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Editorial

The phenomenon of globalization has many aspects and implications. It refers to a strategy of economic development where borders of the countries do not matter for the movement of commodities, services, capital, finance, labour, technology, ideas and information. This strategy generates a process of increasing economic integration and growing interdependence between the countries of the World Economy.

The process of globalization was started on a much wider scale with emergence of capitalism as a universal/dominant system in the world. This generated a very powerful wave in the Nineteenth Century and continued in the Twentieth Century till the outbreak of First *World War* (1914-18). This was the period when colonialism was at its peak and the developing world of today was colonies of imperial powers. *International Monetary Fund* (IMF), the *World Bank* (IBRD) and the *US Treasury* in the form of an alternative package policy known as "*Washington Consensus*" accelerated the process of globalization. Initially, this set of policies was practiced by Ronald Reagon in the US and Margaret Thatcher in Britain. These policies are also known "*Neo-liberal*" policies. The formation of *World Trade Organization* (WTO) replacing *General Agreement on Trade and Tariffs* (GATT) creates new conditions for better implementation of *Washington Consensus*. Many new areas/activities, which were earlier not under the ambit of global trading system, were brought under the purview of WTO. They also included production and trade of agriculture produce, trade in services, *Intellectual Property Rights* (IPRs), trade related investment measures etc.

While globalization is a process of increasing interconnections of individuals, groups, companies and countries, its impact on trade and human development is immense. The greater global equity might be grounded on empathy for the plight of those less fortunate, wherever they happen to have been born, this arguably points to a concern about an appropriate concept of global poverty rather than global inequality. So too does a desire for greater global equity in opportunities; it is surely the lack of opportunities of the less advantaged that is the real concern, not the inequality of opportunities. We can certainly care that high inequality (of outcomes or opportunities) in a country can impede economic growth, poverty reduction and human development, and foster social ills such as crime, political paralysis or excessive political influence of a rich elite. (Both authors point to such costs of high inequality). But the concerns here are about inequality within countries. And each of these arguments point to other higher goals, not inequality. There are other, more international, arguments that point to

external costs to rich folk from global inequality (such as through pandemics) or point to a case for compensation for actions (or inactions) by rich countries that impose costs on poor ones (such as global warming, trade restrictions or implicit support for money laundering). But we can probe each of these arguments and find that the real concern is not inequality, which is instrumentally relevant and potentially very damaging at high levels, but not intrinsically so. Recognizing this point helps clarify the arguments for public action.

We express extreme gratitude to Dr. Praveen Tiwari, Dr. Rajiv Kumar Tripathi, Dr. Mahendra Kumar Yadav, Dr. Abhay Pratap Singh and all other contributors who have contributed and devoted their essential insights and came up with their manuscripts for this issue which directly as well as indirectly is the contribution to the society.

We are very thank-full to all the researcher and reader. We will be very happy if you give us or write up your valuable comments and suggestion.

Editor in Chief
Anish Kumar Verma

Index

- Life Skills : New Hope For Present Era 1-3
Dr. Bhawna Bisht
- Gandhian Spiritual Approach and its Relevance in Present Era 4-5
Dr. Sangita Sinha
- The Effect Of Yogic Practices on Blood Pressure Variables of Senior citizens 6-7
Dr. Bhawna Mittal
- Empowering the underprivileged missionary activities among the Mizo 8-12
Dr. Sharmila Purkayastha
- Impact of women SHGs on Socio-Economic Development and Banda District 13-16
Dr. Pankaj Singh
- Plastic Waste Management: Global and Indian scenario 17-20
Maya Verma
- Practices of Well-being from Bhagavad-Gita 21-24
Ritu Modi
- Depiction of Myth and Fantasy in Amish Tripathi's Shiva Trilogy 25-28
Ashutosh Srivastava
- Environmental Protection and Legislative Measures : An Overview 29-32
Dr. Mohd. Shahid
- Role of Information Technology (IT) In Rural Development in context of India 33-35
Dr. Dinesh Kumar Rajpoot
- Quality Education: A Study 36-38
Dr. Rajesh Kumar Singh
- Access to Primary Health Care Services among Scheduled Caste Women in Rural Patna 39-42
Punam Kumari
- Poverty and Gender Inequality : Major Barriers to Education in India 43-45
Jitender Kumar
- Effective Teaching with Social- Emotional Learning 46-49
Shikha Singh
- Slums in India: A spatio- temporal Analysis 50-53
Aruna Paarcha
- The Arrah City : A Study 54-56
Mr. Shyam Kishor Singh & Dr. Shambhu Nath Singh

A Study of Mutual Fund Industry in India 57-60

Shivanand Pandey

Prediction of Alzheimer from Imbalanced Mild Cognitive

Impairment Samples 61-64

Dr. Pradip Ghanty

Women's Education In Modern India: A Historical Perspective 65-68

Dr. Jaishree Mishra

The Effect of Buddhist Education Philosophy on Indian Culture 69-71

Dr. Shailendra Kumar Upadhyay

Life Skills : New Hope For Present Era

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Abstract : Life skills development is a kind of technique which helps individual to develop psychosocially in a better way. Today the most important thing is that we should try to develop those kind of individuals who are complete in every aspect. Those who can face any difficulties of life courageously and with open mindfulness. Individuals who are capable of handling the daily life circumstances with their full potential and can cope with the problems and stress of everyday life. Intoday's fast pacing world behavioral aspect and emotional aspect are very important. Life skills has an important role in shaping any individuals personality. It is of high importance that each individual should acquire adequate life skills to live a prosperous life. Here an effort is made by author to focus on the latest mantra of hope in this competitive world full of complexities and problems.

Keywords : Life skills, Psychosocial, Empathy, Effective communication, Self-awareness etc.

Introduction : Life skills are nothing but just to make life simple and better. To make life easy to live is life skills. These are basically those abilities that make our life positive and favorable and brings the capacities in us which are unavoidable to survive and sustain in this difficult and stressful world. We can learn life skills and also we can improve our life skills. Life skills are new success mantra of education worldwide. Without well-developed life skills bright and best students also can become shallow and miserable.

10 Core Life skills which are recommended by WHO are as follows- 1. Self-awareness. 2. Empathy. 3. Effective communication. 4. Interpersonal relationship. 5. Coping with stress. 6. Coping with emotion. 7. Creative thinking. 8. Critical thinking. 9. Decision making. 10. Problem solving.

Self-awareness : Self-awareness is all knowing about oneself. It means knowledge about self. It is strength to know the power and weaknesses of one's own character. It includes to know about personal behavioral strength and weaknesses. To know about own likings, disliking and capabilities. It includes to identify those realities about oneself which cannot be change and we have to accept them. To identify own importance and to know the fact that all people are not same and differences and diversities are good. Self-awareness means to identify ones specific abilities and capacities. Self-awareness skill enhances one's ability to be fully self-aware by helping oneself to overcome all fears and insecurities of life. It helps to grow from inside and outside. This skill help us in relieving tension and stress. A person who is not self-aware is unable to establish better relationship with others.

Empathy : Empathy is the ability to know how other person feels in certain kind of situation and realization of his situation and condition by his perspective. In it without giving importance to own feeling, giving importance to other feeling and his behavior is included. It enhances emotional competence of individual. Empathy means to understand others problems and situations correctly. It helps us to accept the other person as they are also if he is totally different from us in nature and behavior, and help us to maintain the relationships.

Effective communication : Effective communication is ability of effective presentation of own idea either in oral or in written form. Effective communication skill not only enhances personal competence but it increases the competence at workplace and helps in professional growth. Directly it enhances the ability of social competency. Effective communication shapes our individual, personal and professional life. Success directly depends on this life skill, not only in maintaining success but in sustaining success effective communication is essential. It is the main ingredient of the successful life dish. Without hurting anyone by words, communicating the right message is effective communication. Our relationships depends on our communication skill.

Interpersonal relationship : Interpersonal relationship skill help us to relate positively and effectively with the persons we dealt with in our daily life. They help us to make friendly relationship by which sound health and mind peace can be achieved. It help us to be able to end the relationship constructively.

Problem solving : Problem solving in our daily life generally we see that people are arguing, having differences in opinions, constantly having problems with each other. But they can't solve their issues and never come to the conclusion. Most of the times it cannot be decided that how to solve any issue. Any kind of problem whether it is easy or difficult to solve always need a proper solution. But often we cannot decide how to take decision. Problem solving and decision making both proceed simultaneously.

Critical thinking : This skill help us in our daily life to take any decision. By this skill we without losing our balance be able to solve any kind of problem. What is right and what is wrong can be easily decided by critical thinking.

Creative thinking : This skill help us to do any work differently and innovatively. Those who are creative do things by different methods and their views also differ from others.

Decision making : We all take decisions in our life, which affects our life. To think about any problem and take decision about its solution comes under this skill. If we calmly think about our decisions appropriately not emotionally and then take any certain kind of decision in our life then we will never regret on this.

Coping with stress : Our body's reaction towards any unpleasant situation is called stress. Stress not only affects our body but it affects our mind also. It slowly affects the capacity of decision making and thinking and also reduces the concentration ability. This skill teaches us how to handle these stress causing situations positively.

Coping with emotions : In our daily life we have to face certain kind of emotions like fear, love hatred, jealousy etc. We should not allow to overcome emotions on us. Stop, think and speak are formula to cope with emotions. When we feel sad then we should think about the positive words and feelings like love excitement, enjoyment, etc.

Importance of Life Skills Education : Life skills education is education for living healthy and balanced life. It makes any individual physically and socially competent. In other words life skills education is education to make life easier to live and make possible to face any challenge of life bravely and courageously in a right way. Life skills education is actually the need of the current society. Not only school education but at all levels of education it should be a compulsory part of the curriculum. To develop the full potential of life, life skills education is unavoidable. It is the basic learning need of present time. Life skills education help in gender equality, promotion of peace, child care and protection and socialization. Life skills education bridges the gap between parents and children by effective communication. These skills help us to deal with any kind of stressful and disturbing situation without losing the peace and healthy state of mind. This education prepare us to take any kind of risk, by which risk taking ability increases in us positively.

Preparing students to tackle the obstacles they face in their life is of paramount importance and should be properly taken care of. Through life skills training students get courage, competence and maturity to handle the life situations. By life skills students develops creativity and curiosity which is of utmost importance in this world. Life skills are the key to solve any kind of problem we face in our lives. Life skills are key in the hand of teachers to transform student's worldview. so it is very important that in present challenging world life skills are very necessary to handle the issues and problems that confronts in daily life. They not only improves us personally but they give us sense of social responsibility and also contributes towards good citizenship. in 21st century these skills are required to make individuals successful and employable.

Life skills are not only about learning a subject or learning a skill or doing daily jobs. It is much more than this. They not only help us to form our identity but they develop anger control, positive self-esteem, controlling emotions and good health and hygiene. To cope with the challenges of new fast and changing modern world, individual especially young students need to learn how to cope with frustration and stress and pressure of life. In everyday life, with the help of life skills any individual can find new ways of thinking and making appropriate decisions. Besides blaming anybody they prepare them to take responsibilities of their actions. They enable any individual to make correct choices and solving problems everywhere. They develop a sense of appreciation for self and others. Life skills teaches us time management, leadershipability, flexibility, and better understanding of any point of life. They enable people to accept diversity, creativity, innovation and imagination. In today's life, with the help of these skills we can reduce risks and stress solve problems in cooperative way ,they teaches us collaboration and acceptance. so in fast pacing world when we

need study skills, employability skills, parenting skills so why not to live a better life focus should be on life skills. Livelihood skills and life skills can develop individual full potential and help in making them a better professional and social personal wellbeing.

Conclusion : Life skills programs are those programs that are essential for everyone to lead a happier and safe life. For developing life skills in any individual first we have to know them properly, we should understand their problems, we should feel their emotions and certain kind of situations only then we can develop them into proper human beings. We should know about the fears of generations that are making them weak and only by this technique we can understand them fully. As a parent or as a teacher we should always try to give them higher level of education and skills. In any kind of situation we should try for their betterment and improvement. We should always take care of activities of our child. We should try to give them everything important for their flourishing as an individual.

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Gandhian Spiritual Approach and its Relevance in Present Era

Dr. Sangita Sinha*

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Abstract : Mahatma Gandhi is a prominent theist of Satya, Ahimsa, and Satyagraha. The philosophy of Gandhiji, which covers various aspects of human life based on universal humanitarianism, religious ethics and moral values are quite significant. All things in the universe including the sun and the moon and the stars obey certain laws. Without the restraining influence of these laws the world would not go on for a single movement. The laws of nature are nothing but the will which maintains the world in harmony and order. This will for Gandhi is nothing but God. God is the perfect one, the ultimate ideal of everything. Thus, God is the beginning of the world and also its end. This gives to the world its reality. Gandhi accepts that every individual is a mixture of the bodily and the spiritual. There is an element of Divinity present in every man. The presence of reason, conscience, free-will etc. is an evidence of the presence of this element in man. Gandhi asserts that if, these Divine element are used in the right manner, man can bring heaven on earth. This belief in the essential spirituality and goodness of every man leads Gandhi to believe further in the essential unity of mankind. Every individual is born in a cultural environment, the traditions of which become important and significant for him.

Keywords : Divinity, Humanitarianism, Ahimsa, Satyagraha, Non-violence, Self-Sacrifice etc.

Gandhi called himself a Practical Idealist. He believes in an Ideal that is through and through spiritual. But, he is a practical philosopher because he always tries to put his ideas into practice. He shows that society and state can very well be shaped in accordance with his philosophical and religious views. His analysis of social and political problems are 'normative', they always suggest an 'ought', they invariably refer to an 'ideal' - to the same basic ideal of Truth and Non-violence around which the entire thought-system of Gandhi is built. The origin of society lies in man's realization that complete selfishness has no place in life. The basis of society consists in Non-violence and self-sacrifice. It naturally follows that in a society there cannot remain any opposition between 'individual good' and 'social good'.

In order to develop proper understanding about Gandhian order of things, one must appreciate the specific context in which he wrote or observed something. Gandhiji, was not an utopia – builder but a man of action, practicing the art of the possible. He was not interested in filling in details in his picture of the ideal society. He was concerned with the first step that men today could take in that direction. Looking at the traditional Indian society facing the challenges of his times, challenges generated by the confrontation of an alien, and aggressive political authority and a relentless colonial economy on the one hand, and an old, weak, poor, disunited and stratified social order on the other, and involving himself in the tensions and turmoil our society has been experiencing, Gandhiji felt compelled to ponder, long and deep, over the situation, going to their very roots and ramification through time. As he did so, he developed, slowly but surely, a world view of humanity and human affairs, and his thinking about human society.

Gandhiji coined a new term---'sarvodaya'. Gandhian perception of sarvodaya is a considerably broader one that encompasses within its purview all efforts aiming at the overall welfare of all. Sarvodaya has indeed been the very basic idea of the Gandhian way of life, even from the days when he wrote his 'Hind Swaraj', long before he made his appearance on the Indian public scene as the great leader of Indian people towards the end of the First World War.

Sarvodaya is a total view of life and human society, comprising individual and collective life as much as in social, economic and political affairs as in moral, religious and spiritual.

With Gandhiji's sarvodaya could not be conceived without its moral-spiritual base, spiritual not in any metaphysical sense. Since Sarvodaya stood for the welfare of all, one who subscribed to its ideology was expected to pledge himself to all kinds of sacrifices, even unto death, should that be necessary so that others may live. Sarvodaya, therefore, presupposed acceptance of a moral code based on the essential purity of means for achieving an end, allegiance to one's duties rather than insistence on one's right, absolute

adherence to truth and 'ahimsa', supremacy of renunciation and sacrifice, cultivation of absolute fearlessness, and finally and most importantly, recognition and practice of 'bread labour' which meant that one must earn his bread by labouring with his own hands, which, Gandhiji considered, was the divine law.

It is on the basis of these moral values that he sought to evolve a social, economic and political order for the poor and hitherto despised and neglected teeming millions of India, who were his first and foremost consideration and to whom he felt morally obligated. He firmly believed that the humblest, poorest, and lowliest Indian as 'being equally the ruler of Indian with the tallest in the land'. This is the most important point to bear in mind in any consideration of Gandhiji's thoughts and ideas, arguments and activities. He was all the time working towards the effective articulation of a total social order in which the lowest and lowliest of the land will have the biggest say and their needs and requirements, hopes and aspirations will have the fullest way.

