some serious trend in the retailing sector where traditional shopping is eloped and e-commerce platform has taken place. Also the advent of technology cannot be ignored because customers are spending more time on mobile phone, computer and so on. In addition to this the Indian economy has also witnessed there is change in buying behaviour of product and services. Food, apparel, beverage industries are growing, and the customer want some more to add luxury in the lifestyle. Digitalisation simplifies the core enterprise ecosystem by providing ease of doing business, automation and speeding the system. As an impact the retailers are investing the right infrastructure and technologies such as chat bots, cloud artificial intelligence, digital marketing, and IoT internet of things. By adopting digitalization the retailer will achieve cost saving and operational efficiency. And across all the digitalisation process of business will move towards a positive step starting from procurement of raw material to inventory management, employee training and finally customer engagement.

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The Buddhist Concept of Money

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Abstract: Buddhist is the oldest philosophy of Indian value centric system. Mainly focused on Nirvana. It is also contributed well livelihood and wanted to money for good livelihood.

Keywords: Science, Nirvana, Happiness, Money, Commerce etc.

Introduction: Buddhism, like Hinduism, is a value-centric system. This system is purely based on reason. There is no place of dogmatism of any kind in its philosophy. "It is the only religion which is a priori not in contradiction with the discoveries of science or with the spirit of the scientific method. No divorce between science and religion will ever be possible in Buddhism as in other religions"! Apparently, many are the ways shown by the Lord Buddha to the Summum bonum but truly speaking there is only one way (ekayana) and that is the way of reason (tatvayāna). From a practical point of view, one may distinguish three means. These means are - in plain language, piety (Sravakayana), philosophy (Pratyekabuddhayana), and striving for the welfare of one's fellow being (Bodhisatvayāna). The first is the means of the upasaka, the second is the means of the Arahar (The self-acquired enlightened one) and the third is the means of the Bodhisattva who out of infinite love (Mahakaruṇā) desires supreme happiness for all sentient beings. These different yānas prove the Universality of Buddhism, making it suitable for the highest as well as the lowest order of intelligence, the former being supplied with the religion of the intellect and the latter with the religion of the emotions. In the western tradition, knowledge is pursued for the sake of knowledge. In Buddhism, it is for the sake of love and compassion for all beings. According to both Hinduism and Buddhism every pursuit, be it secular or non-secular is linked with the state of highest value, i.e., Moksa or Nirvana. Here knowledge perse is negatively defined as a means to liberate the individuals from tritapas like physical/mental, metaphysical and moral pains (Sa vidya yavimuktaye) and positively it produces eternal peace and bliss in the mind of a sādhaka. This state of attainment is termed as Moksa or Nirvana in India. This is construed as the highest value or puruṣārtha of human beings. There are other three subordinate purusarthas namely, dharma, artha and kāma which denote the social and moral obligations, upkeep of house hold, raising of a family and discharge of religious duties Le for the various fulfilment of life's obligation".

Aim of the Study: This article is the study of necessity purpose for livelihood. Money is the necessary for happiness in life.

Details of Study Report: Buddha's teaching to his followers, a gift is given with faith and results in great increase of money and prosperity for the society. Concerning the general attributes of money (bhoga), it is remarked that it is the power of luck which draws money to itself. It is listed among ten things desirable. The other nine things being beauty, health, virtues, the life of continence, friends, truths, understanding, dharma and heaven. In the SamyuttaNikaya, it is said that woman is utterly without charm, if she lacks beauty, money, morality, diligence and the ability to bear children. Possessed of five powers women dwell at home in confidence, these are the power of beauty, the power of money (bhoga), kingroup, sons and the power of virtue. The pursuit of money, lawfully acquired, is a legitimate goal for people. In his advice to the famous rayapatiAnathapindika the Buddha states that there are four cherished but difficult conditions to secure in this world. "What four? Obtaining possession of money (In this manner), let good report attend me along with kinfolks and teachers. Money in my possession, may I live longer and reach advanced age. Money in my possession, when die I attain heaven." Money brings happiness. There are two kinds of happiness. One is the happiness due to money (bhogasukham) which is obtained by enjoying one's money lawfully acquired, and with it doing meritorious deeds. This type of consumption of money is the best of its kind. For one has the happiness of real ownership of money. The second is the happiness due to debtlessness (arunasukham), further described as the feeling one gets when one knows that no debt is owed, great or small, to anyone. Here "debt" implies the dharma of a grihastha consists in paying gratitude or obligation to the duties through sacrifices, to his ancestors and to the seers respectively known as devarba, pitrrna and rsirna.

In a similar vein Aristotle also says that artha or economic wellbeing is the only means that distinguishes man from other beings. He clearly states "Happiness requires the addition of external goods. For it is impossible or at least difficult for a person to do what is noble unless he is furnished with external means"

Buddhism stresses on lawful means for earning money and it advocates the proper use of money (bhoga) which ultimately begets social benefit in the AnguttaraNikaya. The Buddha says to Anathapandikatha that there are five good reasons for possessing money. First, money earned by sweat and lawful means makes a person himself happy and cheerful and he makes his parents, wife, children, his slaves happy by it too. Second, he makes his friends and acquaintance happy. Third, he makes himself secure against misfortunes such as may happen by way of fire, water, king, robbers and ill-disposed heirs. Fourth, he is able to give a share to his kin folks, to his guests, to his ancestors, to the king and to the gods (obligation to the environment as a whole). Fifth, he is able to contribute money for the welfare of the Sangha or the society (sarvajanahitāya), by which he becomes famous when alive and attains heaven after death.

In other words, what Buddha states is that money is indispensable for personal needs, for the needs of family and discharging other social obligations, it has the status of the means but it is not to be pursued at the cost of attaining the end. So, it is ethically imperative that one pursues money (artha) only to the extent it is necessary to attain the highest end -Nirvana, it is not to be pursued for satisfying the selfish bodily pleasure only. The Buddhist ethics is explicit, about the ends means relationship. As Buddha states both ends and means must be good. An ethical practice is one where the end as well as the means is righteous. Therefore, right means of livelihood (Samyagajiva) is emphasized in Buddhism. Unlawful pursuit of money or bhoga is discouraged because money as such cannot fulfil the deeper need of individual. In his sermon to the monks, the Buddha says that the loss of such thing as money (bhoga) is a trifling matter. But the loss of wisdom brings in utter misery. If wealth only could give happiness and peace then the wealthiest man would be necessarily the happiest and the most peaceful man which is not so in reality. Hence the need for regulated pursuit of money according to the principles of dharma is desirable.