One pertinent point that needs to be mentioned is that researchers and analysts have more often than not tried to classify Gandhiji's ideas and activities under quite many heads such as social philosophy, economic philosophy, political philosophy and so on. However, this method of analysis seems to be grossly unfair to Gandhiji. One must not forget that he was all the time thinking and acting in terms of a total social order of his vision in which the moral, social, economic, political, creative and intellectual orders were all but parts of one integrated whole. The traditional Indian social order was based on the principles or system of varna and ashram, and Gandhiji upheld the social validity of this order, since he thought, this order has avoided all unworthy and heartless competition, restricted man's material ambition and defined in a socially healthy manner man's ambition in life. He regarded untouchability as a blot on Hinduism, and described it as a plague and a curse, and waged a non-violent battle against it all his life. Gandhiji extended the physical boundaries of our social life, and enriched our social content, a thing which was never attended to and attempted before in the overall national perspective.

Gandhiji appeared on the Indian socio political scene at a time when an aggressive sometimes even militant Hindu nationalism on the one hand and equally aggressive Muslim Communalism on the other hand had been raging for several decades, dividing Indian Socio political life into two. Gandhiji convinced that if he was to bring about a concretization of the socio political order of his vision, he must bring all the religious communities together into the same arena of work and struggle, whatever the cost. He wanted a unity based on the union of hearts. In order to ensure that no coercion is found at any stage, non-violence occupies a centre stage in Gandhian thought.

In today's social setup, we are facing multi facet problems in every sphere. This is the high time, when we tried to search the solution of these problems in Gandhian thought and philosophy. Although he expressed his views long back in 18th and 19th century, they are much relevant in today's scenario.

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The Effect Of Yogic Practices on Blood Pressure Variables of Senior citizens

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Abstract : Yoga is the science that has been practiced for thousands of years. It is a way of life, which can be practiced by any human being regardless of age, sex and condition of health, thus it is based on general physical and spiritual. Yogic exercises can help a person to improve physical and mental health and provide firm control over body and mind especially to overcome most of dangerous diseases. The purpose of the present study was to find out the significant effects of Yogic Practices on Blood pressure variables of senior citizens. 30 subjects were selected randomly from old Mohanpuri colony of Meerut district. Sphygmomanometer test were used for the assessment of yogic training program. To find out the significant effect of yoga training programme on blood pressure variables of senior citizens, 't-test' was used as statistical tool. The level of significance was set at 0.05 levels. The result revealed that there was significant effect of yogic practice on blood pressure variables of senior citizen.

Keywords : Yogic Practice, Blood Pressure, Senior citizen, Physical health, Mental health etc.

Introduction : Health is an important concern for all human being. Health is the level of functional or metabolic efficiency of a living organism. In humans it is the general condition of a person's mind and body, usually meaning to be free from illness, injury or pain. Physical health means energy, stamina and adequate strength or resources for the requirements of the work as well as mental health indicates strength of purpose, coordinate of efforts, steady pursuit of well chosen goals and a high degree of mental organisation and integration. Yoga is the kind of bodily movement with mental concentration, it is now being realised in all over the world that yoga is not only for better development of mind, socio control and moral aspects but also a therapy. Yoga is the science practiced in India since ancient times. Modern medical science tries to achieve optimum physical and mental health of the individual through preventive, curative & promotive approach. Numerous people all over the world have derived subjective benefits by practicing yoga regularly but to prove its efficiency as a health science it must be studied in the light of modern medicine. So the present study was planned to investigate the effect of 4 weeks yogic training on the blood pressure variables of senior citizens.

Objective of the study : To find out the effect of 4 week regular yogic training programs on the blood pressure variables of the subjects.

Hypothesis : There will be significant difference appear on senior citizen's blood pressure variables.

Sampling and Methodology : The present study was experimental. To achieve the objective of the study, 30 senior citizens were selected from old Mohanpuri colony, Meerut who were suffering from blood pressure problem. Before starting of the yogic training, pre- test was conducted. The duration of yoga training was 4 weeks in which everyone receives training for 6 days per week and 45 min per day. Keeping in mind the objective of the study that yoga training program was prepared in such a way which helps to cure the selected blood pressure variables. Following yogic training were performed by the subjects for 4 weeks daily in the morning.

(Yoga Training Program 4 weeks)

S.No	Day	Yoga asana
1	Monday	Sukshma vayayam, suryanamashkar, nadi shodhan pranayam, bharmari, shavasana
2	Tuesday	Tadasana dhanurasana, bhaujangasana, matsayasana, kapalbhanti, bhamri, savashana
3	Wednesday	Suryanamashkar, jalneti kriya, shashankaasna. Savasana
4	Thursday	Vajarasana, bakasana, bradrasana, pachmitonasana, nadishodan pranayam, bhamri, savasana.

5	Friday	Suryanamshkar,pachminotasana,triokonasana,nadishodhan.
6	saturday	Suryanamshkar 5 rounds and shavasana.

Before starting the training we have taken pre-test on blood pressure variables by Sphygmomanometer. After 4 weeks yogic training all the blood pressure variables were recorded again and were compared using single sample group t.test.

Observation and results :

Table -1

Variables	Group	N	Mean	Sd	df	't 'ratio
Systolic Blood Pressure	Pre test	30	117.17	4.11	29	3.17*
	Post test	30	116.07	3.21		
Diastolic Blood Pressure	Pre test	30	68.54	2.73	29	4.64*
	Post test	30	67.50	2.17		

*Significant at 0.05 level

On the selected subjects pre-test with respect to measure the selected variables was conducted at very first stage of study than as far as experimental treatment is concern. The 4 weeks yoga training programme was administered as per scheduled and then post test was conducted to measure same variables with the help of reliable tools of measurement to find out the significant difference and to find out the suitable yoga training programmes for senior citizen. Significant differences were found in systolic blood pressure and Diastolic blood pressure which showed above in table-1 and showed the positive effects of yoga training. By the pre-test and post test scores. it is evident that there is significant effect appeared after the yogic training on blood pressure variables of senior citizens.

Discussion and Conclusion : It is evident from the study that significant differences were found in systolic blood pressure and diastolic blood pressure, which showed that positive effect of yogic training on selected variables of senior citizens. The findings of the study are proved that daily yogic practice can be cure the blood pressure related problem of senior citizens. The objective of the study was to find out the significant difference on the effect of yogic training on blood pressure variables of the subjects. The result revealed that there is a significant difference effect of yogic practices on blood pressure variable of senior citizens.

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Empowering the underprivileged missionary activities among the Mizo

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Abstract : The state of Mizoram, known as Lushai Hills in the past, is a classic example of land inhabited by multi-ethnic groups, located on the southernmost tip of the Indian sub-continent. Inhabited by the descendants of the Tibeto-Burman race from parts Of China and erstwhile Burma (Myanmar), 98% of the population has embraced Christianity. The tribal society with diverse ethnic groups was largely fragmented before the arrival of British. However, the colonial policies of the rulers introduced uniform rule of law under centralised system of administration curbing freedom of the nature - dwellers and their claims over forests and land. Eventually, regulations and discipline helped in homogenising the diverse groups, imparting a common identity to the multi - ethnic social fabric. Simultaneously, the religious organisation had been given a free hand in pacifying the pagan aboriginal people, through the act of evangelization, their primary objective. In the process, the missionaries undertook the noblest task of teaching the art of reading and writing to the simple nature lovers oblivious of learning, in the absence of any script whatsoever. Literacy paved the way for all round advancement of the underprivileged people, enabling them to emerge stronger with growing confidence to face life squarely. The paper underscores various efforts and exercises undertaken by the Christian activists in making the marginalised self - dependent.

Keywords : Heterogeneous, Chieftain, Presbyterian, Missionaries; Lushai, Rakzu Zawlbuk, etc.

History of human civilisation demonstrates the essential human instinct of might as right. All instances of major social changes in the world reflect the intrinsic urge among human beings to control, rather dominate or impose their will on the others. In other words the principle of Social Darwinism has projected itself in different forms, wherein the will of the strong prevails over the rest. However, the prevalence of the strong over the weak, may not entirely be contradictory, rather there could be some positivity or blessing in disguise too. Similarly, while conquests, invasions and colonialism have been discarded due to their undemocratic and oppressive nature, world over, on the other hand there still exist certain communities eternally indebted to the regime for the long-term benefits they received.

The Pre-Colonial Era : One such instance has been that of the Lushai Hills or the present state of Mizoram, occupying the southernmost tip of the north- eastern region of the Indian subcontinent. Descendants of Tibeto-Burman race with their ancestors having migrated from the Chin Hills of Burma, now Myanmar, and the inhabitants are of tribal origin with a multi ethnic social background. (Lalrintluanga, 2009, p26).

Primarily hunter- gatherers, the community lived by orality in the absence of any script, dwelling in forests of the mountainous region. Located on the fringes, surrounded by neighbouring countries of Bangladesh, Bhutan, China and Myanmar, the area has long been volatile due to cross - border movement of people and activities.

The social fabric having been largely heterogeneous, inter-tribal feuds were common, each tribe involved in superseding the other. Life was primitive based on superstition, ignorance and animism. Administration was based on tribal norms and ethics, each tribe was confined to its separate village with the chieftain as the guardian and administrator of the village. However life was one of “splendid isolation”, in the words of Suhas Chatterji. (Suhas Chatterji, 1985, p181). By and large each tribal community was bound together with close - knit culture, social practices and code of conduct under strong patriarchal structure. Life of ample freedom especially characterised by freedom of movement and accessibility to the forests, land and nature, in the absence of a uniform regulating system of authority. The rustic, pagan and simple - unsophisticated hill and forest dwellers shared an intimate relation with Mother Nature manifesting profuse respect and veneration through various socio - cultural practices of aimed at protection of and synchronisation with the ecology. Characterised by profound spirit of community - solidarity, the largely segregated tribes - subtribes, clans and sub clans however led lives of constant intra tribal conflicts, trying to prevail over the other. However, each community or village with a distinct tribe followed certain norms under

the traditional concept of chieftain as the head, taking care of all round wellbeing of his community alongside maintaining peace and order. In fact the idea of living in group, a characteristic feature of tribal life, was the concept which gave a concrete shape to "chieftainship" as the pivot round which the entire life of village communities revolved.

Such was the nature of life of the Lushai people, comparable to the 'state of nature' of Hobbes, in some ways. The term Lushai evolved from 'Lusei' or the original clan, the ancestors of the inhabitants. Local Historian Rev. Liankhaia holds the British responsible for distorting the name. However, the abundance of freedom based on unregulated merry-making for the nature lovers, met with a historic intervention by the pioneers who transformed the lives of the Lushai people in a big way.

Colonial Intervention and beyond : The land of the Lushai people, was annexed by the British in the 1890s, marking a fresh departure and beginning of a new chapter in the lives of the inhabitants. Drawn by the rich natural wealth of the Hilly region, far from the mainland, the imperial authority was keen on the commercial exploitation of items like copper, minerals, timber, silk and ivory, to expand their hold over international market. Initially the authorities adopted the approach of conciliation and non-intervention towards the local population, the latter having been traumatised with the presence of outsiders, eventually due to stiff resistance and recourse to guerrilla warfare on part of the tribal people, British officers displayed their military superiority to control the local uprising. The invaders realised the necessity of placating the people in order to achieve their motives, eventually inviting the Christian Missionaries to spread their wings in pacifying and taming the forest dwellers. Officers like Lewin Edgar and Stewart took the lead in familiarizing with the local dialect and life-style. (S.Chatterji, 1985, p201) Eventually the Welsh Missionary Rev. William Williams visited the area motivated primarily by the idea of spreading the gospel, eventually bestowing the task of evangelization on the Presbyterian Church. (Ray, 1982, pp57-58). The strategies of the religious organisation gradually helped in placating the minds and behaviour of the local folk, as the approach was based on compassion, faith healing, charitable and emancipatory activities. By 1893, the two most dedicated but independent missionaries namely, J.H.Lorraine and F.W.Savidge, brought about far-reaching changes by laying the foundation of literacy in the area. They not only learnt the local language or Duhlian dialect, but also gifted the orality oriented community with the first ever 'script', in Roman alphabet. Soon the two established schools imparting formal education including the teaching and preaching of the gospel. And thus began the process not only of enlightenment along modern western liberal philosophy but also of empowerment of the rustic nature dwellers. (Aleaz, 2005, p5).

Marching Ahead : Empowerment or attainment of ability to emerge strong enough to be able to decide for oneself, infusing confidence-building traits, has been one of the core elements of progress and prosperity.

By introducing literacy among the marginalised Mizos, the Christian Missionaries brought about revolutionary changes in the lives of the people. Interestingly, though the focus of the missionary activities had been proselytization through propagation of the new religion, with the passing of time and growing enthusiasm of the tribal inhabitants, however, the pioneers of change exhibited utmost urge towards upgrading the living conditions of the innocent but ignorant masses. The painstaking efforts of the missionaries resulted in more youth of the community indulging in evangelizing activities, boosting the rapid spread of Modern-liberal-rational ideas based on Christian values. (lalrintuanga, 2009, p35). The schools imparting formal education rapidly produced preachers and teachers who helped spread literacy through the gospel in remote areas of the mountainous location.

Indeed the art of reading and writing had been made quite easy for people to grasp, due to the expertise on part of those who discovered the Mizo alphabet by combining multiple dialects into a common language. In doing so, the multi-ethnic, heterogeneous and plural fabric of the society received a common identity, which enhanced the process of homogenisation, connecting more people through literacy. The records as per Census 1901 displayed a sweeping rise in literacy rate with 736 males and 25 females. (Malsawmliana and Ralte, 2011, pp 69-70). An important difference between the colonial administrators and the missionaries, as revealed by their intent, was, while the Government was reluctant in educating the inhabitants on ground of heavy investments, the religious organisations displayed interest in teaching and imparting whatever they could, for the advancement and wellbeing of the community. Nevertheless, with their outstanding emancipatory work and rapid progress in moulding the wandering population towards refinement,

the missionaries succeeded in seeking huge financial support for opening up more schools in different parts of the area. Thus within a short span Christianity was embraced by the Lushais with huge enthusiasm owing to the charitable, emancipatory and modern aspects of the new faith. (Hluna, 2013, p174). Rapid growth of the new religion indicated a proportionate rise in the level of literacy too. In fact one of the preconditions attached as incentive behind embracing the gospel, had been the act of transmitting the teachings among more and more local residents, this way, the area turned out to be the foremost in Asia where Christian values spread like a Wilde fire. As per 1981 record, compared to the lower rates of other states of the region, Mizoram (Lushai Hills) recorded 83.81 % of Christians having 59.88 literacy. (Hluna, 2013, pp174- 175).

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	6,98,756	82.27*
2001	8,88,573	88.80**

Source: Lalrintluanga (2009, p. 35).

Impact of the new religion on the Lushais :

The popular action of civilising mission in the tribal area may have commenced with the imperialists pursuing their colonial objectives of seeking commercial gains, however the real act of improving the lives of the Lushai people has been accomplished by the missionaries. There is no denying the fact that proselytization was the motivation behind the spiritual activities of the missionaries, nevertheless, with passage of time, literacy and inculcation of Modern scientific and rational values among the hunters, turned their lives around in multiple ways.

While the onus of bringing the largely fragmented communities together under the common nomenclature, 'Mizo', and introducing uniform civil code based on single administrative machinery, lay with the

governing authority, the process of modernisation through liberal Democratic culture had been realised through faith. Socially and psychologically modern ideas helped ridding the society of superstition, blind - faith, uncertainty and fear of the unknown by widening of horizon based on rational thinking. The idea of settling down instead of wandering around brought peace, stability and advancement by way of creative occupations like weaving, handicraft and agricultural activities. Social evils like slavery, animal - Uma sacrifices, unfounded practice of feeding the village as also burying the dead close to the house, were replaced with sound, logical and scientific ideas of ritual free reasonable living. Church services and conditions brought refinement, discipline and regulated licentious lifestyle based on unnecessary wastage of time and resources. Morally the gospel along with formal education boosted the confidence and self-esteem, infusing a sense of responsibility, security and hope among the wandering tribal people.