Buddha further explains the question of the loss of hard earned and lawfully acquired money by the ariyasavaka (lay disciple). If the ariyasavaka's money ran out (bhogaparikkhayamyacchanti) without fulfilling the duties and obligations encumbered on him, then the money has failed to seize its opportunity (atthanagata), failed to acquire merit (apattagata) and unfittingly used (anavatanaso). On the other hand, if the same disciple were to distribute his money in doing meritorious deeds then that money would be deemed as spent in a proper and fitting manner, accruing points of merit for him. A person firmly rooted in the ariya dhamma (the Buddha's teaching) is extolled in this world, and afterwards he rejoices in heaven If the money is not properly utilized (aparibhunja mano) then it is sequestered by kings or stolen by robbers or appropriated by unpleasant heirs. Thus bhoga (money) that is not properly used runs towaste, not to proper consumption.

In the DighaNikaya, the Buddha says that one should amass money by correct means, like bees gathering honey from flowers. One should divide money in four portions. One portion of money should be designated for personal consumption. One should keep two portions for conducting one's business. The fourth portion should be kept in reserve, for one might need it in times of difficulty. Only with sustained hard work and enterprising spirit one can generate money, increase it and spend it wisely. As the Buddha says, there are three kinds of persons viz., the blind, the one-eyed and the two-eyed. The blind is unable to distinguish bad from good worthy from unworthy. The one-eyed ignoring right or wrong searches for money with tricks, frauds and lies. But the two-eyed man acquires money with determination and by rightful means and gives it away in charity. The Buddhist business ethics provides a model of a balanced life both for a householder and a business man. The house holder should be knowledgeable like a master of weights and his apprentice who knows how to hold up the balance that either by so much it has dipped down or by so much it has tilted up. One who has a trifling income but tics lives on a grand scale and one who has a great warning but lives meanly are wrong by themselves. In both cases the consequence is bad. As the Buddha states there are four outlets and four inlets for the flowing away and the flowing in of amassed money. Those four outlets are womanising, habitual drinking, compulsive gambling and intimacy with the evil friends and those four inlets are abstinence from doing the above four things. In connection with commerce, the Buddhist ethics admires the entrepreneurial skills, for they help to generate money. A shopkeeper who is not mindful in his duty in unsuccessful in his business, on the other hand; a shopkeeper who is shrewd, capable and skilled can inspire

confidence in the gahapaties who would willingly support his business. The shopkeeper, who is thus supported and helped, acquires much money in due course of time. The DighaNikaya observes that if a man should start an enterprise after contracting a loan and if his business should succeed then he should not only be able to pay off the original debt he had incurred but there should be surplus for maintaining a wife. From the time immemorial wealth is glorified as a virtue and is worshiped as a goddess of Laxmi. Its pursuit is considered as a fundamental value of life. On the other hand, poverty is considered as a state of sinfulness.

Buddha's opinion is that political freedom without economic freedom is meaningless. It is money that decides whether one is free or not. A poor man has no choice of desires due to little acquisition of money. To him life is a strong bond, like a thick log of wood which does not easily rot away. But for a rich man the bond is so weak that rots away by no time. So, poverty is never glorified as a virtue. But at the same time mindless accumulation of wealth is discouraged because it takes the mind away from the ultimate goal of life. Money is necessary in so far as it helps one secure the basic necessities and comforts of life so that the individual can undertake the psychic and spiritual pursuits without any hindrance. One cannot think of anything noble nor can one meditate in empty stomach. Besides meeting the personal needs, the individual requires money for the maintenance of his family and discharging other social obligations. Thus, artha or money is a prime necessity. Regarding monetary acquisition Buddha seeks a middle path. He suggests that the house holders should not run after money for the sake of money, rather it should be a means for higher end i.e., attainment of Nirvana or happy peaceful life. On the other hand, they should cultivate hard labour to acquire money for bare needs of life. They should choose a middle path between the two extremes of the rich and the poor. Now it is clear that the Buddhist doctrine of money seeks to strike a balance. However, this principle is not applicable to the Buddha and his monks and nuns who had given up their house holders' life in search of Nirvana. Though the monks were not allowed to own houses, fields, cattle, the touch of gold or silver, engage in trade and involve in productive activities but the lay followers of the Buddha were encouraged to do all the above things. The Buddhist order for their survival had to depend solely on gifts (dāna) bestowed on them by these followers. The principle of gift-giving (dāna) is often emphasized in the Buddha's teaching to his lay followers, when a gift is given with faith it ripens and results in great increase of money and prosperity for the giver. Moreover, the giver's children, wives and servants listen to him delightedly and serve him faithfully. By giving gift to the future Buddha, a person is born seven times to the heavenly world. Even among the close followers of the Buddha, there is distinction made between a follower who practises giving gift and the one who does not the followers alike in faith, virtue and insight, after death, are reborn in the happy heaven. But the disciple, who is a giver, when he becomes god, surpasses the non-giver god in five ways: such as in divine life span, beauty, happiness, honour and power.

Conclusion: Summing up, the Buddha's teachings to his lay followers, many of whom were urban and members of the rich, powerful and rising gahapati class addressed their economic, social and ethical concerns. The Buddha's message to them was clear that their success and happiness in life, to a large extent, depended on possessing money, consuming it, conserving it and actively participating in its acquisition. Poverty was not a virtue to be cultivated. A concomitant message was that success in generating money depended on self-reliance, hard work, and diligence and enter praising spirit. To engage in commercial activities was a good method of making money. The Buddha, equally and strongly stressed that money had to be earned by lawful and moral means and its possession brought with its corporate responsibilities to share it with members of the family and lineage and other dependents, in particular dependents such as the Buddhist monks and nuns. The money, of course, had no intrinsic value for the renouncers like the Buddha and his monks in their quest for Nirvana.

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An Analysis of Trends and Patterns of Household Savings in India

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Abstracts : Savings play an important role in economic development and the major objectives of government policy has been promotion of savings and capital formations in the economy as primary instruments of economic growth. This study aims to analyse trends and pattern of household saving. Data has been taken from the handbook of statistics on the Indian economy published by RBI. Regression analysis is done considering household and financial saving as the dependent variable and personal disposable income as the independent variable. Different saving function determines which would possibly explain the long term saving behaviour and saving potential of the household sector. An autoregressive model is also used to find out the shortterm and long term impact. Results showed that the household sector has been the main contributor to the total saving. The accuracy of the analysis is dependent upon the accuracy of the data reported by selected organisation results showed that effort are required to channel saving away from physical saving into financial saving, which will expand financial intermediation and provide more funds for investment. In the coming years improving demographics and the spread of banking (more branches, financial inclusion, UID) along with sustained economic growth will promote savings. To mobilise the saving of the household sector, we need more players (insurance, pension funds, banks, mutual funds, private equity) and more financial products (bonds, equity, derivatives).

Key Words: Private saving, Autoregressive model, Regression analysis, Marginal propensity to save, Marginal propensity to consume etc.

Introduction: Savings and investment are important drivers in taking the economic growth process forward. Economic history suggests that countries that were able to accumulate high levels of domestic investment largely financed by domestic savings achieved faster rates of economic growth and development. This is the reason that so much importance is given to these variables as reflected in the large number of studies undertaken in this area of economic research. Savings play an important role in economic development and the major objective of government policy has been the promotion of savings and capital formation in the economy as primary instrument of economic growth. India, like many of the countries in Asia, enjoy a high domestic saving rate which has risen from 23.1% in 1990-91 to 33.7% in 2009-10 (CSO) and according to some estimates, is poised to 40% by 2020. S&P (2010) has placed India's saving rate at 31.2%, which is higher than that of several countries with AAA rating: Australia 22.4%, Switzerland 30.2% and Germany 22.5% among its peer group of BBB rated countries, India has higher saving rate and even among the BRICS Nations Indian saving rate is higher than that of Brazil 16%, Russia 28.2% and South Africa 17.6% except China 55.5%. Keynes 1936 describe the relationship between aggregate income, savings and consumption. Among existing earliest alternative hypothesis, Keynesian consumption function's implicit hypothesis is that the average propensity to save rises as the income rises. This implies household income is the major determinants of consumption and savings. Savings is the excess of income over consumption ($S=Y-C$). Marginal propensity to spend on consumption is stable and lies in (0-1) range. $0 < dc/dy = MPC < 1$. It indicates when income increases, but less than the increment of income. This behaviour of consumption further explain the rise in savings as income increases. Therefore, the marginal propensity to save should also be stable, positive and less than one. Marginal propensity to save increases when income increase and it falls when income falls. Household financial saving is one of the most important indicators for setting up policies household welfare. In India, in the absence of household income and expenditure survey, the household savings is estimated through indirect method. The household savings are compiled for physical and financial assets separately. The financial savings which is compiled by the RBI is broadly based on the flow of funds method, while physical savings are compiled by the central statistical office. Over the years, in the absence of a direct method of estimation of household savings, the savings estimates are critically evaluated by various studies. More recently, Rangajan Committee 2009 had raised concern on these issue to improve

the estimation method. It may be true that the present methodology might have underestimated/ overestimated the household savings due to data gaps, coverage and present methodology.

This paper is divided in seven sections. The first section is the introduction; the second section comprises the objectives of the study. A discussion of various studies undertaken in this area of research has been done in the third section. The sources of data and the methodology adopted for the study is mentioned in section four. The fifth section comprises the empirical analysis of the study. Conclusion of the study is mentioned in the final section of the paper.

Objectives of the paper :

1. To study trends of sectoral savings as percentage of GDP
2. To study trends and patterns of household savings
3. To calculate percentage of financial savings in the different instruments by the household sector
4. To determine different savings function

Review of Literature: Many studies have been undertaken so far in this area of research. A brief mention of these studies and their results is being made in this section. This will help make the present study more meaningful and fruitful. Important cross section studies among them are Ramanathan 1970, Bhalla 1978, 1979 and 1980 and national council of applied economic research studies 1985-86. This study reveals a weak version of the permanent income hypothesis. Other important studies by Krishnamurthy and Saibaba (1984) and Krishnamurthy, Krishnaswamy and Sharma (1987) use rate of growth of income to explain the saving rate mainly for the household sector.

The study by Pandit (1991) is the comprehensive one of the structures and growth of the saving in India. He also found that the composition of household financial saving is driven by the rates of return on each type of financial saving and to some extent, by bank expansion. Muhleisen (1997) conducted Granger causality test by running bivariate VARs on the growth in real GDP and the levels of total, public and private saving rates. His study found causality from growth to savings and rejected causality from savings to growth for all form of savings consistently. The study by Athukorala and Sen (2002) is the comprehensive Indian case study of saving, investment and growth in India. The empirical analysis found strong empirical support for the view that the levels of investment as well as its level of efficiency are the proximate cause of growth. Saggar (2003) extended the period of Muhlesen (1997) to 2000-01 to analyse the consequences of India's financial reforms in the nineties. The result was similar to the one obtained in the study of Muhlesen wherein causality runs from output to savings and not in the opposite direction.

There is an ongoing debate on the role of savings and investment in promoting economic growth. While the Harrod-Domar model identifies investment as the prime contributory factor, the Solow model emphasised savings. According to the conventional perception, savings contribute to higher investment and hence higher GDP growth in the short run (Bacha, 1990, Jappelli). Conversely several more studies have concluded that economic growth contributes to saving (Salz, 1999). Carroll, Overland and Weil 2000 demonstrated that "if utility depends partly how consumption compares to a habit stock determined by past consumption, and otherwise standard growth model can imply that increase in growth can cause increased savings".

Trends and Patterns of Domestic Savings: India continues to remain one of the high savings economies among the emerging market economies. Gross Domestic Savings of the Indian economy contributes savings of public, private corporate and household sector. In the recent period, the high growth performance of Indian economy is driven by rise in savings and investment. It is significant to note that the increasing trend in Gross Domestic Savings as a proportion of GDP since the 1950s has continued with the saving rate rising sharply from 9.7% in the 1950s to 30.7% in the 2000.