One of the foremost developments occurred in the economic sphere, with the introduction of buying and selling of commodities treated as means of subsistence earlier. The element of materialism penetrated the simplistic egalitarian living, replacing barter system with currency as the medium of exchange. Employing preachers and teachers against salaries was another way of commercialisation, introduced by the Church for enhancing evangelizing activities. All of these infused the desire for prosperity and comfortable living conditions. However much of the material advancement "corrupted" the minds of the unsophisticated Lushais, opines Professor S.K. Chaube, a renowned expert in the area. (Lalrintluanga, 2009, p37). Although the act of commercialisation aided economic growth of the tradition bound community, it however added the element of 'class' to the hitherto egalitarian system where agriculture was the only occupation for all. Moreover, the remuneration or salary offered to promote religious propagation to the pastors, preachers and teachers engendered the quest for better standard of living among the rustic people strengthening the material aspect of aspiration. In fact the market oriented cultural pattern while creating options of earning quick and easy money, simultaneously led to the decline of traditional industry of handcrafted items. Besides modernisation also aided in eroding certain rich values and cultural elements like discontinuation of the rice brew or 'rakzu' consumed during celebrations. Similarly the concept of bachelor's dormitory or zawlbuk, the traditional

institution imparting defence and public welfare related training to the youth for community wellbeing, was replaced with the Church services. Nevertheless, retaining some of the major rituals, the indigenous community of Mizos were able to tribalise and mould the new faith to suit their requirements. Thus the traditional drum - beats indicating the commencement of church proceedings and the traditional attire of 'puan' for women remain significant parts of Mizo life. On the political front, though the colonial rulers maintained protective isolation of the area through prohibition of entry by the outsiders, but promoted homogeneity and integrity among the diverse ethnic groups imposing centralised system of administration. Further, the distinct identity bestowed by the authorities as 'Mizo' upon the community filled the masses with new hope and confidence of forging ahead on the path of freedom based on Democratic spirit. (Lalrintluanga, 2009, p54). The new religion opened up avenues of professionalism, progress and prosperity by creating the articulate Lushai, through the basic instrument of formal education introduced by the evangelists. McCall emphasised the role of western education in creating the new class of intelligentsia, mobilizing the local people towards progressive modernisation. While the government was keen on perpetuating their authority based on the rule of law, it was the missionaries who had to penetrate the local lives for implanting new concepts based on Christian value system. The effort had not been easy rather filled with risks and severe challenges from the tribal communities with animistic leanings. In this context renowned scholar Parry attributes larger share of credit to the missionary activities as compared to the authorities. (A. Ray, 1982, p65). Christianity in a way meant a holistic life filled with compassion, charitable acts of medical care, vocational/ professional training, economic independence, self-reliance and a value - based life of discipline, for the community which had initially expressed anguish, resisting intervention by the outsiders. One of the greatest contribution of modernisation in empowering the tribal people has been its impact in raising the status of Mizo women, by pulling them out of home, hearth and tedious household chores. The tribal social structure with strong patriarchal trends had relegated an extremely low status to the women folk, with no share in decision - making even in family matters, no right of inheritance or share in Property Will. The missionaries took the bold step of educating girls, training them in various activities to make them self-reliant. For years the gender had been subjugated morally, socially and economically meeting endless needs of her family without any recognition. The church opened up opportunities for acquiring various skills, sewing, Medicare, child care, turning the lives of women around.

Indeed the path breaking step initiated by the religious forum had been none other than pulling girls out of their homes to educate them, infusing confidence, hope and the urge to become independent economically. Though the effort met with stiff resistance from the traditionally patriarchal system, as attending schools meant a huge loss for the family members in terms of unattended household chores. Even so, the emancipation of women through the bold initiative of the missionaries went a long way in sowing the seeds of women - empowerment within the community. A visible change in the position of women was clearly reflected with women leaving behind their male counterparts and performing a proactive role in the development of the state. Records suggest 47.50% female participation in Mizoram alone, in the entire region of the North- Eastern India. (Census of India, 2004).

Subsequently, women exhibited their immense potential and skill by indulging in a range of professional occupation, from petty to big business, teachers - preachers, organised - unorganized sectors, to entrepreneurship including weaving and handloom industries, extending their hands even in floriculture.

1. A gift of the post-modern era, known by event- organisation, gatherings, conferences, meetings etc. synonymous with post global culture, wherein decorations and flower arrangements occupy a centre place for celebrations, Mizo women have been playing a major role in promoting floriculture, an important source boosting economic growth in the state. The foundation of empowerment built by the Christian Missionaries or the pioneers of change in Mizoram, has ultimately brought a metamorphosis in the attitude, perceptions and behaviour of the marginalised evident in the acceptance of progressive modernisation based on Democratic orientation. The inclusion of women in political decision - making process and the reform of the customary law in granting legal - social status to women of the community have been the recent developments on the road to empowerment among the marginalised Mizo community. (The Mizoram Gazette-Extraordinary, Vol. XLIII, Agraphayana, 26, SE 1936, Issue No. 570, 2014, Aizawl)

Conclusion : The arrival of British Imperial authority on the land of the Lushai did restrict the freedom of the wandering forest dwellers in several ways, but at the same time carved out the path of, progressive growth for the fragmented social groups in the form of modernisation, democratisation, imparting rational - scientific orientation towards life. While the administration was keen on procuring colonial gains by regulating the lives of the nature-dwellers, it was the religious organisations or Christian missionaries, who laid the real foundation of empowerment of the tribal population. Motivated by the idea of spreading the gospel, however the Evangelists gradually enfolded the policies of emancipation within their mission opening floodgates of progress, prosperity and advancement in every sphere of life. The introduction of formal education and tireless efforts in enabling the rustic hunters learn reading and writing, marked the beginning of the journey towards empowerment of the entire population that had no script of its own. Ironically, Mizoram has been one of the Indian States possessing high rate of literacy, after Lakshadweep and Kerala.

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Impact of women SHGs on Socio-Economic Development and Banda District

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Abstract : Unemployment and poverty are the major problems of any under developed countries, to which India is no exception. The mixed recall period (MRP) consumption distribution data of the NSS 61st round yields a poverty ratio 21.8% for the country in 2004-2005. In the rural area 21.8% and urban area 21.7% of the population was living under poverty. The overall unemployment rate is estimated to 7.32%. The female unemployment rate is 8.5%. The rate of growth of women unemployment in the rural area is 9.8%. “Millions of women in our hamlets know what unemployment means. Give them access to Economic activities and they will have access to power and self-confidence to which they hitherto have been strangers” **Mahatma Gandhi**

Keywords : Self Help Groups ,Developed countries, Unemployment, Poverty, Micro-credit organizations etc

Origin and Concept of SHGs : The Self Help Groups and micro-credit organizations have a long history. In Vietnam, Tontines or Hui with 10-15 members involved in financial activities in cash or in kind have been in existence for generations (Abiad, 1995). In Indonesia, Credit Unions, Fishermen Groups, Village Based Bank like institutions, Irrigation Groups etc. have been in existence since long (Koch and Soetjipto, 1993). Other countries like Thailand, Nepal, Srilanka and India have also experienced the role of SHGs in uplifting the socio-economic conditions of rural poor, particularly women.

The origin of SHGs is from the brainchild of Grasssmeen Bank of Bangladesh, which was founded by Mohammed Yunus. SHGs were started and formed in 1975. In India NABARD is initiated in 1986-87. But the real effort was taken after 1991-92 from the linkage of SHGs with the banks. In India, the Self-Help Groups are promoted by N.G.O.s, banks and co-operatives. The National Bank for Agriculture and Rural Development (NABARD) launched a pilot project for linking SHGs in February, 1992. The Reserve Bank of India advises the commercial banks to participate actively in the linkage programme. Normally, after six months of existence of SHGs and after collecting a sufficient thrift fund, the Group approaches the link banks (either commercial or co-operative) with its credit plan. The NABARD gives 100 per cent refinance to the Banks on their lending through the SHGs. A SHG is a small economically homogeneous affinity group of the rural poor voluntarily coming together to save small amount regularly, which are deposited in a common fund to meet members emergency needs and to provide collateral free loans decided by the group. (Abhas kumar Jha 2000). They have been recognized as useful tool to help the poor and as an alternative mechanism to meet the urgent credit needs of poor through thrift (V. M. Rao 2002) SHG is a media for the development of saving habit among the women (S. Rajamohan 2003). SHGs enhance the equality of status of women as participants, decision-makers and beneficiaries in the democratic, economic, social and cultural spheres of life. A SHG is a group of about 10 to 20 people, usually women, from a similar class and region, who come together to form savings and credit organization. They pooled financial resources to make small interest bearing loans to their members. This process creates an ethic that focuses on savings first. The setting of terms and conditions and accounting of the loan are done in the group by designated members.

Women SHGs- Micro-finance programmes for women are promoted not only as a strategy for poverty alleviation but for women's empowerment as well. It is as given as below: Social, Political, Economic, Legal

Impact of women SHGs - With the structure and model of SHGs and SHG Bank Linkage firmly established, the nature of the impacts of SHGs can be more closely examined and evaluated.

Members of Self-Help Group engaged in income generation activities

Table-1: Progress of Self Help Groups

Year	Credit(Rs. Crore)	Self Help Groups (in Lakh)	No. of Self Employed (in Lakh)
1999-2000	1028.00	2.89	9.31
2000-2001	1416.40	2.63	9.78
2001-2002	1026.34	4.61	NA
2002-2003	3496.66	7.17	32.48
2003-2004	3904.00	10.79	45.67
2004-2005	3082.00	16.18	NA
2005-2006	11398.00	22.38	62.75
2006-2007	11790.73	24.38	73.25
2007-2008	20114.00	30.51	93.21
2008-2009	27183.03	34.00	120.89
2009-2010	30896.00	36.78	132.81
2010-2011	37927.00	40.04	154.87
2014-2015	-	76.97	-
2015-2016	-	79.03	-
2016-2017	-	85.77	-

Source: NABARD, Annual Report of RBI 2005-2006, Economic Survey 2001-2002 to 2017-2018.

show a high degree of social and psychological empowerment than their counterparts in infant groups. Involvement in cultural activities can go a long way to liberate women from their traditional roles. This has helped them to become conscious of their collective strength and to fight against all forms of social injustice and gender discrimination. SHGs have not only produced tangible assets and improved living conditions of their members, but also helped in changing much of their social outlook and attitudes. The group dynamics have reasonably helped many members to overcome the feeling of low self-esteem and lack of confidence and empowered them psychologically.

Political engagement includes active involvement by SHGs in government including local assemblies, Lok Sabha or Panchayati Raj Institutions (PRIs) (APMAS, 2005). One of the key benefits of SHGs is women's empowerment and this can be seen with the number of women involved in public affairs. SHGs not only empower its members but also wield a powerful political role as a group as well. At local village meetings, the leaders of SHGs are often invited to attend and speak (APMAS, 2005).

Social justice is the presence of moral and ethical conduct in areas that are historical typified with backward and abusive customs. There have been several occurrences of SHGs resolving disputes between members and the community at large. These instances include initiating legal action, arbitration, divorce and others. While there has long been a dispute resolution mechanism in villages, in the past it was controlled by men. Now, there are instances of women, SHG members, being involved in resolving disputes.

SHGs typically consist of the following social groups: Schedule Caste (SC), Scheduled Tribe (ST), Minorities (MN), Backward Caste (BC), other Caste (OC). The compositions of SHGs are sometimes exclusively one particular social group or a mix. The impact of SHGs on social harmony has also been mixed. While it has been observed that in groups with mixed membership had group leaders that came from a variety of the social groups. In the vast majority of instances, group's leaders were almost exclusively from the dominant social groups' category. This demonstrates a lack of equality and unity across caste divisions.

The impact of SHGs on women in the politics is clear; they have helped women enter the political area as they are being elected to various public offices and SHGs themselves are engaged in discussion with governing bodies. SHGs not only empower its members but also wield a powerful political role as a group as well. At local village meetings, the leaders of SHGs are often invited to attend and speak. This is a gradual process, which would take place only when the functioning of the group becomes sustainable. The extent of empowerment varies with the age of the group. Members in older groups show a high degree of social and psychological empowerment than their counterparts in infant groups. This has helped them to become

conscious of their collective strength and to fight against all forms of social injustice and gender discrimination. SHGs have not only produced tangible assets and improved living conditions of their members, but also helped in changing much of their social outlook and attitudes. The group dynamics have reasonably helped many members to overcome the feeling of low self-esteem and lack of confidence and empowered them psychologically.

The status of women is intimately connected with their economic position, which in turn depends on opportunities for women for participating in economic activities. Women's ability to save and access to credit would give them an economic role not only within the household but, may be, outside it as well. Investment in economic activities of women Economic increase in savings increase in income increase in assets repayment rates & repeat loans skill development Social increase in self-confidence Change in attitude to women's role Improvement in communication skills and in social outlook Political/Legal increase in participation in political process Removal of legal discrimination against women would improve employment opportunities for women and thus have a "trickle down and out" effect. Hillary Clinton said: "it is called micro, but its impact on people is macro. We have seen that it takes just a few dollars, as little as \$10, to help a woman gain self-employment to keep her family out of poverty. It is not a hand out – it is a helping hand". It is widely accepted that the returns from the economic activity are used not only for women's welfare but also for the welfare of their children and the family and the community at large. The role of SHGs is both as an inspiration and as a financier. Impoverished women develop greater language and financial skills through the SHG which provides the building blocks for higher levels of confidence to engage the world. Also, the SHG sometimes finances the campaign of its members that stand for election.

Livelihoods, meaning a persons' economic activity, is an area that is vitally important to SHGs. The loans that SHG members receive are intended to improve their livelihoods so that they can receive greater and steadier cash flows. In rural areas, livelihoods range from agriculture farming, animal husbandry, dairy and various other goods and services activities. Experience has shown that SHGs have improved livelihoods to the extent of providing the leveraging needed to start an enterprise.

Women SHG and Banda District : The Banda team planned their work accordingly and fixed the target to organize minimum 25 SHGs and mobilize 375 women in the month of its operation. To achieve this, the team organized group interactions and meetings in the targeted villages and arranged for joining of different dignitaries of villages i.e. Sarpanch, Aanganwadi members,

Fair Name Time Period 1. Ramayan fair 2. Deepdan 3. Navaratri Shrawan Jhoola fair , all these listing of fairs and events will help us in collaborate the SHGs and involve local community to lead the development of the area by increasing the quality of existing products, focus on eco-friendly products, through SHGs demonstrate and sell Hand-made products, put up stalls of those products which is very rare available in market and having good demand and encourage Ayurved & Herb based medicines with the help of putting stalls, banners and local "wise" Hakeem.

Challenges in Project and the reasons behind to not achieve the targets in proposed time interval

1- Staff retention: Banda is one of the most backward districts of region Budelkhand, they are not capable to perform his/her duty well. The concept of SHG is fully new for them; current situation is that only 3 COs are active out of 7 appointments done for Banda project.

2- Local populace are not taking interest on same, they are habitual to work as a labor and their participation in joining SHG and attending village meetings, SHG meetings and in trainings is very low.

3- Local populace especially women do not advocate the SHG concept, willing to work in JLG concept (more than 90% of SHGs formed by SGSY and RGF is inactive) RGF-Rajiv Gandhi Foundation in Banda district.

4- Bankers are not supportive in opening SHG Bank account as well as in Credit linkages. According to them SHGs NPA is much more than the NPA of individual loan.

Developing entrepreneurial culture entails the development of a positive attitude towards new and unforeseen circumstances. Every week SGHs organize a meeting for review the performance of Credit Officers. Weekly targets setting and achievements against the target are mainly discussed with the obstacles. Weekly review meeting chaired by Project Coordinator, Banda. Poverty Reduction & Facilitating

Convergence through a program of Eco-tourism in Banda district of Uttar Pradesh is itself having a good opportunity for to encourage eco tourisms and the experience.

Conclusion: The SHG are dominated by females and it has helped in improving the quality of expenditure. The improvement in standard of living is the result of spending the additional income on family needs. If the same amount of income is given in the hands of male earner there is possibility of increase in spending of personal needs rather than the family needs. This gender dimension of expenditure is also one more dimension of SHG success. The women belonging to the SHGs can now influence decision making in their homes and communities. These are crucial decisions like what type of food the family will consume, regarding schooling of children, decisions pertaining to health, maintenance of the house and similar other things.