At a disaggregated level, it is the household sector which occupies the position of dominance over the other institutional sector like private corporate sector and the public sector in terms of generating savings. Savings by public sector and private corporate sector are improving in recent years. On account of sharp deterioration in the savings of government administration, the rate of savings of the public sector which witnessed an increasing trend till the 1970s, started declining thereafter, and turned negative since 1998-99. However from 2003 onwards saving of public sector turned positive, reflecting mainly the outcome of the implementation of the Fiscal Responsibility and Budget Management Act 2003. From 1999-2000 to 2002-03,

the declining trend of the public sector saving (from 0.6% to 2.0%) was a cause of concern. However during the recent period it witnessed improvement. The rate of savings of the private corporate sector witnessed a steady increase from 1.0% of GDP in the 1950s to 1.7% in the 1980s, to rise 3.8% in the 1990s and further 6.3% in 2000s. the rate of savings in private corporate sectors since the last three years followed upward momentum reflecting higher retained earnings resulting from higher profits. It may be mention the savings rate of the private corporate sector had been stagnant during the 1950s to 1990s.

Household savings is composed of both financial and physical savings. As a percentage of GDP at current market prices, the rate of savings of the household sector increased from around 6.6% in the 1950s to over 18% in the 1990s and 23.1% in 2000s. within the household saving sector, the rate of savings held in financial assets steadily increased during this period. Since 2000-01 the household sector has shown a preference for savings in the form of physical assets, which could be attributed partly to the soft interest regime in recent years. Increase in the rate of household savings in physical assets in recent years reflects booming construction activities mainly of housing and accelerated industrial activities requiring machinery and equipment.

Conclusion: However, efforts are required to channel savings away from physical savings into financial savings, savings which will expand financial intermediation and provide more funds for investments. In the coming years, improving demographics and the spread of banking (more branches, financial inclusion, BC/BF, UID) along with sustained economic growth will promote savings. To mobilize the savings of the households sector, we need more players (insurance, pension funds, banks, mutual funds, private funds equity) and more financial products (bonds, equity, derivatives). It is a well-known fact that households are the largest saver which contributes as high as 94 percent of GDS in 2001-02. The share of public sector as % of GDS was negative during 2000-01 to 2002-03, whereas the share of corporate sector to GDS remained around 15 percent during the same period. The private corporate savings was 20.6 percent in 2004-05 has increased to 22.4 percent in 2006-07.

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Intrepid females in Chetan Bhagat's Novels

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Abstract: Chetan Bhagat is one of the famous Indian writers who are popular among youths. His writings have always projected reality and true picture of society. He has been acknowledged by The New York Times as 'the biggest Selling English language novelist in India's history'. Time Magazine has also named him as 'One of the 100 most influential people in the world'. His products are, *Five Point Someone* (2004), *One Night @ the Call Center* (2005), *The 3 Mistakes of My Life* (2008), *2 States* (2009), *Revolution 2020* (2011), *What Young India Wants* (2012) and *Half Girlfriend* (2014). His writings are more of hope, desire and lust because he feels that since human life is limited, one must enjoy the life to the fullest. In today's world where women are mostly doubted on forming opinions and adopting western life styles, are harassed and exploited in corporate sectors, face certain turbulences in acquiring education and are ill treated for their success, Bhagat's female characters seem to be like a imaginative character blooming out of a fairy tale. His characters are the true revelers of human life and especially women are the actual roisterers. They are ambitious and are creating their own careers and successes.

Keywords: Mughal colonization, Colonial dominance, Post medieval period, Discrimination etc.

Introduction: In Vedic age, Indian women were treated equal to men. They were given huge respect and treated as goddess but with the advent of Mughal colonization in the post medieval period, the scenario changed. It was because of the colonial dominance, the corrupt authorities together plotted the politics of subjugating women and reducing their personality just as a tool for erotic pleasure and thus they started implementing policies for the acculturation of women to be prepared as per the dark desire of these timorous authorities. The *sati pratha* is a result of an attempt to escape from the physical exploitation by the patriarch. They were dominated and subjugated by the society. Customs like *parda*, child marriage, and *sati* prevailed and were imposed to suppress them. They had to go through lot of pains and sufferings and were expected to manage house, look after children and family. They were not only considered inferior to men but were always kept on trial for their voices and choices. But now the position of women has improved a lot. They have succeeded in achieving their deserved place with their hard work and perseverance. They are aware of their social, economical, educational, legal rights and are shattering down their predefined stereotyped roles. Women's rights and gender equality have leaded them to achieve success and take decisive actions. There are very few writers who glorify or celebrate their success and Chetan bhagat is one among them. He is a great advocate of women empowerment. He has portrayed his female protagonists as an epitome of powerful career oriented independent women who are very much aware of their responsibilities and are vocal about their rights.

Bhagat presents his female characters more rebellious and powerful than anyone else. He has given them wings to fly and achieve their dreams in this patriarchal world. They are beautiful and appealing to many who admire and wish to get them. Their independent and intrepid nature keeps them wise and practical enough to make their own life decisions. His Ananya from *Two States* is an independent working girl who tries to convince her parents till the end in order to marry her lover Krish and finally succeeds. Priyanka of *One Night @ the Call Centre* also goes against her parent's wishes and marries Shyam. In Bhagat's *Half Girlfriend*, we find Riya also getting married to Madhav at last. Bhagat's girls are more determined and decisive. The real problem arises when the girls themselves accept the domination and discrimination as part of life and continue to suffer but he has presented globalised modern Indian girls in his novels which every Indian female lure to be. They are assertive about their opinions and choices and do not rely on others.

Earlier the women's were portrayed as shy and submissive females who devoted their life in caring and nurturing the family but Bhagat's female characters are liberal, independent and extrovert. They know

how to balance their personal and professional life very well. They are financially independent and are also perfect in managing their household chores. All the female characters Portrayed in Bhagat's fictions like Priyanka, Ananya, Aarti, Neha and Riya are sensuous and contemporary representing post modern Indian female sensibilities. They are traditional as well as modern and overpower their heroes in every course of life. His female characters are more confident and strong which portrays them much ideal than their male counterparts. They are bold, intelligent and outspoken by nature. He is very optimistic about their approaches and presents them as the initiator in every courtship. There are innumerable incidents where he has depicted his girls as inspiration to many.