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Plastic Waste Management: Global and Indian scenario

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Abstract : The combined properties of low cost, lightweight, and resistance to chemicals and corrosion has increased the use of plastic materials for packaging and storage purposes in preference to other materials. The considerable amount of plastic waste is dangerous for the environment. Therefore, a strategy is needed to prevent the increasing amount of plastic waste. This study determine the appropriate strategy to be done by identifying the type of plastic waste, mapping the flow of plastic distribution to become waste, and knowing the existing process of plastic waste management.

Keywords : Plastic Waste Management, Global, Indian scenario, Environment Programme, Plastic Pollution, etc.

Introduction : Over the last few decades, there has been a steady increase in the use of plastic products resulting in a proportionate rise in plastic waste in solid waste streams in countries. Plastics are used extensively in both food and water packaging industries because of their inherent properties such as low bulk densities and inertness which make them convenient carrier materials with low risk of contamination. Plastic bottles and sachets used to package water have become widespread. The prominent plastic materials in commerce include low-density polyethylene (LDPE) commonly called polyethylene films, high-density polyethylene (HDPE) and other plastics such as polypropylene, polystyrene, polyvinyl chloride (PVC) and polyethylene terephthalate (PET). The combined properties of low cost, lightweight, and resistance to chemicals and corrosion has increased the use of plastic materials for packaging and storage purposes in preference to other materials. Consequently, there is a continued increase in their proportion in domestic solid wastes worldwide as well as the concern of their impacts on the environment.

Indian Scenario : In 1990–1991, India produced 0.363MT of plastics polymer, but within a decade, an incredible 89% increase leads to total plastics production to 3.2MT (2000–2001). Plastics production in India further rises to 4.77MT in 2005–2006, maximum of which are polypropylene (PP) and high-density polyethylene (HDPE). Among of 16 percent types of plastic polymer, low-density polyethylene (LDPE) demonstrates maximum growth in consumption in India closely followed by HDPE and PP. Polyethylene (PE), PP, and polyvinyl chloride (PVC) also contribute a large share 19 in India's polymer market mainly due their low cost and durability. On an average, the commodity plastics viz. PE, PP, PVC, and polystyrene (PS) accounts 80% of the total plastic consumption in India. In 1990–1991, per capita consumption of plastics in India was 0.8 kg but within a decade, per capita consumption significantly increases to 3.5 kg (2000). However, it is still far below than the global average (18 kg). However, the projected estimates of per capita plastics consumption in 2021 may reach to a substantial figure of 10.9 kg, which seems a realistic considering the rapidity with which plastics are replacing its competitive materials.

Packaging represents the largest single sector of plastics use in the India. The sector accounts for 42% of plastics consumption and plastic is the material of choice in nearly half of all packaged goods. Apart from use in packaging, plastics are also extensively used in the consumer products such as furniture and housewares, building and construction, and in industrial sectors. However, according to research findings of National Plastic Waste Management Task Force packaging constitutes 52% of the total India's plastic consumption. This is line with consumption pattern of other countries such as the USA and UK, where packaging exhibit maximum share in total plastic consumption. After primary use of this portion of plastics, annually 10 0.93MT of waste plastics are discarded along with the household waste.

Global Scenario :

United Nations (UN) : The UN has been instrumental in bringing the attention of various countries towards the mismanagement of plastic and its impact on the world. The UN Environment Programme (UNEP) also released, which offers the first comprehensive global assessment of government action against plastic

pollution. : UNEP launched the Clean Seas Campaign to engage stakeholders from all sectors to fight the pollution of plastics in the ocean.

European Union (EU): EU directives encourage member states to set reduction targets or adopt economic instruments to achieve a sustained reduction of lightweight carrier bags. The European Commission adopted the first-ever European Strategy for Plastics in a Circular Economy. The plan seeks to eliminate plastic pollution and change the way plastics are produced and consumed in the EU with a focus on plastic bags, other single-use plastics and fishing materials and restricting the intentional use of microplastics. The European Commission has begun to introduce regulations and measures to the European Parliament, including a proposal on the regulation of single-use plastics, packaging waste and port waste management.

China: The Chinese government responded to widespread plastic pollution by banning the distribution of single-use plastic bags in grocery stores and shops around the country. Companies now face a strict fine of 10,000 yuan, or roughly USD 1,593 for illegal plastic bag distribution.

Australia: The Australian Capital Territory (ACT) banned plastic bag usage in 2011. Banned plastic bags include all single-use polyethylene polymer bags that are less than 35 microns thick. The Australian government encouraged citizens to bring reusable bags when shopping to reduce their environmental impact.

Chile: Chile has expanded the previously proposed plastic bag ban to apply beyond coastal cities to the entire country making it the first country in South America to ban plastic bags. As part of the ban's enforcement, Chile will issue fines of up to \$300 USD on businesses that continue to distribute plastic bags. The government is also planning to coordinate beach cleanups, specifically during peak vacation times when the most plastic waste is accumulated on the beach.

Ireland: Ireland was the first country to place a significant tax on plastic bags, now 22 euro cents — at checkout in 2002. For the few bags that are used, the government has ensured that the revenue from the tax goes into different programs aimed at environmental protection.

Approach, Methodology and Management

1. Refuse and reduce :

I. Phasing out single-use plastic : Single-use plastics, often also referred to as disposable plastics, are commonly used for plastic packaging and include items intended to be used only once before they are thrown away or recycled. According to a UN report on single-use plastics, more than 60 countries have introduced bans or levies on single-use plastics, and that bans and levies are one of the most effective ways to reduce the use of disposable plastic items. Plastic accounts for a tenth of all the waste India generates, and about half the plastic used is single-use and disposable. India has been a strong proponent of managing its plastic waste and has been firm on laws related to it. Twenty-five Indian states/ union territories now have some form of ban on plastic (primarily polythene carry bags), but the enforcement of these laws has been a major challenge. The state of Sikkim, however, has come out as a success story in effectively executing the restrictions.

II. Implications and opportunities: The approximate size of the Indian plastic industry is more than 2,000 exporters, 150 plastic processing machinery manufacturers and more than 30,000 processing units. Around 85-90% of the sector remains small-scale. The domestic plastic consumption is expected to touch 20 million metric tonne by 2020. Plastic ban and levies are seen as a risk to the plastic manufacturing industries and the ones actively using the material in their supply chain. Thus, anti-plastic laws have been under scrutiny for fears of job losses and an increase in the economic burden for suppliers and consumers. However, as the awareness about the harmful effects of plastic increases among the general public, there will be a domino effect on the economy as each of these sectors will begin to feel the pressure of consumer trends changing. This will, in turn, increase the demand for alternative products such as paper straws, paper bags, cotton/jute bags, glass bottles, aluminium cans, etc., thus bringing opportunities for manufacturers of more environmentally sustainable products and businesses involved with packaging and distribution of goods. Legislative changes also have been seen to act as a catalyst for forward-thinking companies to look for alternatives in their supply chain and accelerate research into product design and packaging.

2. Reuse and replace :

I. Reuse: Reuse models are sometimes considered burdensome or a thing of the past. However, innovative reuse models can unlock significant benefits, enabled by digital technologies and shifting user preferences. Such models can help deliver superior user experience, customise products to individual needs, gather user

insights, build brand loyalty, optimise operations and save costs. Reuse presents an innovation opportunity to change the way we think about packaging from something as inexpensive and light as possible to view it as a high-value asset that can deliver significant benefits to users and businesses.

II. Alternatives to plastic: There is a requirement of environment-friendly alternatives that are at par in suitability and practicability to plastics. One such option that is gaining traction is biodegradable plastic and compostable plastic, but they have their limitations. Thus, countries tackling collection and segregation in plastic management need alternatives that are simpler and economical to adapt. A few such innovations are mentioned below:

Recycling vegetable waste, Edible cutlery, Silicone-clad borosilicate glass lunch boxes and water bottles, Sachets made of regenerated cellulose, Shower-friendly paper, Colgate bamboo charcoal toothbrush, Water bubbles made from seaweed, Papelyco, Jute bags, Mushroom packaging

3. Upcycling and downcycling

I. Upcycling: Upcycling is the process of making use of byproducts or waste materials rather than using new raw materials, to generate a different product of greater value, while retaining the existing materials quality and features. Some of the companies using Upcycling are **Adidas, Reliance Industries, The RED Group, Preserve.**

II. Downcycling: Downcycling is the process of making use of by-products or waste materials rather than using new raw materials, to generate the same or different product of a lesser value, with quality of existing material downgraded. downcycling plays a critical role in keeping the material in the closed-loop cycle. There are primarily two types of downcycling: **Mechanical recycling** this refers to the processing of plastics waste into secondary raw material or products without significantly changing the chemical structure of the material.

Feedstock recycling (or chemical recycling) It is the process of changing the chemical structure of plastic waste, converting it into shorter molecules, ready to be used for new chemical reactions. Furthermore, Reliance Industries is also working on ways to further recycle these products once they have been used by consumers, by having a system in place where customers can return used products at the store and get a discount.

4. Recovery: If energy is recovered from waste, it is categorised as recovery. To recover, a new technology prepares and treats waste materials in order to generate energy and the energy produced by this method is used for various purposes.

I. Waste to energy: Processing various plastic waste in cement kilns could go a long way in solving the problem. In March 2008, a trial run was conducted with 1.5% plastic waste as supplementary fuel to coal. During the use of plastic waste as an alternative fuel and raw material (AFR), the material and energy value present in the waste was fully utilized in the cement kiln. This established plastic waste as a perfect replacement to the fossil raw materials and fossil fuels conventionally utilised in the kiln. There were no abnormal emissions of dioxins or furans. There was no impact on the quality of cement. The successful trial run at ACC Kymore revealed that the problem of plastics waste disposal now had a potential solution.

II. Plastic to fuel: In 2014, Dehradun-based Indian Institute of Petroleum (IIP), a constituent laboratory of the Council of Scientific and Industrial Research (CSIR), developed a unique process of converting plastic waste like polyethene and polypropylene, both together accounting for 60% of plastic waste, to either gasoline or diesel. The technology is capable of converting 1 kg of plastic to 750 ml of automotive-grade gasoline. Due to nearly no presence of sulphur in the produced fuel, IIP's plastic converted to fuel is pure and meets the Euro III standards. IIP also stated that a vehicle using this fuel would be able to run for at least two kilometres more per litre. GAIL, a central public sector undertaking, will help the government's premier R&D body CSIR in scaling up the new technology to convert plastic waste to automotive-grade diesel and roll it out after six months of regular operation of a small plant in Dehradun. The move may help India deal with the menace of plastic waste to an extent.

5. Landfill

I. Tackling existing waste and pollution: Indians throw out 15,342 tonnes of plastic waste every day, out of which only 60% gets recycled, mostly by the informal sector. There is over 6,100 tonnes of plastic waste being dumped in landfills and ending up in streams and polluting groundwater resources every year. CPCB surveyed 60 Indian cities found that plastic accounts for 8% of all solid waste. Delhi produces the maximum

plastic waste in the country, followed by Kolkata and Ahmedabad. The Union Minister of Environment and Forest undertook an initiative making source segregation of waste mandatory. The initiative was to move from waste to wealth. **II. Collection and segregation:** Collection and segregation is the initial step towards an effective waste management system. One of the major problems related to segregation is that not all plastic can be recycled. Lack of public awareness is also a challenge which often leads to contamination of the plastic collected and eventually leads to increase in expenditure in recycling. In the United States, for example, the introduction of single-stream recycling where recyclables are not separated in household collections led to a surge in recycling rates. Also, as plastic became more complex, people started placing wrong things in their bins. According to the UN Environment's report *The State of Plastics*, "Chemicals added to plastic polymers, products made of mixed materials and food packaging contaminated with food waste make recycling difficult and costly." Without segregation, it is difficult to manage plastic. For some major cities the segregation rates are really low, so the contaminated dry waste is discarded by all recyclers and ultimately ends up in landfills. Recycling of plastic is a long process in which the collection, segregation and transportation are very tedious. However, there are some success stories in this sector too that may pave the way for others to follow.

Conclusion : It is required a more stringent integrated and strategic waste prevention framework to effectively address wastage related issues. To make each city a healthy city-economically and Environmentally, there is an urgent need for a well-defined strategic waste management plan and a strong implementation of the same.

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Practices of Well-being from Bhagavad-Gita

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Abstract : The paper strives to elucidate the relation between Bhagavad-Gita and well-being from contemporary perspectives. The contribution of Bhagavad-Gita in promoting well-being and alleviating mental illness is highlighted. Indian psychology is still relevant and significant in the present stressful life. Bhagavad-Gita is very practical and can be applied to daily life and making life richer and more peaceful. Bhagavad-Gita is important for the well-being of every individual. This paper investigates the possibility of cultivating well-being from the Bhagavad-Gita and its importance to overall human development. The paper is concluded with an increasing need to integrate Indian values, concepts, and thought within the mental health field.

Key Words : Bhagavad-Gita, Well-being, Spiritual Heritage, Modern Materialistic, Western World etc.

Introduction : Indian culture has a rich spiritual heritage. The Indian culture is deeply rooted in religious and practices on one hand and spirituality and spiritual practice on the other hand. A common Indian is under the strong impact of the modern materialistic western world. In this competitive world experiencing various psychological disturbances is a natural consequence. There are numerous texts available in literature like Upanishads, the epics and the Vedas – which discuss the nature of human mind and its importance in life. As it is impossible to bring in all these texts, the Bhagavad-Gita which is considered the fifth Veda, the essence of all the Upanishads, is taken for the study. Bhagavad-Gita is one of the psychotherapeutic methods of Indian culture to enhance well-being.

Well-being : Many researchers have tried to explain the concept of well-being using a list of qualities which form a healthy, fully functioning, mature and self-actualizing person. According to Seedhouse (1995), the term “well-being” as used in present scenario in the context of health is a very vague concept. Most of the psychologists believe that well-being is constituted from three components, viz. life-satisfaction, positive affect low negative affect. It can be concluded that judgments of well-being are completely subjective, and it is noted that the concept of well-being is ever-changing, depending on the user and the purpose of his or her study. In Indian context the concept of well-being is understood as extension of consciousness and awareness of transcendence-self that is very nature of Ananda. So, the notion of Purushartha, that is the goals of human existence, which includes Moksha, in addition to Dharma, Artha and Kama (Kiran Kumar, 2004). If we conceptualize the definition of well-being, we should understand it in the following way: Firstly, it would be the scientific understanding of what people mean by “happiness”. Secondly, there is the cognitive aspect, i.e., how people think and feel about themselves. Thirdly, it involves the social and spiritual aspect of individual and lastly well-being is relative to the situation which belong the cultural aspect of individual.

The Bhagavad-Gita : Bhagavad-Gita is an ancient text that has significant value in Indian culture as well as other culture in all over world. Like Upanishads and Vedas the authorship of Bhagavad-Gita is not clear yet but in literature, the credit of this text is given to Vyasa. Bhagavad-Gita is part of the Mahabharatha, it is almost the conversation between two peoples, Lord Krishna and Arjuna in the battle field of Kurukshetra. There are about 701 shlokas in 18 chapters, the first chapter is “Arjuna Vishada Yoga” (Sorrow of Arjuna) and the last chapter is “Moksha Sanyasa Yoga” (Nirvana and Renunciation). The Bhagavad-Gita has been studied by many prominent philosophers and scholars from around the world and discussed in many lectures and publications. It is noteworthy that the interpretations of the verses of the Bhagavad-Gita indicate its importance to human cognitive development as one of the steps towards spiritual development. The Bhagavad-Gita has been originally written in Sanskrit, and the first English translation was done in 1785 by Charles Wilkins (Muniapan, 2005). The Bhagavad-Gita an ancient holy scripture is meant for all the people for every age group (Bartley, 2011, p. 134).