In Bhagat's *Three Mistakes of My life*, Vidya is seen as a small town free bird. She has her own dreams and desires. Though she is restricted by her family and has to pick up the stream according to their wishes but secretly she enjoys her life without any guilt and hardly focuses on her studies. She is adamant to live her life according to her norms and wants to enjoy her freedom by going far from her parents. She freely conveys her plans to Govind and says, "I am turning eighteen. I can do whatever I want. I can vote in that election. I can have a bank account, I can marry, I can." (*Three Mistakes of My Life*, 184) Her thoughts reveal her impatience and childish behavior but she is also brave and modern defying all the traditional Indian values. She openly expresses her desire without any hesitation and dares to cross her limits. She not only takes the initiative to propose Govind but later on indulges in intimate closeness without realizing the consequences. She is also seen compassionate and understanding when it comes to consoling Govind on his business loss. She helps him to recover from this tragedy and with her care and support, Govind regains energy and confidence.

Bhagat's girls don't compromise on self esteem. They are not easily approachable. They take the decision only when they are sure about it. Riya from *Half Girl Friend* also overpowers the hero with her charming and confident personality. Her visit to the boy's hostel portrays her as a bold venturesome girl. She has a very high esteem and self control over her desires. Her disciplined and poised nature reveals her inner beauty. On the contrary, Madhav, the protagonist has no control over his feelings. He madly wants Riya to be his Girl friend and puts his heart and soul to convince her. Riya's physical exploitation at her tender child age by her father is crucial example of female body and just a source of satisfying the male lust. She does not want to hurt Madhav and hence finds the solution to which both can stay together without any physical intimacy. In the techno global post modern age and in corporate culture in which Bhagat has written his novels, having girl friend is a craze of young mischievous boys. Thus the materialistic and erotic feelings with which boys approach any girl is not to make their friend or true beloved or to marry them but to enjoy physically with them. Therefore the sacred word 'Girlfriend' acquires new meaning by such practitioner which means an item for physical enjoyment. It is because of this when Madhav approaches Riya with such desire; she forbids becoming her girlfriend and offers to be friend only. This is visible through the following statements,

"You don't want to be with me?"

"didn't say that."

Well, are you my girlfriend?"

'No

'What are we then?"

'Friends.'

Though earlier she negates but Madhav's remark, 'You allow friends to hold you like this.' discloses his desire for physical intimacy.

I had not let her go. She gently moved away.

'Okay, I'm your half-girlfriend.' (*Half Girlfriend*, 67)

Madhav's persistent approach and his desire to achieve Riya make her agree to become his Half Girlfriend and later his beloved. The politics of sensitization of female body is visible here. Though she knows the term girlfriend is socially degraded term that is why she first negates but later gets physically sensitized. Madhav was in fashion to have girlfriend. This distance transforms and intensifies the craving for each other. In Indian culture, this innocence transforms men. She is in the dilemma and remains in between nor friend and neither complete girlfriend.

The novel also digs on Riya's personal life. Although she is born with a golden spoon but in spite of everything, she has a very disturbing and lonely life. Her quiet and secretive nature reveals her inner sadness. Though Madhav tries to ask about her past but she refrains to talk about it. A dark side of her life has been only revealed in her journal. She is unable to report it to anyone and has not even discussed it with her mother. Her own father who is a business tycoon is extremely perverse. He is sexually abnormal and had ravished his own daughter at a very tender age because of which Riya had become so quiet. She reveals her pain in her journal. For Riya, journal becomes prominent mode of expression of her tormented psyche due to her physical exploitation. Thus the journal becomes a prototype of women's writing.

Though Riya is born in modern age which is an age of women's empowerment but she fails to acquire the bold personality because she has been crushed by her father before she could be bold. That's why she expresses her pain in a symbolic way,

"They say I am so quiet. Silent Riya. Mysterious Riya. Shy Riya.

I don't answer them. All I want to say is, if you crush a flower before it blooms, will it ever bloom as bright as later? (*Half Girlfriend*, 197) After getting divorce, she joins a private firm in Patna and later flees to USA all alone. Her bold individualistic decisions reflect her independent traits. She is Bhagat's ideal woman who is Strong, independent, generous, broadminded and lovable.

Ananya of *Two States* is again different from Riya and Vidya. She is a smart corporate girl trying to impress Krish's family with her intellect, beauty and confidence. Her rebellious nature is portrayed when she argues fearlessly with the mess contractor for not providing good quality of food. She is an independent girl who takes her decision on her own and does what she wants. She takes an audacious step by kissing Krish in response to his proposal. Her major concern is to impress Krish's maternal family. She succeeds by helping Krish's cousin to get married. She puzzles Krish's family with her intellect. They are stunned by her confidence and fluent English. She lashes out Duke's parents for asking dowry and urges Duke and his younger cousins to take the decisions and revolt against their parents. Finally she is acknowledged by Kamala aunty as 'Very wise girl' and Shipra Masi saying, 'She's not that bad'. (2 States, 216) Krish's relatives praise and thank her. They appreciate her communication skills and convincing nature.

Chetan Bhagat's female protagonists are self sufficient and financially independent women. They do not compromise on their dignity and Integrity. In *Two States* Krish finds hard to get away from Ananya and tries to apologise but Ananya stays firm on her decision. She is a head strong independent girl and is not ready to compromise on her self esteem and like an obedient daughter values her parents self respect more than anything else. Her behavior is both honorable and dignifying. Unlike other writers where the male lead characters are ideal and obedient, Bhagat's heroes are ordinary men who do not possess heuristic qualities. They are average, timid and shy and are surpassed by their female counterparts in respect to appearance, behavior, emotions and stability. He has projected them as weak and fragile.

Conclusion: Thus despite of the fact, Bhagat's male characters are the protagonist and the narrator of the stories but the central place of the novel is occupied by his valiant and valorous females. They are ideal women which inspire and motivate the females of today. They are glass ceiling breaker shattering the gender roles and pursuing their aim and need at any cost. They are Bhagat's brave and heroic women who refute fearlessly for their rights and freedom and break all the traditional roles defined by the society. He empowers his female characters with education and aim. They are social rebels who revolt against the society to achieve their ambition. They are empowered women who hardly compromise on their self esteem and are vocal about their needs. Thus Bhagat's writings are more feminine than masculine.