Bhagavad-Gita and Well-being : Well-being is defined as the stability of mind. When one practices the principles of Bhagavad-Gita, it helps us to fulfill a precondition to self-realization by increasing the stability

of our minds. When our mind is in a disturbed state, it is difficult to control our thoughts and focus on any specific thing for long. According to the Bhagavad-Gita, once one has achieved stability of mind there is clarity of thinking. In the Bhagavad-Gita, 'sthithapragna' (one whose pragna (intelligence) is sharp and stable) is the state achieved when a person has stability of mind and his thoughts are at rest. The Bhagavad-Gita gives stability of mind and stable mind develops well-being. When person renounces all desires, remains satisfied in himself and shows the same attitude towards the various dualities of earthly life, such as sorrow and happiness, pleasure and pain, friend and enemy, heat and cold, respect and disrespect, success and failure, then he remains undisturbed and psychologically well. When things don't go according to our expectations, we suffer and complain. We cannot control the external world, but we have the ability to control our inner world, i.e., our thoughts, feelings, attitude, reactions and emotions. When we become able to control our inner world that it is easy to get inner peace, which is core of well-being. The Bhagavad-Gita also provides the remedy for disturbed mind, which creates mental disturbances. We can control our thoughts by following "abhyas" (practice) and vairagya (dispassion), which will help us to stabilize our minds through self-control and self-discipline. This is important in the present world, because it will help us develop our inner peace required for performing our duties and daily activities in the best possible manner as given in the Bhagavad-Gita. When one has a stable mind, one can remain focused on 'karma' under all situations without avoiding one's responsibilities.

The young generations consider Bhagavad-Gita is religious holy book but there is number of psychotherapeutic techniques in it. Its principle provides coping strategies for stress management. We hope for therapy embedded in the wisdom of the Bhagavad-Gita would be asset to western psychotherapies (Bhatia et al., 2013; Holmes & Gen, 2012; Kalra et al., 2012; Mascaro, 2003). Easwaran (1997) reported that there is not any problem in life which cannot solve by referring Bhagavad-Gita. Mulla and Krishnan (2006) said that, there are four kinds of yoga in Bhagavad-Gita which is being effective in the attainment of perfection and happiness. The first is Karma-Yoga that is yoga of selfless action, the second is Bhakti-Yoga that is devotion to God, the third is Gyan-Yoga that is the yoga of knowledge and the fourth is Dhyana-Yoga which is the yoga of psychophysical control. Dhyana-Yoga is later known as Raja-Yoga in Indian tradition.

Practices of Well-being from Bhagavad-Gita : Bhagavad-Gita is good source of psychological well being for a person (Palsane et al., 1986; Sinha, 1990). However, in this paper, I will take some practical applications of Bhagavad-Gita which enhance well-being and person mastered to adjust his/her life in proper way.

Practice of detachment : Attachment is formed in a man by thinking of objects, from which grows longing and later anger, which then increases delusion which then can affect memory. A popular verse of Bhagavad-Gita contains the teachings of Lord Krishna advising "detachment" from the outcomes or 'phal' (fruits) of actions which are performed as a part of one's duty (Goyanka, 2006, p. 30).

Current researches on stress and well-being have noted that the main source of stress and anxiety is the fear of failure or negative outcomes of our actions. We experience 'flow' in our work when we are able to completely focus on the task at hand without taking into consideration the expectation of failure or success and use our distinctive strengths in performing the task. This experience of flow produces excellence at work leading to satisfaction. Banth and Talwar (2012) identified that detachment (Anasakti) is the stable state of mind that observes the things and events as they are. They also described the characteristics of detached person remains emotionally balanced in the face of success or failure. Detachment is the stage that is free from attachment as well as hatred but it does not mean that this state where desire or goals do not exist. Naidu and Pandey (1990) found in their research that the participants of Anasakti (detachment) were less distressed and show fewer symptoms of ill health. In another research it was found that high Anasakti can be states of type-A personality and it could positively correlated with depression, anxiety, insecurity and hostility (Tripathi, Naidu, & Biswas, 1993)

The importance of self-effort: The fifth shloka of chapter six said that "One must deliver himself with the help of mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well." (Bhaktivedanta & Prabhupada, 1972, p.377). The uncontrolled mind becomes enemy of person and moves towards to wrong actions whereas the controlled mind becomes a friend of person and moves towards to enhancing knowledge and self-realization.

The need for a well-regulated lifestyle: The seventeenth shloka of chapter sixth said that “He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.” (Bhaktivedanta & Prabhupada, 1972, p. 393). If we regulate our life style and practice the yoga given in Bhagavad-Gita, we can enhance our physical as well as mental health.

The importance of practice: The thirty fifth shloka of chapter sixth said that “Lord Sri Krsna said: O mighty son of kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by practice and by detachment.”(p.417, Bhaktivedanta & Prabhupada, 1972). The Gita provides us hope by saying this that we need not worry looking at the extent of the problem of life. There is no short cut for getting instant moksha but with the help of constant practice and repeated efforts we can attained this goal gradually.

The three temperaments: The eighteenth shloka of chapter fourteenth said that, “Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds”.(Bhaktivedanta & Prabhupada, 1972, p. 829,). According to this sholka, Sattva leads to upward in life and Tamas represent darkness, ignorance and all the evil tendencies, Rajas represent the nature of uncontrolled activity and Sattva represent the nature of light and calmness with controlled action. According to Vedic perspective, personality consists of these three Gunas. From a psychological perspective, these three Gunas can be considered as the three primary elements of the human mind (Kulkarni, 1972), or we can say that these are the three components of human temperament (Boss, 1966; Parameswaran, 1969 and Dwivedi, 2002). We must introspect to find out which tendency predominantly in us. So, it means, if we are tamshik tendency, we should move towards to rajshik tendency and those who are active enough move towards to sattavik tendency. Bhandari (1999) emphasized that Sattva takes the individual to upper spheres in life - it eliminates the physical problems and leads one towards greatness. It enables one to continue towards stability of mind and attracts towards to self-realization.

Conclusion : The Bhagavad-Gita is the voice of totality; its purpose is to explain all that is needed to raise our consciousness to the highest possible level. The essence of the Bhagavad-Gita is to experience the inner field of pure silence, self-referral consciousness. Bhagavad-Gita is very effective to eliminate the problems of life. It provides us a simple perspective to do your own work without expecting the outcome. If we regularly practice the principles of Bhagavad-Gita in our daily life, we can enhance our well-being.

Most of the researchers done in this area, give us a picture that Bhagavad-Gita is significant psychotherapeutic tool to help reduce the problems of human life. The yoga given in Bhagavad-Gita, provide us knowledge about the practice of detachment, regular life style and focus on Karma without expecting the result. The three Gunas given in Bhagavad-Gita is very significant in current scenario. It educates us how tamshik and rajshik tendencies lead physical and mental health problems and how we can eradicate these problems by practicing saatavik tendency.

At the end, I want to say if we notice the current scenario there are lots of mental health problems such as stress, anxiety, depression, frustration and aggression as well as physical health problems such as high blood pressure, diabetes, cancer, cardiovascular diseases are increasing day by day. Most of these problems due to irregular life style, too much attachment with the things and persons, materialistic thinking, environmental pressure, expectations from others and so many other factors. If we regular practice the principles of Bhagavad-Gita in our life, we can improve our physical health as well as mental health and enhance our well-being.

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Depiction of Myth and Fantasy in Amish Tripathi's Shiva Trilogy

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Abstract : Myth, Fantasy and Imagination have been very interesting source and subject in the literature since ages. The writers like Girish Karnad, Ram Chandra Guha etc., probably since inception of writing have tried to re-explain the previous myth and fantasy. The intent of this research paper is to present a new way of thinking to the long established myths and fantasy of the centuries. Of late the new class of authors as Amish Tripathi, Ashwin Sanghai, Dr Devdutt Pattanaik, Kavita Kane and Ashok Banker are trialing mythology and fantasy genre by unifying it with the mother modes of writings. These writers, with their style, by blending myth and fantasy started a new convention of writing. The paper investigates Amish Tripathi's way of writing on this age-old practiced subject in a broader perspective of his inputs to English Indian Writing. In his works Amish tries to give a new direction and shape to the Indian Mythology and Fantasy. He took a mythical character as lord Shiva and presents his deeds in his own way which is excellent and unmatched. With his present work; *Shiva Trilogy*, he tries to focus something which is very new and unique. Further, it consists with a close textual breakdown of the Shiva Trilogy in the prospect of the concept of telling Indian mythology again.

Key-words: Fantasy, imagination, mythology re-explain, myth, Shiva, blending, perspective, etc.

All the literatures are written as an output of Human sentiments and imaginations. Even English Literature in India is not different in this way with the other literatures. Whether it is the world of poetry, or drama or novel fiction or short story or biography or any form of literature, Indian English Literature writers have made significant contribution. English Literature in India is deeply engrained in or social, cultural and even in geographical believes. The Indian English novels were built up as a subaltern awareness; as a rejoinder to escape from the colonial literature. The history of Indian English novel, a journey which started hundreds of years ago has observed numerous changing to receive the present modish demarcation. In the recent years many prominent writers have given their valuable inputs to mark on the Indian Diaspora. Later, with the immergence of new authors like Raja Rao, R.K.Narayan, Mulk Raj Anand the concept of Indians writing in English came much advanced and the journey got a new direction and shape. After that some distinguished Indian English writers like Shashi Tharoor, Shoba De, Jhumpa Lahiri, V.S. Naipaul, Arundhati Roy, etc. gave a novel approach to the Indian Novels written in English. In their works they took various themes which include several concepts of fiction and facts which are based on social problems & contemporary scenario. Women writers usually travel around old wives folklore, criticize exploitation and attempt to make sensation of the rapidly altering pace of the novel world. In recent years a number of new writers appeared in the area of Indian English Literature. This new variety of writers specially Amish Tripathi (popular for *Shiva Trilogy*, *Ram Chandra Series*) and Sharath Koomaraju, a Bengaluru-based writer whose works are all set in the Indian epic universe. Starting from *The Winds of Hastinapur* (2013), Sharath has written four books and 24 short stories to date. With his latest sequel to *The Crows of Agra* (2015), *The Tree Bears Witness*, a historical murder mystery, he speaks about his passion for folk fantasies, setting a fresh perspective for his readers, and his upcoming forty-volume series and Durjou Datta, a Gujrati and Delhi resident author who says that the world's best boyfriend is a myth etc. came and made a marvelous alterations in Indian novel written in English since its inception and has achieved a completely booster in terms of ideas, imagination, visualizations, presentation, marketing, concept, impact and business on the Indian culture. A lot many writers have influenced the people with their work and gained all the commercial success; they have also received praise from the critics. These writers may belong to different ages and may work on different

genres. We cannot compare these writers with each other as each of them belongs to a different coalition of their own; their works are unique in some or other perspective. However there is one thing common in them that they have all equally impressed us with their works and in a way, helped in shaping the nation for what it is now in the area of Indian English Literature. Literature has always been a source of inspiration and motivation; it has been playing and will continually be in future too a vital role in our country.

Literature is an inconsistent process. In every field new ideas, styles emerge over prolonged epoch of time while old-ideas remain unchanged even after the novel forces become dominant. The Indian writers in English gave a thought over their ancient past in enriching the literary art. To express the heritage and rich culture of India they presented their literature in a new mould. Indian English writing has progressed into an excess of interconnecting genus which bear with them the ease of Indian way of life and the complications of Indian ancient beliefs in an accepted language, English.

The new breeds of young writers as Amish Tripathi, Dr Devdutt Pattanaik well known for his works *Myth = Mithya*, *Jaya: An Illustrated Retelling of the Mahabharata* and *Sita: An Illustrated Retelling of the Ramayana*, Kavita Kane well known for her works *Wife: The outcast queen*; *Sita's Sister*, *Menaka's Choice* and *Lanka's Princess* and Priti Shenoy an Indian author who has been consistently nominated for the Forbes List of the 100 most influential celebrities in India since 2013 known for her works *Bubblegums and Candies*, *Life Is What You Make It*, *The Secret Wish List* and *The One You Cannot Have* have given a novel dimension to Indian English fiction. Through their works, we find individuals that are like common man of India and they converse in a language which is same as what we use in our real lives. If we minutely observe we find that the religious myth is a very rich source of myth which keeps attracting the authors of different genre. Now in India the English fiction writing has achieved a new epoch of development, that is; the rise of popular literature- a literature which is for the general people by the general people. The English fiction in India has broken all the barriers.

For the past some decades, the exercise of telling mythology and fantasy again in literature and fiction, especially in Indian English Writing has seen tremendous changes providing to the anticipations of the present readers. Fantasy and myth have been an unavoidable source and theme of study in fiction down the ages. In recent years the new genre of writers like Ashok Banker, Ashwin Sanghi and Amish Tripathi are making experiments of the myth and fantasy genre by mixing it with some other ways of writing. For example, Amish Tripathi and Ashok Banker have mixed myth with fantasy mode. Through their way of presentation, these writers are updating and making the Indian myths and fantasy modern. The research paper focuses Amish Tripathi's view in this ancient practice at larger instance and his contribution & devotion to Indian English Writing. The works such as *The Oath of the Vayuputras* (2013), *The Secret of the Nagas* (2011), and *The Immortals of Meluha* (2010) would be assessed in order to visualizing Shiva as an ordinary human being. Further, it contains of close analysis of texts of *Shiva Trilogy* with special reference to the exercise of reiterate of Indian mythology. In the works of Amish Tripathi we find the mythical characters in the shape of an ordinary man, even he is a mythical character but he thinks like a very common man, when he was offered by Nandi to move towards Melhua, he thinks “*Do I deserve a good destiny? My people come first. Will they be happy in Melhua?*” (*The Immortals of Melhua*, Chapter 1 P. 4) Just like an ordinary women the mythical character Sati, in the *Shiva Trilogy* gets afraid when Shiva touches her; she says in afraid, “*Please go for a shudhikaran, Shiva,*” said Sati, as tears broke through her proud eyes. ‘*I would never be able to forgive myself if something were to happen to you.*’ (*The Immortals of Melhua*, Chapter 6, P. 103)

The mythical character plans a fight, thinks about even to be safe and fight as a skilled warrior not like a God, *Shiva flipped his shield, clipping it on to his back, to get room to run faster. Sati was keeping pace to his left. She suddenly made a grunting sound and pointed to the right, to a fork in the path that was coming up. Shiva nodded. They would split up and try to cut off the Naga from opposite ends on the narrow ridge ahead.* (*The Secret of the Nagas*; Chapter 1, P. 5) In his work Amish Tripathi not only portrays the mythical characters as common human being but he also discuss about the scientific invention as it is said that the Somrasa is the scientific invention, the proper manufacturing of it has also been discussed. About the city Ujjain; when asked by Sati, Brahaspati describes it, “*Beautiful and well-organised. This city is better rendition of Lord Ram's principles than even Melhua and Panchvati.*” (*The Oath of the Vyuputras*; Chapter 8; P. 106)

The focus in the more present times, however, it has been to novelize Gods in human form, as there is

a belief that all the Gods were initially human; it was their deeds through they were known as God. This is another way to make all the Gods closer to people. With the new genre of writers' forthcoming myth and fantasy as a unit and a sort, it has appeared in terms of material and form. The present writers use mythical structure in its absolute form in a historical surroundings, mythical creatures and themes to discover its scope. Amish Tripathi used myth and fantasy in his works. The *Shiva Trilogy* is rooted on the fantasy of the mythical deity Shiva in a disguise of human being. Amish Tripathi says that he perceives Shiva as an ordinary human being who lives like a common human; he walked on this universe and gradually rose into a god. It is based upon the conception of the survival of renowned Indian mythical God, Lord Shiva as a legendary and historical character (1900 B.C.). That is the main idea of the Trilogy, which explains the affluent mythological heritage of olden India, mixing fiction with the historical fact. The quest for the meaning and understanding of evil is the major theme which runs throughout these three novels. The trilogy is the commemoration of „Shiva" an epic hero and his journey of several places. Shiva has been depicted as a common man who rises himself with his deeds up to that level of a divine God. It has been analyzed how the conservative treatment of the fantasy and myths has been restructured through focus on balanced representation of science and technology, the cultured lifestyle, persuasive relations and the trip of a common man from a simple Tibetan tribe to becoming Lord Shiva. The author has made effort to keep the central character a human as possible upto the point where Lord Shiva contemplations about the errors and mistakes which he made in his earlier past life & his total unwillingness to be called as the chosen Neelkanth, who is Destroyer of Evil. These novels illustrate how Shiva performs like a saviour without accepting himself to be god and guides all the people through his intellect and wisdom.