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Dattani's "Bravely Fought the Queen" : A Critical Analysis

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Abstract : Mahesh Dattani makes daring efforts to show quite unusual and influential themes in his plays. The complexity of human relationship and dilemma of the modern man find due expression in his dramatic works. His dramatic techniques and stagecraft are superb. There are rapid shifts in terms of time and space. He has made use of different images, symbols, devices, techniques etc. to communicate his ideas in a very effective and concrete manner. In the plays of Dattani multi-level stage plays a very important role. It helps in involving the past with present and also contains certain symbols which indicate inner workings of the minds of the characters.

Keywords: Human Relationship, Morality, Homosexuality, Abnormality etc.

The script of *Bravely Fought the Queen* is in three acts, titled 'Women', 'Men', and 'Free For All'. The 'female' world of Act I is worn down against the 'male' world of business of Act II and the characters stand uncovered in Act III where the two worlds clash and fall down, with the home as the site of the battle. The split between the conventional and present culture having thrown up a new social landscape, the play races towards a brave result laying uncovered the horrible truths that lie behind the pretence of old-fashioned Indian morality. Questions of gender, sexuality and identity are raised and the unsaid is voiced, the unnoticed made visible.

The dramatic settings fuse with the themes. The brand Dattani stage often uses the various levels to create theatrical quality in a special way. For instance, the level where Baa is placed remains a invariable in all the three acts, and the time shifts that take place in terms of her memory carries the audience back and forward in time even as the present seems to satirize the past. The men play their part in the office in Act II, even as repeat performances of what has already ensued in Act I continues at the other levels. Such repetitive devices serve to undercut the issue itself and reveal the façade as just that – a façade. The affluent business family, the Trivedis, is finally stripped of its veneer and everyone stands exposed to indigestible realities of abuse, alcoholism, adultery and homosexuality as fallout of the war on the home front. Imagery plays an important role in this play in bringing home what the playwright wants to convey. The bonsai Lalitha brings as a gift for Dolly becomes a central symbol in the play. It represents a cruel tininess of a free spirit. The symbol begs for a comparison with the situation of women in the Indian situation – also under grown and stunted in terms of the development of their independent identities. No wonder that both Dolly and Alka appreciate the bonsai. Yet another bonsai seen on Sridhar's desk is described as "odd" and "bizarre", surely pointing to its basic abnormality. What has been accepted by the women seems odd in the sphere of the men who have never been restricted or manipulated. Almost all the characters in the play are made to comment on the bonsai in a deliberate attempt at drawing parallels. There are a host of other symbols and imageries. The young cook projected as Dolly's lover, the face mask, Baa's bell and wheelchair etc. are the imageries used for expressing some thoughts and ideas in the play. Dattani gives us images which could only be created in theatre.

Dattani employs a range of theatrical techniques successfully. The multi-layered reality in the play – suggested by the split stage – moves persistently into an internalized certainty, as it was. Dattani writes with a delicately indirect sharpness, employing a language that uses both simplicity and unevenness, pressing the word to its limits, bordered by equally strong, loaded silences. Dattani's dramatic craftsmanship has been compared to Ibsen's. *Bravely Fought the Queen* dramatizes the emptiness and deception in the lives of its secluded women and self-indulgent, unprincipled men, blurring the lines between dream and reality, standing on the brink of terrible secrets, trickery and double standards. Symbol is a powerful means of communication in literary work. Mahesh Dattani excels in art and craft of symbolic cheerfulness and imagery. The

play *Bravely Fought the Queen* is molded by craft of imagery or symbolism. The play overfed with rich symbols, imagery, rhythm, sound etc.

The title itself is symbolic. The Queen in the title of the play refers to the legendary warrior queen Rani Lakshimbai of Jhansi. Alka, the much trodden-upon younger daughter-in-law in the Trivedi family, vaguely identifies with the Rani of Jhansi and longs to put on the outfit of the Queen at the deceit ball being planned. She attempts to revolt against the claustrophobic atmosphere in her home where she is virtually a prisoner. She has been tricked into marriage with a closet homosexual (her sister's brother-in-law) by her brother (who has been his partner). She has already been thrown out of the house once due to the plotting of her mother-in-law and is in danger of a recurrence now. At the end, she bravely fights back. The bonsai Lalitha brings as a gift for Dolly becomes a central symbol in the play. The bonsai represents a cruel miniaturization of a free spirit. As Lalitha explains innocently and merrily to Dolly, it involves minimizing the amount of earth that the plant has to grow in, cutting its stem and branches and regularly slicing its roots so that its growth becomes undersized. The dwarfed plant is an artificial formation of human will. It may appear attractive to some but it is a distorted plant. The symbol begs for a comparison with the situation of women in the Indian scenario – also under grown and stunted in terms of the growth of their independent identities. Lalitha points out that the plant gets habituated to its changed ethos and accepts it and moulds itself to it. This is the sad situation of women socially conditioned by their men folk over the ages. The bonsai is meant for Dolly, thus associating its symbolism with her. It is also appreciated by Alka, thus pointing to her situation too. Yet another bonsai seen on Sridhar's desk is described as "odd" and "grotesque", surely pointing to its basic unnaturalness. What has been accepted (and even found attractive) by the women seems odd in the sphere of the men who have never been restricted or manipulated. Almost all the characters in the play are made to comment on the bonsai in a deliberate attempt at drawing parallels. Daksha, the spastic child of Dolly and Jiten, is an obvious parallel to the stunted and dwarfish bonsai, a deformed child born in pain due to violence inflicted upon her mother. The interpolated tale of Kanhaiya, the appealing cook, also functions as the influential symbol which denotes displeasure, emptiness and trauma in the women of the Trivedi household. The young cook projected as Dolly's lover, is merely a creation of her thoughts. Apart from this, the face mask, Baa's bell and wheelchair etc. are the imageries used for expressing some thoughts and idea in the play. The failure of ReVa Tee advertisement symbolizes that the men have failed to understand and recognize the feminine self and fairness as human being.

In Act I and in Act III Dolly is Naina Devi's thumri playing. The symbolism of Naina Devi's bold pronouncement to sing love songs usually the safeguard of tawaifs is central to the play. Dolly tells Lalitha that she married into royalty but still chose to sing like a tawaif. She would of course have been marginalized by the social order but the amazing thing is that her husband supported her. Together, they faced all the social exclusion and reproofs that came their way until lastly she came to be renowned as the queen of thumri. The title of the third and final act, "Free for all" is very figurative and indicative. There is a free flow of emotions and passion, anger and hatred, blaming and counter blaming. The women express, assert, and move liberally in this act. Dattani presents a kind of household court in which conflict and counter conflict takes place till the truth is uncovered. The Trivedi brothers are dismissed as tricky and gay, cruel and disloyal. The dramatist disproves the idea of varied spaces for man and woman showing them human beings equal in all respects.

Thus symbolism plays a crucial role in *Bravely Fought the Queen* to bring home the entire range of meaning and implications to the audience. *Bravely Fought the Queen*, while exposing the double standards of society, dwells upon the subaltern position of women and those men who fall outside the sexual norm. 'Family' is the most important theatrical space in Mahesh Dattani's plays including *Bravely Fought the Queen*. The dramatist depicts the battles being fought among the members of same family at home. The play seeks to presents women's exploitation by the male. Alka is ill treated by her husband and by her own brother, Praful. Once annoyed, Praful pulled her into the kitchen and pushed her face in front of burning stove and burnt her hair. Her husband, Nitin also treated her badly, even driving her out of house once. Baa, now aged and illogical, was roughly beaten up by her husband. Her anger and irritation is mis-directed towards her daughters-in-law. Jiten is like his father, violent and drunkard. He is very violent with his wife Dolly as his father was with his wife, Baa. He hit badly even when Dolly was pregnant, and their daughter Daksha was

born invalid due to that. Baa and Dolly are the worst victims of the conventional and cruel attitude of their husbands. The play also depicts the issue of homosexuality in a very bold manner, as well as suffering of the wife due to her husband turning out to be a gay. Alka's anguish and torture is provoked when she comes to know that Nitin, her husband, has homosexual relationship with her brother. She has become the victim of her own brother and husband's gay relationship. On account of dry marital life, Alka has become a drunkard.

Dattani's also shows that love for the children often comes from the past guilt. It is the pressure of past mistake or crime that leads them to construct more and more love for kids so as to reimburse their past loss. 'Baa', Praful, and Jiten did injustice to Daksha. Their excessive love for Daksha results from their past guilt. The play portrays sexual, moral, and financial decline in the lives of the Trivedi brothers residing in a posh suburb of Bangalore. The play also shows how addiction of prostitution of the husband empties joy and happiness of marital relationship. Jiten and Shridhar are the contentment seekers in prostitutions. They bring the outside women even at their office for this filthy purpose. As a result of this, their wives are unhappy and bored in their marital lives. The play presents the shifting Indian values and dramatizes conflict between traditional and contemporary cultures. The play also highlights other evils like money-lending, prostitution, domestic violence, consumerism etc. Though, the women of the play differ in their mood and musing, they are unhappy and saddened at their 'claustrophobic' spaces. It is because of this depression and disappointment they are drifted towards different things for removing dark-shadow of their frustration. Alka is captivated to wine, Dolly develops romantic notion for Kanhaiya, Lalitha is extremely involved in growing bonsai, which acts as a powerful symbol of the condition of women in the play.

Ultimately, all men are unmasked and their real faces are brought before the audience. There is revolutionary change in the character of Dolly. The otherwise quite humble, meek and shy Dolly emerges as an assertive and potent character and breaks through silence at the end and burst out her anger against the ill-treatment and injustice done to her. Alka also makes shocking and rather disgusting revelation of hidden motives of her brother Praful who got her married with Nitin for continuing his gay relationship.

The play depicts the emotional, financial and sexual complexities of Indian urban family. The women of the play are exploited in a multiple ways. But they are not passive sufferers. When it goes beyond endurance; they fight back. Alka is the fine example of this. She is the queen who bravely fought against the patriarchal system just as Queen Lakshmbai fought valorously against the colonizers of the country i.e. British.

Dattani in this play defends the issue that the weakness is not inherent in woman's self. It is the privilege given to male folk that makes women to suppress their human prospective. Dattani's ideas have come close to the vision of Carden, one of the member of national organization for women who comments:

I want to have part in creating a new society... I want women to have something to say in their own lives. I have never reached my potential because of social conditions. I'm not going to get the reward, I have been crippled... I want to see the kind of system that facilitates the use of potential. In woman's life, social subjugation and deprivation essentially generates the psyche of discontent. Violence becomes a mechanism to defend the ego against socially imposed restriction.

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Jharkhand: Need to Protect its Natural Resources

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Abstract: While it sits on the Chotanagpur plateau, one of the oldest land formation in the world, Jharkhand is one of India's most recently formed states. With nearly one -third of its total area under forest cover Jharkhand is rightlyfully called the 'land of forest'. In fact this region – which is bordered by Bihar, Orrisa, West Bengal and Chattisgarh – comprises at least three major plateaus. The many rivers of Jharkhand, tumbling furiously over the hilly lands, are among the most precious natural resources of this region, and their energy has been harnessed within a network of dams spread across the state. Damoder, Barakar, Subernrekha, Kharkai, Mayurakshi are the main rivers of this region. In Jharkhand their are number of tribes such as the Santhals, Oraons, Mundas, Birhors, Hos, etc. There are, today, about 32 tribal groups in Jharkhand , and the rapid flow of time has eroded many of their ancient customs and practices.

Key words: Chotanagpur plateau, Biodiversity, Wildlife, Subtropical Forest etc.