Amish Tripathi has made an excellent effort in depicting countless emotions and dispersing them correlatively among characters. The adoption of different strategies of Greek war, the demonstration of martial talent by Ganesha as a great warrior and the ardent emotional connect of Shiva & Sati are some approaches which have been used by Amish Tripathi to grab the attention of the readers. Not only mythical by the emotional scenes have been motivated by boll wood too. One such example is of a gravely injured Sati in Shiva's lap, muddled and bloodied, and by shaking her lips and sagging eyes saying the words „I love you" to a mournfully weepy Shiva when arrows speed past them in a conceivable slow motion.

In *Shiva Trilogy*, Amish Tripathi cautiously lays out settings that are perfect as in kids' literature. Rewriting fantasy and myth also takes form of conspiracy novel which re-reads a traditional set of signs, unlocking it through a novel cryptographic-historical key, revealing the "truth" from lies. Romance and ecstasy are main themes and there is ample application of suspense, action, betrayal, tragedy, agony, twists, and humor. The author has used common, everyday English mixed with Americanism and some invectives like, "bastard", "damn it", "bloody hell", "holy lake". bullshit", etc. to give a feel of Shiva as an ordinary human being. "*Bastards! They kill women and children when they can't beat us!*" (*The Immortals of Melhua*, Chapter 1; P. 5) "*Dammit! Screamed the leader of the Magadhans.*" (*The Secret of Nagas*, Chapter 2, P. 36) In this era of re-mythologization and demythologization, Amish Tripathi has established firmly a fictionalized old historical account in fictional writing by Indian authors by delivering the restoration of the ancient traditional myths and fantasy mode in *Shiva Trilogy*. In a way Amish Tripathi has broken the traditional treatment of the fantasy and myths by the early Indian writers. The modern writers have reformed the Indian English Writing with the aim of acquainting the Indian spectators with the legacy of India. In an interview with Rohit Panikker, Ashwin Sanghi states the basic causes for the alteration as, "The Indian fiction scene is going through a generational change. We have finally shed our colonial hang-ups where the target audience is Indian. The readers want to read more about their own roots" (The Times of India).

For many Indian writers, myth and fantasy have been a very favourite subject to write; they depicted it by their own ways. The depiction of myth and fantasy by Amish Tripathi is widely different. In his works Amish Tripathi presents a new direction and approach to the Indian Mythology and Fantasy. He took a mythical character as lord Shiva, Sati, Brahaspati, Ganesha etc. and presents his deeds; not like God's deed but like action of some common skilled, talented and intelligent person.

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Environmental Protection and Legislative Measures : An Overview

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Abstract : Protection of environment is of prime concern to every nation. In India, environmental problems have attracted the attention of wide cross section of people during the last five decades. The Industrial Revolution that was ushered in the last quarter of 18th Century and progressed at an ever increasing pace through 19th and 20th centuries proved to be consumerist and consequently degraded the environment. Conservation and Preservation of environment is the concern of the Centre and State Governments. During last few centuries with the growth of population the environment has been subject to a harsh treatment by various human activities based on development of scientific knowledge. The knowledge gained in regard to industrialization, urbanization and indiscriminate application of scientific devices and technological skills, which in turn resulted in environmental pollution of various kinds like, air, water, marine pollution and etc.

Keywords : Industrialization, Urbanization , Indiscriminate, environmental issues etc.

Government awareness of environmental issues is evident. The earliest legislative provisions aimed at controlling pollution. These provisions proved to be scarce and incipient. Recently a number of environmental legislations have been passed all over the world and India has not lagged behind in it, although it is considered a country which woke up a bit late as far as its environmental destruction is concerned. There are over dozen environmental laws available today. The most significant central legislations in recent times enacted on the subject are Water (Prevention and Control of Pollution) Act, Air Act and Environment Protection Act.

The Concept of Environmental Law : The concept of environmental law is very wide, it included land, water, air, flora, fauna, human habitation, energy sources, demographic issues, genetic resources, and so on. If one were to merely enlist all the laws and rules pertaining only directed to the control and management of these aspects of the environment one would end up compiling many volumes. The categorization of environmental legislation reflects three stages of governmental reaction to the problems of environmental pollution i.e. expectations, protection and managerial. Fowler has recently identified and developed four components of environmental law on the basis of governmental intervention and development of legislation relating to the disposition of natural resources, conservation of natural and cultural resources, environmental planning and protectionist legislation.¹

Sources of Environmental Law : The protection of environment was admitted through common law as well as statute law. The common law is that body of law which has been developed by courts of England since 1066 A.D. and Indian courts since the date of the reception of English law into British India from 1858 onward. But today the main source of environmental law is almost a product of legislation and falls largely within the category of public law rather than private law. Consequently, Parliamentary activities on the control and protection of environment has been increased considerably in the last quarter of this century. In the sense these legislations are also regarded as social welfare legislation treating a vast administrative structure to apply those environmental legislations. Such tribunals are established by statute and are generally entrusted the task of the court of law.

Environmental Protection Regulations: An Overview

1.Environmental pollution and constitutional provisions : When the constitution of India came into force, there was no specific provisions on environmental protection. However, environmental protection and improvement were incorporated into the constitution by the constitution (Forty Second Amendment) Act of 1976. India is one of the very few countries of the world which enshrined in its constitution a commitment to environmental protection² and improvement. Although

some provisions in the constitution in the area of improvement in the quality of life provisions for protection of environment and made it a fundamental duty to protect and improve the natural environment. Article 48(A) was added to the Directive Principles of State Policy. It declares "the State shall endeavor to protect and improve the environment and to safeguard the forests and wildlife of the country". Article 51A(g) in a new chapter entitled "Fundamental duties" imposes a similar responsibility on every citizen "to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures". Although the language in the two Articles differ, the difference appears to be in form rather than in substance. Together, the provisions highlight the national consensus on the importance of environmental protection and improvement.³

2. Directive Principles of State Policy : The Directive Principles are policy prescriptions that guide the government. Some of them are in the nature of economic rights that India could not guarantee when the constitution was enacted, but that were expected to be realized in succeeding years. Although unenforceable by a court, the directive principles are increasingly being cited by judges as complementary to fundamental rights"⁴ Indeed, the Supreme court has held "whenever a problem of ecology is brought before the court, the Court is bound to bear in mind article 48(A) of the constitution... And Article 51A (g)... when the court is called upon to give effect to the Directive Principles and the fundamental duty, the court is not to shrug its shoulders and say that priorities are a matter of policy and so it is a matter for the policy making authority."⁵

3. The Right to Life and the Environment : By entertaining writ petitions under Article 32 of the constitution, involving environmental questions, the Supreme Court has implicitly recognized an environmental dimension to the right to life and personal liberty guaranteed in Article 21,⁶ the Supreme Court has come to articulating the connection between the environment and the right to life when justice Singh's concluding remarks were made justifying the closing of polluting tanneries in the Ganga Pollution Case. *"We are conscious that closure of tanneries may bring unemployment, loss of revenue, but life, health and ecology have greater importance to the people".*

4. Water (Prevention and control of Pollution) Act, 1974 : In India the problem of water pollution was officially recognized in early sixties and the Ministry of Health appointed an Expert Committee in October 1962 to study the question and also to prepare a draft legislation to deal with water pollution resulting from domestic and industrial wastes. The committee, after a comprehensive study of all aspects of the problems recommended that Central as well as State legislations should be enacted in this field. The Central Council of Local Self Government which considered the recommendations of the expert committee of 7th September, 1963 resolved to recommend the enactment of a single law by Parliament, so there may be uniform measures throughout the country to control water pollution."⁷ In August 1970, it was decided to refer the Bill to a Joint Committee of both the Houses and the Joint Committee examined a number of witnesses and made several spot inspections, it examined the Bill thoroughly and suggested several modification. The report of the Joint Committee was submitted to the Parliament in November, 1972. By the time the Parliament passed the Bill six more States had passed enabling resolution. The twelve States which passed the enabling resolutions were Assam, Bihar, Gujarat, Haryana, Himanchal Pradesh, Kerala, Tripura, West Bengal. The Bill was passed by the Parliament in early 1974 and the President of India accorded his assent on 23rd March, 1974. The Act thus came into force on the said date in all the twelve aforementioned States and Union Territories".⁸ The statute per excellence on pollution is the Water Act 1974⁹. It seeks to maintain or restore wholesomeness of Water.¹⁰ It states that pollutions¹¹ of rivers and streams has been assumed considerable importance and urgency in recent years as a result of increasing industrialization and urbanization. It is intended to ensure that the domestic and industrial effluents are not allowed to be discharged into water courses without adequate treatment. The Water Act is quite comprehensive in its coverage of various types of waters, it applies to streams, which term has been defined to include rivers, water course (whether flowing or for the time being dry), in land water (whether natural or artificial), sub-terrain waters, and sea or tidal waters, to such extent or as the case may be to such point as the State Government may by

notification in the Official Gazette, specify in this behalf.¹² It is necessary to examine as to how the Water Act seeks to control water pollution. Though water is a State subject except that the Central Government has the responsibility for the regulation and development of inter state rivers and valley to the extent to which such regulation and development is declared by Parliament to be expedient in the public interest.¹³

5. Water (Prevention and Control of Pollution) Cess Act, 1977 : The Water cess act provides for the levy and collection of a cess on water consumed by persons carrying on certain industries and by local authorities, with a view to augment the resources of the Central Board and the State Boards for the prevention and control of water pollution.

6. Air (Prevention and Control of Pollution) Act, 1981 : The Parliament has passed the Air Act in 1981. The Air (Prevention and Control of Pollution) Act, 1981 provides for the control of air pollution. The Act provides for the prevention, control and abatement of air pollution. The Act extends to whole of India. Section-2 (a) of the Act defines "air pollutant" to mean "any solid, liquid or gaseous substance present in the atmosphere in such concentration as may be or tend to be injurious to human beings or other living creatures or plants or property or environment". Section 2 (b) defines "air pollution" as "the presence in the atmosphere of any air pollutant". The Act provides for a Central Board and State Boards for the efficient enforcement of the provision of the Act. The Central Board under the Act means the central Board constituted under Section-3 of the Water (Prevention and Control of Pollution Board under section 4 of the Act, such Board shall be deemed to be the State Board under the Air (Prevention and Control of Pollution) Act. If in any State where the Water (Prevention and Control of Pollution) Act is not in force or the State Government has not constituted a State Board under the Act, the State Government is bound to constitute a Board in the State under Section-5. A State Board constituted under this Act shall consist of members with qualification and experience as prescribed for the State Board under the Water (Prevention and control of pollution) Act 1974.

7. Environment (Protection) Act, 1986 : The Water Act was passed in 1974. It aimed at maintaining the purity of water by preventing water pollution and provided for establishment of the Pollution control Boards at the Central as well as at the State level. Similarly the Air act was passed in 1981 to control air pollution. Inspite to these provisions, it was found that the problem of pollution was assuming alarming proportions. Hence, and in order to give a fuller effect to the decisions reached in the Stockholm Conference of 1972.¹⁴ a more comprehensive bolder and general piece of legislation was framed for the protection and improvement of environment and for matter connected therewith. The Act was passed for the protection, regulation of discharge of environmental pollutants and handling of hazardous substances, speedy response in the event of accidents threatening environment and deterrent punishment to those who endanger human environment, safety and health.¹⁵ The Act, however, clearly reflects the profound anxiety of the law makers to give effect to the solemn resolutions at the 1972 Stockholm conference on Human Environment.¹⁶ The Act has adopted a new stand with regard to the question of locus standi so that now even a citizen has the right to approach a court, provided he has given notice of not less than 60 days of the alleged offence and of his intention to make a complaint to the Central Government or the competent authority.¹⁷ A special procedure can be prescribed for handling hazardous substances and no person can handle such substances except in accordance with procedure. The penal provisions of the new Act are definitely more stringent than those under the previous enactments. Moreover, the provisions of this Act and the rules of orders made therein shall have effect notwithstanding anything inconsistent there with contained in any enactment other than this Act.¹⁸

The Act is not free from lacunae. The Act sets up no adjudicating machinery for setting environmental issues. At times, courts have found it convenient to deal with environmental issues under head nuisance.¹⁹ and more recently the air pollution, High Court has granted relief for the damage.²⁰ (discomfort) caused by smoke emanating from Chimneys on the same ground.²¹ However, as the Supreme Court has observed that since case involving issues of environmental pollution, ecological destruction and conflicts over natural resources are increasingly coming in for

adjudication and these cases involve assessment and evaluation of scientific and technical data. It might be desirable to setup Environment Court on the regional basis with the professional and two experts drawn from an Ecological Science Research Group, keeping in view the nature of the case and the expertise required for its adjudication.²² However, this extreme step should be taken with great caution, since as per the rulings of the Supreme Court, under Article 21 of the Constitution, right to life includes right to livelihood. In view of Article 39(a) and 41, the Supreme Court observed: "The State may not, by affirmative action be compelled to provide adequate means of livelihood or work to the citizens. But any person, who is deprived of his right to livelihood except according to just and fair procedure established by law challenge the deprivation as offending the right to life conferred by Article 21"²³ There may not be a frequent occasion for closing down industrial concerns except in cases of patent, extreme danger clearly, not for all detrimental changes in the environment since most of developing countries would be prepared to tolerate some industrial pollution to clean the intolerable pollution of poverty"²⁴ The Supreme Court observed: "A national policy will have to be evolved by the Government for location of toxic or hazardous industries and a decision will have to be taken in regard to relocation of such industries with a view to eliminating risk to the community likely to arise from the operation of such industries."²⁵

Thus from the discussions of and development of environmental legislations popularly in the national and state level, it is revealed that particularly during last four decades, specifically laws on environment protection have been passed by the legislatures of our country, through the seeds of environmental law can be traced in various law made more than a century ago. Thus it can be said now that there is no dearth of environmental legislations but there is need for proper implementation of those legislations.

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7. See, Article 249 of the Constitution of India.
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10. Section 20
11. Entry 6 and 17 of List 11 of the 7th Schedule.
12. Entry 6 and 14 of List 11 of the 7th schedule are as follows.
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Role of Information Technology (IT) In Rural Development in context of India

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Abstract : We see the letters IT, everywhere. IT stands for Information Technology. The concepts, methods and applications involved in IT are constantly evolving in our daily lives. The Rural development in India is one of the most important factors for growth of the Indian economy. The present strategy of rural development mainly focuses on poverty alleviation, better livelihood, provision of basic amenities and infrastructure facilities. Even after so many years after independence India have not been able to move to the stage of “developed nation”, the nation is still developing. Public administration, governed by bureaucratic structures built on rationale principles, that dominated the twentieth century, has failed to respond to the changing requirements of the present times. Application of IT is a paradigm shift to the traditional approaches that the government has been using past so many decades. With the use of IT, government renders services and information to the public using electronic means. With the rising awareness amongst the citizens and their better experiences with the private sector– the demand for better services on the part of government departments became more pronounced. The infusion of Information Technology (IT) is playing a prominent role in strengthening such a demand. Combining IT in Rural Development can not only speed up the development process but it can also fill the gaps between the educationally and technologically backward and forward sections of the society. Several e-governance projects have attempted to improve the reach, enhance the base, minimize the processing costs, increasing transparency and reduce the cycle times. The opportunities of IT application in rural development are immense at the same time the government will also be facing some challenges also.

Keywords : Information Technology, Rural Development, Transparency, Public administration, E-Governance, etc.

“Development is neither a simple, nor straightforward linear process. It is a multi-dimensional exercise that seeks to transform society by addressing the entire complex of interwoven strands, living impulses, which are part of an organic whole”. (Haqqani 2003: xi) Information technology or IT has become the buzzword in India these days. One hears about it everywhere– from stock markets to government corridors across the country. Everybody wants to do something connected with IT – be it a school student or a politician. They are looking at IT as the ultimate panacea. The ever- growing media attention on success stories are fuelling this appetite for IT. And within this craze for IT, the focus is on the internet or the World Wide Web. Generally, there is an IT – friendly atmosphere in the country. But, does this craze for IT have any meaning for the silent majority of the country, for those living in rural areas? How can computers be of any use for the people who do not know how to read and write? And even if they can read and write, they can read and write English, which is the predominant language in the IT arena today. Moreover, how many people in this country can afford to have a personal computer or PC? In such a scenario, it may be rather difficult task to answer a question like – what can be the role of IT in villages or in rural development.