No account of Jharkhand's wildlife can begin without mention of the fact that this habitat rest on one of the oldest landmasses in history, a fact that eludes visitors only till they enter its primeval wilderness. Dated to over 540 million years , the Precambrian rocks of the Chotanagpur plateau , on which Jharkhand sits , form a green belt of steps graduating from 300m to 1,100 above mean sea level, with the faulted valley of the mighty Damoder river running across it. For the many ethnic groups of Jharkhand , Munda , Ho, Oraon , Santhals , Paharia , Chero , Birgia , and Asura , to name some , all aspect of life – society , culture , economy and craft – are dictated by forests and understandably so . Rich in mineral reserves and biodiversity, characteristic of the tropical deciduous and subtropical forest of the Chotanagpur plateau , Jharkhand has a recorded forest area of 2.36 million hectares constituting 29.61 percent of the states geographical area. These ecosystems in turn are influenced by the varying tribal practices of agriculture and cattle - rearing.

Jharkhand is known for its mineral resources. Jharkhand has immense mineral resources , such as iron ore , coal , copper ore , mica , bauxite, manganese , limestone , china clay , fire clay , graphite and even gold and silver. The state economy, industrialisation and employment mainly depend upon its development and utilisation. It is said that forest in Jharkhand cover about 29 percent of the total geographical area. Feeding minerals to meet the nation's insatiable appetite has taken its toll on the state –rampant mining for decades has turned large tracts of forest into wasteland. During the 80's coal companies acquired thousands of hectares of forest in Jharkhand for mining operation in Damodar valley. In Sighbhum district a similar devastation of forest lands happened for extracting iron ore. According to the Forest Survey of India's State of Forest Report, during an assessment published in 1997, Jharkhand had 2.6 million hectares of forest. In 1999, it had 2.2 million hectares, a loss of 0.4 million hectares of forest cover. The forest cover in the Damoder valley coalfield, once 65 percent, stands at only 0.05 percent today.

Saranda forest, once so dense that even the sun's rays couldn't penetrate it , has Asia's largest Sal forest and is an important elephant habitat. Today, uncontrolled mining for iron ore , both legal and illegal , is destroying not just the forest , but also the wildlife , apart from the livelihoods of the local tribal communities. The impact on the forest has been significant. According to the state of forest report between 1997 and 1999 about 3,200 hectares of forest were lost in the Sighbhum region. Between 2001 and 2003 some 7,900 hectares of dense forest were lost in the East and West Sighbhum district. Saranda too has been affected, and further degradation will have serious consequences for its considerable biodiversity. The past few years have seen an increase in mining. Thousands of trucks jam the roads leading to the forest from Chaibasa past Noamundi , disturbing people and damaging ecology.

The Jharkhand region on account of its richness in some key ores and minerals and its abundance in cheap labour, thanks to its backwardness, otherwise, has been the site of a good many industrial establishment since pre-independence days and that industrialisation has brought with it concomitant ill effects the worst of which is the devastation of its environment. In the name of the development large forests have been disappeared, tracts of inhabited land have gone under water. Water in the region around industrial areas has

been polluted to an extent far exceeding the prescribed safety level. In fact polluted water carried down the streams and rivers spreads mischief in distant areas also. Industrial pollution is already playing havoc with the life and health of the people of the region. The natural wealth of this area, contrast vividly with the desperate poverty of the people who inhabit it. This region has been for the ages the homeland of aboriginal races such as Mundas, Hos, Aurs, Baigas, Kharias, Oraon etc. These indigenous groups have been the worst hit by the large scale exploitation of the natural resources of the region through the development of mines, industries and commercial exploitation of forests. The majority of them, live in a state of semi-starvation throughout the year. For centuries the indigenous people of Jharkhand live in harmonious relationship with the environment. They have developed a culture which is closely related to nature, any adverse impact on the environment in which they live will adversely affect their lives also, and vice-versa. Mines areas have a monochromatic appearance. Coal mining areas are depressingly black, iron ore town are red, ochre lends a yellow colour and limestone makes everything chalky white. Fine particles of the ore spread as a uniform layer of dust on every available surface in these areas.

The pervasiveness of dust is the strongest indication that mining is not a benign activity. Unless it is carefully planned and thoughtfully carried out, it can barren the land, pollute water, denude forest, defile the air and degrade the quality of life for people who live and work in the vicinity. Mining ruins the land, water, forest and air. The loss or pollution of natural resources degrades the quality of life in these areas. A cluster of thermal power stations are planned near the major rivers of Jharkhand.

A precise estimate of amount of agriculture land lost to mining is not readily available. Every mining enterprises however means the conversion of land to such purposes as roads, railways, and ropeways for mineral transport, townships for housing mines and manage, infrastructure for administrative purposes, land for stockyard and preliminary processing operations. In effect, the total land affected by mining is many times larger than the simple lease area. Mining exploration in Jharkhand state has been detrimental to the environment and has caused great soil erosion. Many peasants working in the land are ignorant of the environmental impact that coal mining and other mining has. They are not aware of which techniques are best for the environment and can prevent soil erosion.

The state of Jharkhand is a part of bio diversity rich region of India because of its diverse physiographic and climatic conditions. State is also rich in wildlife. The species found represent a wide range of both plants and animals. Mining activities has badly affected the biodiversity in the state, like soil cover, animals, birds, plant, species etc. Unsustainable mining of natural resources have been a key factor for degradation of biodiversity. Vegetation in the forest areas have been under constant threat because of the unsustainable exploitation of the minerals. A number of plant species are now under threat due to expansion of iron-ore mining. Mining activities, to some extent have affected the regeneration capacity of a few species. The population of elephants, flying squirrel, four horned antelopes, leopard and deer are now decreasing. It is now established that much of the ground water pollution is caused by human activities. By locating mineral treatment facilities near the mines, water pollution problems get worse. Today the rivers of Jharkhand that considered sacred by the local tribals, is quite like a sewage canal. The health hazard, degeneration of the health condition of the people especially tribal women and children and water contamination is one of the most serious impacts of degradation of environment. The most affected part of the natural – resources is water in this region and thereby human health.

Suggestions: To ensure land use charges in an optimal way so that impacts are minimised and land is reclaimed as soon as possible with predetermined land use patterns and landscape considerations. Due to mining and deforestation the major impact is lowering of water level and reduction in overall water quality. Provision for creation of stored water bodies be made by rain water harvesting. A monitoring and feedback mechanism is required to effectively implement and monitor environmental management plan. However, there is a strong need for evolving the environmental management systems to ensure effective monitoring environmental compliance and interaction with concerned and support groups and also for the best environmental management.

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