One of the major components and driving force of rural development is communication. Conventionally, communication includes electronic media, human communication & now information technology (IT). All forms of communications have dominated the development scene in which its persuasive role has been most dominant within the democratic political framework of the country. Persuasive communication for rural development has been given highest priority for bringing about desirable social and behavioral change among the most vulnerable rural poor and women. Initially, the approach lacked gender sensitivity and empathy of the communicators and development agents who came from urban elite homes. Added to these constraints is political will that still influences the pace and progress of rural development.

The critics of IT have often said that computers can only provide information, transmit it from one place to another and with the advent of the internet, make communication instant. But it can not provide people drinking water, it can not cure their diseases and it can not give them employment. True, a computer is

not a magic wand that can solve all our problems in rural areas. Even if we take computer merely as an information tool, it is a great facilitator. The critics forget that villagers also have their own information needs. They need to know about their village, their districts, natural resources around them, about seasons and monsoons, about market rates of different commodities and about government schemes. They also need to know how much money is being allocated for rural development in their area and how much is being spent. And all these so-called bits of information are related intensely to their lives and livelihood. A connected PC is an effective tool to do all this and much more.

Fortunately, India took to IT early compared to many other developing countries. The nationwide network of computers set up by the National Informatics Centre took the PC to every district in the country, making government level interaction and communication faster for planners. The internet has now given us an opportunity to take the PC to every village. It has a definite role to play in rural education, health and agriculture. In the Indian situation, a PC need not be a personal computer. It can be a community computer. In the day time, it can be used to educate children at primary and middle level in the village school. In the evening, the community computer can turn into a "cyber dhaba" for villagers – where they can access web-sites of their choice and get information that they can use.

A major handicap in mass application of IT in rural areas is that the information content is generally not directly relevant to people for whom it is developed. The contents are written or designed by people who have themselves not lived in rural areas. As a result, these systems have a heavy urban-bias. Such systems, therefore, have limited utility and are commercially unviable. This problem can be overcome by developing relevant content in local languages. Already in some states all official forms can be accessed on the net, village maps and land records are available in many cases and job opportunities for the youth can be found. And lot of this content is available in local languages. This has to spread to more and more states.

It is also a myth that people in rural areas like to have free delivery of information. Experience has shown that if the information has direct relevance to people and has a potential to result in commercial gains, people are willing to pay for such services. In light of this, the IT Task Force has recommended a scheme which would enable the process of large-scale self-employed youngsters across the country to set up and develop contents for information kiosks, particularly for rural areas. It has to be ensured that such schemes have large scale private participation and are not dependent on government funding alone. However, the government can ensure that any one who wants to set up information kiosk at any place in the country is not only freed from all regulations and licenses but also is encouraged through simple and attractive financing schemes.

The community computer can be located in an internet kiosk, which may be at the village pan shop or the bus stand, where people can get information for a small price. The IT Task Force has suggested the concept of a community information centre. We need to look at the concept of "Community information centres", community library Centres and Panchayat Centres across the country in a completely new way with the availability of IT tools and services. These community centres could become hubs of education and awareness as well, and lots just remain places for providing information to people on a mass scale. The convergence of IT tools enables interactive learning along with broadcasting medium such as television and radio. Experience has shown that any exercise for educating people necessarily requires interactivity.

One of the key components of improving socio-economic status of people in villages is to ensure that their products find right kind of markets and reach these markets in minimum time without number of middle men involved in it. The reach of IT in rural areas will provide unique opportunities to producers of rural products, agriculture/agro-processing products, rural handicrafts etc. to have direct access to markets. Internet will enable advertising of rural products produced even in the remotest villages to global markets. The agriculture extension worker can access latest information on farm technology and products, and disseminate the same to villages.

Health care is yet another area where IT can play a major role in rural areas. Doctor or the paramedic staff at the local PHC or sub-PHC can access latest information about health schemes and seek advice from specialists about diseases or ailments they can not diagnose or treat. The village PC can be used as a surveillance system for diseases, and ultimately as node for tele-medicine.

Currently, a number of experiments are being attempted to take the PC and the Internet to villages. There has been a great amount of enthusiasm among people. Development of relevant content in local languages, availability of computers that can run on low power and sensitization of local government officials towards IT can go a long way in using IT for rural development in near future.

Information Technology has great relevance in today's world. If implemented properly IT can surely bridge the gap between economically and technology backward and forward classes. With the IT boom in India technology is easily accessible to the government machineries with relevantly cheaper and convenient manner. Proper training and implementation of IT programmes in simple way and language which is easily understandable by the rural people can surely bring about revolution in rural development.

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Quality Education: A Study

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Abstract : A literate society has enormous gains over an illiterate society and no illiterate society has ever been able to modernize and progress. We are now transiting to a knowledge society where the quality and relevance of education would play a crucial role in economic development. The long-term implications include lower productivity levels of the perspective workforce, resistance to modernization and the perpetuation of inefficient production systems where cost benefit ratio adversely affect the economic sustainability of production process.

Keywords : Educational Quality, Acquired Knowledge, Economic Conditions, Higher Education System etc.

Educational quality requires reforms in teacher training; improvements in the facilities and infrastructure in schools, teachers, motivation and a change in the style of teaching to make it attractive to the students. However, in actual practice, there has always been a trade-off between quality and quantity, in favour of the latter. This is not only affected the internal efficiency of the educational system but also resulted in a situation where only a few graduates of the school and higher education system could attain the expected skills and competencies.

Policies in labour market and predominance of public sector employment opportunities did not put enough pressure on the educational systems to change as the degree was more important than the acquired knowledge and skills. The gap between the planned and the realized goals of education continues to be so large that even the basis of educational planning and underlying assumptions can be easily challenged. The inter-state and intra-state variations in school facilities, quality of teachers and learning outcome are large and so are social and economic conditions of the areas where the primary schools operate. The no detention policy prohibits the use of examinations in first few years of schooling. The proposed system of continuous and comprehensive evaluation is yet to be implemented on sustainable basis. Reforms in the quality of education have not received serious attention of many states.

In developing countries, the examination results are often used as a proxy for the quality of education. The research has established that acquiring both cognitive and non-cognitive competencies are necessary for a child's overall development. There is no consensus among educationists regarding the definition of the quality in education but there are several ways of measuring quality in education. In the context of school effectiveness, the concept of quality is linked to the efficiency of teaching learning processes. Educational quality and its determinants remain a topic of interest since the beginning of formal education. It is possible to develop indicators to measure learning along important dimensions, closely related to the curriculum, both in standardized assessment instruments and in alternative forms of assessment. Non standardized assessment refers to the traditional form of assessment by teachers on regular basis through classroom interaction, questions, assignment of homework and other such techniques. The results of such assessment may be accurate or faulty, depending upon the teachers skill as a judge of a various indicators and their applicability in a given situation.

International organization like the World Bank, UNICEF, UNESCO and UNDP has produced valuable studies on educational assessment and measurement. The Fourth Survey on Research in Education in India identified many studies, essentially at the M. Phil and Ph. D level addressed to the achievement of primary school children. These researches are more of conceptual nature and their use in policy planning was practically nil. The interest among developing and developed countries to compare information and experience about achievement in terms of both the standards which are prescribed and the standards that are actually achieved by the learners is indicated by the growing number of countries participating in the cross national comparative studies on learning achievement. At the international level, the International Evaluation Agency (IEA) has developed achievement tests which are administered across the participating countries and

used for establishment and comparison of learning outcome of children of specified age groups in developed and developing countries.

Quality of education plays pivotal role in the process of development of nations. Hence, quality concerns in education are national priorities for all nations. Quality is multiple perspectives and is not a unitary concept. The dimensions of quality in education include achieving pre-determined targets and objectives. Concerns for ensuring quality level has arisen out of factors such as decline in percentage of grants from the government sources due to sharp rise in number of institutions, students and teachers.

The Communiqué of the World Conference on Higher Education 2009 states that “Quality criteria must reflect the overall objectives of higher education, notably the aim of cultivating in students critical and independent thought and the capacity of learning throughout life. They should encourage innovation and diversity.” National governments fail to provide adequate amounts of funds, private initiatives have been made education a huge industry. Profit from educational institutions in certain cases is much higher than one can expect from a small scale industry. Concern for making quality education available to their children has made parents go for private and high fee charging institutions, expected to be of high quality. In the past decade, the term “world-class university” has become a catch phrase, not simply for improving the quality of learning and research in tertiary education but also, more important. For developing the capacity to compete in the global tertiary education market place through the acquisition, adaption, and creation of advanced knowledge.

The Communiqué of the World Conference of Higher Education 2009 states that “*Expanding access poses challenges to the quality of higher education. Quality assurance is a vital function in contemporary higher education and must involve all stakeholders. Quality requires both establishing quality assurance systems and patterns of evaluation as well as promoting a quality culture within institutions. Regulatory and quality assurance mechanisms that promote access and create conditions for the completion of studies should be put in place for the entire education sector.*”

Teacher Quality Assessment: Existing quality assurance agencies assess teachers on the basis of their achievements in terms of qualifications and publications. It does not assess their teaching skills. Existing assessment indirectly give credit to teachers for performance of their students, whereas paid private tutoring might have contributed more to student performance. Quality of higher education teachers is promoted by making teachers participate in orientation and refresher courses. Such courses are offered by not only Academic staff Colleges, but also by many Departments of universities. However, the nation needs to improve quality of such courses.

Any attempt to develop a new curriculum or improve existing curriculum requires a strong research base. High quality curriculum development process carries out comparative studies of different aspects of curricula in India with those of developed countries. Comparative study of the efficiency of the products of various education programmes and case studies of high quality institutions and their programmes are of great help. Examining bodies generally do not give stress on contact hours in an academic session. In an autonomous college, it was observed that the I year PG students had to go for hunger strike, when the principal decided to have their annual examination only after 5 working months. Neither the examining bodies nor the State working months. Neither the examining bodies nor the State governments enforce the UGC circular for minimum number of 180 teaching days in an academic session. For effective transaction of curriculum, the quality of teaching is more important than the level of publication and research capabilities of teachers. The quality assurance agencies need to give stress on evaluation or teaching skills. Quality of teaching also depends on certain physical resources such as provision for power point presentation, separate cubicle or room for each teacher and facility for internet browsing, taking print out, Xeroxing therein. Availability of such facilities motivates the teachers to become more effective that upgrades the level of curriculum transaction.

Conclusion: The concern for quality of education has been voiced from time to time in India. Quality cannot improve by itself. It requires multi-pronged and strategic reforms in teacher training improvements in the facilities and infrastructure in schools, teacher’s motivation and a change in the style of teaching to make it attractive to the students. The policy also recommended that a system of continuous and comprehensive evaluation would be established. Besides the state level schemes to improve access and quality of education, a

number of Centrally Sponsored Schemes and externally funded projects, undertaken in the recent years, are experimenting with various models of bringing about increased coverage, retention and improvement in quality.

In the recent years, a number of new approaches have been developed to assess the achievement levels. In India, some of these methods have yet to be tried to establish their applicability. Assessment should be viewed as a tool for improving educational standards, provide information to educators to determine which practice has resulted in desired outcomes and to what extent. Ensuring qualitative improvement is not only the responsibility of the government; it is also the responsibility of the teachers.

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Access to Primary Health Care Services among Scheduled Caste Women in Rural Patna

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Abstract : This present paper is based on field experience of primary health center in rural areas of Patna District. Objective of the paper to know the level of awareness among Scheduled Caste women about Primary Health Care Services. This paper is highlight that the condition of rural primary health centers in Patna district is pathetic. But the urban primary health centers of Patna district are also wore condition. This paper is based on primary and secondary data. The Primary data is collected through interview schedules field observation and focus group discussions. Secondary data like documentation and report, published and unpublished literature, censuses reports etc. This paper is highlighting that most of the SC women who have government health facility centers in their areas are aware of them but the use of the health facility centre is very less. Such centers are only the formality on the name providing health benefits to the SC women. Therefore most rural women prefer to go to the private health center.

Key Word: Primary Health Care, Scheduled Caste Women, Rural Patna, Primary Health Centers, Gender Discrimination etc.

Introduction : Schedule Caste women are at the bottom of Indian social hierarchy and most vulnerable in respect of out casting in the society, and majority of them are illiterate. They have been the victims of inequalities and gender discrimination In SC women the serious problem is accessibility of public health care Services in urban and rural remote areas of Bihar. Schedule Caste women are at the bottom of Indian social hierarchy and most vulnerable in respect of out casting in the society and majority of them are illiterate. They have been the victims of inequalities and gender discrimination. In SC women the serious problem is accessibility of public health care Services in urban and rural remote areas of Bihar. Maternal mortality rate and Infant mortality rate are very high compare to other communities. According to the 2005 -06 National Family and Health Survey, 40 percent of SC mothers had non institutional delivery (assisted by a trained medical practitioner) compared to 47 percent of non-SC/ST women, about 58.3 percent of SC women suffered from anemia compared to 51.3 percent of non-sc/st women. Generally, SC women hide their health problem to give priority to other problems until it becomes very severe. Access to health care services is lower for Scheduled Caste women. While 15 per cent higher caste women did not receive prenatal care, such care was not received by 26 percent Dalit women. Similarly, as compared to 27 per cent higher caste women who did not receive post natal care, such care was not received by 37 per cent Dali women. Social group, to which women belonged, had a significant effect on their probabilities to receive prenatal and post natal care. Compared to higher caste women, Dalit women are less likely to receive prenatal and post natal care by 1.9 points and 3.3 points (**Borooah, 2012**). Economic performance in recent decades, progress in advancing the health status of India is very poor. Dalit community of India especially SC Women health care tends to be lower than high caste women. Caste, class and gender differentials based disparity, and these large inequities in health and access to health services. **Rama Baru and others, (2010)**

Primary health care : Health cares services are provided by government to the public by own infrastructure and medical professional. In this system public get services free of cost or by minimal charges. The health care services provide basic health devices in primary level and other major diseases are treated by referral system at secondary and tertiary level. Health care services provide by trained doctors, nurses and skilled medical personnel. In recent period the health care services are decentralized and aimed to reach home to home by health care worker like ASHA. Health care services delivered by two major components public and private. Primary health care center is a health facility provided at the block level by the through government, which provides healthcare to the local people through health care providers. Primary health care is the first point of contact for the healthcare for most people; treatment of their disease is prevented and curative

Status of PHC's in Patna District :

S. No	Primary Health Center Name	Covered Population	Status of Building
1	Patna Sadar	220003	GOVT(APHC Building)
2	Phulwarisharif	291696	GOVT
3	Sampatchak	115316	GOVT
4	Danapur	235077	GOVT(APHC Building
5	Manner	255831	GOVT
6	Bihta	264724	GOVT
7	Bikram	176211	GOVT
8	Dulhin Bazar	127510	GOVT(APHC
9	Paliganj	276686	GOVT
10	Naubatpur	206269	GOVT
11	Punpun	158556	GOVT
12	Masaurhi	115316	GOVT
13	Dhanarua	219581	GOVT
14	Fatuha	195436	GOVT
15	Daniyawan	81409	GOVT
16	Khusrupur	96837	GOVT
17	Athmalgola	66749	GOVT HSC
18	Belchi	71233	GOVT
19	Pandarak	159609	GOVT
20	Mokama	210877	GOVT
21	Ghoswari	71428	GOVT HSC
22	Bakhtiyarpur	230017	GOVT
23	Barh	131045	APHC

DHAP-Patna 2012-13

At present 23 primary health centers are functioning in Patna district. They have their own government building near 17 primary health centers. And six primary health centers are running in another government building. Maximum primary health center suffer from the lack of infrastructures like building lack of space problem. Minimum pathological facilities due to lack of pathological equipment. Like for pathology lab, labor room, operate dressing room etc. The primary health center is in such a critical condition that it is facing many problems. The condition of most of the primary health centers is such as who has their own government building, but due to the lack of space, the beds in the same small room are more than required. The patient suffer from the problem due to lack of space. The old machine is used in primary health center. Many patients are stitch by same needle without changing the needle. Especially rural area in primary health center centers faces the critical problems the shortage in the availability of Medical professional nurses, and other grass root skilled staff.

As per IPHS norms, there are vacancies of specialists in most of the PHCs only Medical Officer is posted, they are busy with routine OPD and medico legal work only, so PHCs do not fulfill the criteria of ideal referral centers and that cause force people to avail costly private services. Since long time due to lack of monitoring at various level grass root level workers are totally reluctant for work.

Name of Facility	Sanctioned	available	Gap
Danapur	6	4	2
Patna Sadar	6	3	3
Punpun	6	6	0
Phulwari Sharif	6	6	0

DHAP-Patna 2012-13

MCH progress report of primary health center in Patna district :

S. No	Name of Health facilities	Total Institution Deliveries 2009-2010	Total Institution Deliveries (April 2010 – March 2011)	Total Institution Deliveries (April 2011 – Oct 2011)
1	Khusrupur	896	188	774
2	Phulwarisharif	2662	2220	2333
3	Maner	2221	827	1457
4	Bihta	26270	2159	1993
5	Bikram	23081	2637	1489
6	Paliganj	28731	1623	2088
7	Naubatpur	2820	3301	2037
8	Punpun	1357	2549	1436

DHAP-Patna 2012-13

It has been shown in the data that the primary health center Khusrupur, Phulwari, Manner, Bihta, and Paliganj institutional delivery in Year 2010-2011 compared to 2009 the highest in 2009. and primary health center Bikram, Naubatpur and punpun highest for institutional delivery compare to 2009-2010 in 2010-2011.

Objective of the study Present Research paper is based on this purpose.

Objective of the paper to know the level of awareness among Scheduled Caste women about Primary Health Care Services.

Methodology : This paper is based on primary and secondary data. The Primary data is collected through interview schedules field observation and focus group discussions. Secondary data like documentation and report, published and unpublished literature, censuses reports etc. Obtained by these sources and other official documents from state, district, block level offices. The study requires applications of both qualitative and quantitative methods to the gather information. .

Data collection and sampling procedure : Two Blocks of rural Patna have been selected under this paper. 1st block is Punpun and 2nd block is fatuha in which a primary health center has been selected under the block primary health center punpun and primary health center Fatuha. 160 sample sizes have been selected for this study. In which 150 scheduled caste women respondent has been selected and 10 services providers respondent have been selected. Primary health centre punpun 75 Scheduled Caste women respondent and 5 services providers. And Primary health center Fatuha 75 scheduled caste women and 5 services providers have been selected.

Area and People : This paper is based on Patna district. The area of Patna is 235.4 km sq. The total population of Patna is 58, 38,465 in which male is 30, 78,512 and female is 27, 54,953. The population of scheduled caste in Patna is 9,20,918 in which male is 4,82,088 and female is 4,38,830. Two Blocks of rural Patna have been selected under this paper. 1st block is Punpun and 2nd block is fatuha in which a primary health center has been selected under the block primary health center punpun and primary health center Fatuha. The area of punpun block is 24kmsq. The Population of Punpun block is 1, 38,143 in which no. of male is 71,912 and no. of female is 66,231. Total SC population of Punpun block is 45,767 and no of male is 23,733 and no. of female is 22,034. Population of Fathua block is 50,961 and no. of male is 26,953 and no. of female is 24,008. Total Sc population of fathua 38,159 and no of male 20,028 no female 18, 131.

Percentage Distribution of Scheduled Caste Population.

State/ District/ Block	Area (in Km ²)	Populatio n	Male	Female	(S.C) Populatio n	Male	Female	Percent	
								Male	Femal e
State (Bihar)	94.16 3	103,804,6 37	54,185,34 7	49,619,29 0	16,567,32 5	8,606,25 3	7,961,0 72	51.947	48.05
District (Patna)	235.4	58,38,465	30,78,512	27,54,953	9,20,918	4,82,088	4,38,83 0	52.348	47.65
Punpun Block	24	1,38,143	71,912	66,231	45,767	23,733	22,034.	51.856	48.143
Fatuha Block	24	50,961	26,953	24,008	38,159	20,028	18,131	52.48	47.51

Census of India 2011.

Finding : This paper is highlighting that most of the SC women who have government health facility centers in their areas are aware of them but the use of the health facility centre is very less.

It is so because the service provider of such facility centers does not behave well to the needy persons. The needy persons have to face several problems related to the facilities provided on the centre. On the centers doctors only prescribe medicines but the availability of medicines is nil at several times and they have to purchase them from outside. Such scenario shows that such centers are only the formality on the name providing health benefits to the SC women. Therefore most rural women prefer to go to the private health center. SC women are far from benefits provided on the health centers have institutional as well as socio economic problems. One hand people are getting very less facilities in the centre, on the other hand they have to perform responsibility on their families. They have to go for their livelihood. They have a lot of burden and thus they cannot take care of their health issues seriously. Due to the lack of time, this can be done only once or twice for the ANC checkup. Health is one of the important needs of everyone its facilities should be provided smoothly to everyone. But the primary health centers are not free from the disease of corruption. It is found that the doctors send patients for ultrasound repeatedly so that they can earn commission. Mostly SC women are less aware from several government schemes and they have not any information about government programme.

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Poverty and Gender Inequality : Major Barriers to Education in India

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Abstract : Education is the process of learning. The concept of education is as old as the human race and the meaning and objectives of education have been changed during the time course. The word education is well known to all. But very few people understand the correct perspective of it. The ultimate purpose of education is to transform the personality of humans into a form of perfection through the enhancement of the mind, enlightenment of the spirit, controlling the emotions and all round development of body. Development of any nation is impossible without education. Education plays an important role in the transfer and conservation of social values in human beings which are the backbone of our healthy culture. Human behavior is modified and improved through educational process. Life without education is meaningless and like the life of a beast. Every aspect and incident needs education for its sound development. Education is concerned with the development of all faculties of the child. It performs the functions of the physical, mental, aesthetic, moral, economic, spiritual development of the individual so that the individual may get rid of his animal instincts by sublimating the same so that he becomes a civilized person.

Key Words : Poverty, Gender, Education, Development, Environment etc.

Dictionary meaning of education is defined as, "The aggregate of all the processes by which a person develops abilities, attitudes and other forms of behaviour of practical values in the society in which he/she lives; the social process by which people are subjected to the influence of selected and controlled environment (especially that of the school), so that may obtain social competence and optimum individual development." According to **Mahatma Jyotiba Phule**, "Without education wisdom was lost; without wisdom morals were lost; without morals development was lost; without wealth, the shudras were ruined, so much has happened due to lack of education." According to these definition Education plays a vital role in developing all round personality of a child and in developing the country along with itself and education is an important tool to change the world. No doubt, Education is a precious resource. Many people owe their entire careers to teaching. However, there are so many barriers which prevent education from being more common place. The major challenges which are faced in India are:

Poverty: Education is a basic human right. But many children still do not have the opportunity to learn, especially if they live in poverty. Children living in poverty face many barriers to accessing their education. Children from poor backgrounds don't have their basic needs such as food, water, clothing and sleep, safety needs such as protection from danger, health and well being and financial security, feeling loved by having a stable family set up and a group of friends, feeling respected. When all these basic needs are not met, children may struggle to learn. Poor nutrition food can affect a child's cognitive abilities as well as their concentration level also. This can set them back when it comes to learning new concepts and developing new skills. Children who feel unsafe may not want to go to school or be around other people. This factor also complicates the learning process. Children who come from a poor family or community set up and experience little to no support typically struggles with confidence. This reduces their desire to learn as well as self-confidence also.

Poverty is an issue that more and more of our children are coming face to face with the price that children of poverty must pay is unbelievable high. Every years, increasing numbers of children are entering schools with needs from circumstances, such as poverty, that schools are not prepared to meet. The rise in the number of children in poverty has contributed to making our nation's classroom more diverse than even before. This indeed, makes both teaching and learning more challenging for teachers. High-mobility is a symptom of poverty and its surrounding social factors. Children of poverty may live in places that rent by the week or even day. They may move from town to town as their parent searches for work or runs from problems such as an abusive spouse, criminal record and financial responsibilities. The conditions they live in and their day-to-day life experiences can have a significant effect on their education and achievement. Moving is a very emotional event for the children. Transfer to a new school becomes the norm. They also

often come to school with no records from their previous schools; and it may be difficult for schools to track the records down. It is also challenging for schools to place these children in classrooms and get them additional services they may need. Even if their placement is successful, these children will likely move again within the school year.

Child-Labour : Children who live in poverty may contribute to their family's welfare by working outside the home or for the family or by managing household responsibilities while parents work. UNICEF (2007) estimated that 1 in 6 children aged 5-14 was involved in some sort of child Labour. Child labour is often divided into three major categories. Work outside the home family work and excessive household chores. Children's work outside the home has received the most empirical attention. Work outside the home usually consists of any work that children do for family. Family work is most often agriculturally but it also includes work for other family-owned business. Finally household chores include child care, cleaning, cooking, home maintenance etc. Most of the children engage in house hold chores as part of their culture. Some family and personal variables may confound relations between child labour and education. There is a strong negative effect of child labour on school attendance. Children who manage to combine work and education, performance at school often suffers. The achievement of the sustainable development goal for education rests on children being free to go to school rather than working to support their families. It is an undeniable fact that children living in poverty experience barriers to learning. The inability to drive your car across a river without a bridge doesn't mean that you are unable to drive a car any more than being poor means you need a bridge. Children who live in poverty require a strong support system to increase their confidence and concentration level to learn. Things like adequate supervision, implementing predictable daily routines, strong parenting styles and parent involvement all contribute to reducing the effects of poverty. This may not solve the issue of poverty, but it can reverse the damaging effect.

Gender Inequality in Education : Girls have been discriminated against in terms of various aspects as compared to male counterparts. The primary aspect in terms of Gender inequality has been experienced is in participation. Girls were provided with less participation opportunities as compared to their male counterparts and have it led to prevalence of gender inequality. In rural communities, this problem has been more severe as compared to urban communities. Gender inequality in education is a persistent problem within the Indian society, especially for girls, belonging to weaker sections of the society. Gender inequalities are important in various dimensions these includes education, health, employment or pay. Education of the parents is a crucial factor for promoting education of the girl child. Educated parents will also be aware of this fact that it is necessary to ensure that equal rights and opportunities should be provided to both boys and girls. They form this view point that girls should not be regarded as liabilities and it is necessary to provide them equal education opportunities. The major cause are lack of financial resources and unawareness. The girls are deprived from acquisition of education due to lack of wage earning opportunities of parents.

In rural communities, apart from the implementation of household responsibilities, the other tasks and activities that usually girls and women get engaged in are taking care of the needs and requirements of other family members. From the stage of early childhood, girls are trained in terms of implementation of household responsibilities. Hence are deprived from getting enrolled in schools and acquisition of education. Child marriage imposes negative effects upon the individuals, particularly girls. When girls are married at a young age, then they are normally deprived of acquisition of education, getting engaged in employment opportunities and participation in other childhood activities. Due to possession of traditional viewpoints and perspectives, girls belonging to rural communities get married at an early age. Their parents possess this viewpoint if girls are educated and get older, than it would be difficult to find suitable grooms for them. For this purpose, they even train their girls in household terms from the initial stage. The students and specially girls have experienced criminal and violent acts in school also. Research has indicated that teachers, staff member and fellow students have been involved in such type of acts. The experiencing of these acts on the parts of girls and women, have an effect upon their physical as well as psychological health. When girls experience sexual harassment or other criminal acts, then they may drop out of schools. The school infrastructure is regarded as significant in the formation of suitable learning environment and in the pursuance of academic goals. With the availability of adequate infrastructural facilities, the members of the educational

institutions are able to carry out their job duties in a well organized manner. This applies particularly to the girls.

Education has also become a universal human right and an important component of opportunities and empowerment of citizen of country. Many studies found that poverty and gender based inequalities reduces economic growth, social development because such inequalities decrease the overall human capital available within the country. Hence, poverty and gender inequality is now considered as an essential concept for the analysis and alleviation of poverty and gender discrimination because of these adverse impact on a number of development goals.

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Effective Teaching with Social- Emotional Learning

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Abstract : In the year 1995 publication of Goleman's Emotional Intelligence triggered a revolution in field of education. Goleman's examination of Gardner's work on multiple Intelligence that promoted emotional health, discovered conventional objective, producing knowledgeable, responsible, nonviolent and caring peoples. Emotional intelligence is the ability to identify and regulate one's emotions and understand the emotion of the others. High EQ helps to build relationships, reduce stress, decreased conflicts and improve satisfaction. Social Intelligence is that the ability to compromise thus on perceives and manages the individuals and has interaction in social state of affairs. Everybody desires Social Intelligence normally and Social Intelligence particularly. Particularly it's essential for lecturers to act with students effectively and for higher understanding the scholars in class atmosphere. Social associate with emotional Learning is an integral a part of Education system and it's additionally necessary for over all development of scholars similarly as for lecturers. SEL is that the method through that all students and lecturers acquire and apply data, skills and attitudes to develop healthy identities, manage emotions and reach personal and collective goals, feel and show sympathy for others, establish and maintain auxiliary relationships, and create accountable and caring choices. Individuals with robust social emotional skills acquire measure higher ready to address everyday challenges and profit academically, professionally, and in person. Lecturers facilitate to push the social emotional skills in students got to be faculty and career prepared, that increase the skills of scholars to interact in deeper learning.

Keywords : Effective Teaching, Social Intelligence, Emotional and Social learning, Socio-Emotional Behavior etc.

Introduction : The ability to manage one's socio-emotional behavior is one in every of the foremost characteristics of civilized society. Teachers are a unit engine that drives social and emotional (SEL) programmes and practices in faculties and lecture rooms, and their own social-emotional learning abilities and eudemonia strongly influence their students. It's outlined by CASEL(The Collaborative for Academic, Social and Emotional Learning) as socio-emotional learning is that the method through that students and teachers understand and manage emotions, set and delivered the goods positive goals feel and show fellow feelings for others, establish and maintain positive relationships and build accountable decisions(CASEL-2019). Making certain that students learn, develop and practice skills they have to form and maintain positive relationship may be a major challenge for educators. Such a challenge has been recognized by western educators. Such a challenge has been recognized by western educators operating in infancy setting for a few right smart times and is currently mirrored in national info pointers in several western countries. The finding shows that young children's expertise of high-quality pre –school services incorporates a lasting positive impact on their later opportunities. The first study of Gardner (1993) and Golman (1996) and resultant studies, for instance, maggi et al. (2010) not solely maintain that emotional intelligence is crucial for social competency however shows that socio-emotional learning in infancy is vital for changing into a well balanced person and for maintain mental stability during difficult world. The long run-effects of early intervention have additionally been shows to stop unwellness and health throughout the life (campell et al. (2014); Conti et al. (2016)).

However ,once lectures poorly manage the social and emotional demands of teaching, students educational accomplishment and behavior each suffer. If we tend to don't accurately understand lecture's own social-emotional eudemonia and the way teachers influence students SEL, says- Schonert-Reichl, we are able to absolutely knowledge to SEL within the schoolroom. How will we tend to boost teachers social- emotional ability and the way will we tend to facilitate them produce the kind of schoolroom setting that promotes students SEL.

Lots of studies shows that teaching is one in all the foremost trying occupations, what is more social emotional learning involves children's awareness, social consciousness decision making skills, ability to

ascertain relationship and self management capabilities(zins, bloodworth, weissberg and Walberg 2004). Therefore, it's a crucial role in children's lives. Social –emotional learning issues like violent, child abuse, aggression, anti social activities and mala adjustive behavior are increasing worldwide(Cohen,1999; hamburg, 1997; women's liberationist foundation, 1994).consedring children's off school experience, it's benn seen that social –emotional learning affect students self -esteem, self- recognition and self –acceptance, improve skills like, communication and sympathy, presents use of medicine, violence and bulling and provides life long learning(Zins et al. ,2004). Besides social emotional learning conjointly contributes to these extra- curriculum activities of kind(Zins et al., 2004). These studys proven that social –emotional learning plays a vital part of childrens education(Cohen, 1999).

Understanding Social-Emotional Learning : SEL is the process of developing student's social- emotional competencies- that's the knowledge, skills, attitude and behavior that individuals need to makes successful choice (CASEL, 2013). According to CASEL, SEL is the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to-Understand and manage emotions,Set and achieve positive goals,Feel and show empathy for others,Establish and maintain positive relationships,Make responsible decisions etc.SEL promotes activities that develop children's ability to recognize and manage emotions build relationships, solve interpersonal problems, and make effective and ethical decisions (Payton et al., 2000). Developing social and emotion skills is even more critical for students living in under resourced areas, both urban and rural. When students develop social emotional competencies, they are more capable of seeking help when needed, managing their own emotions, and problems-solving difficult situation (Romasz, Kantor, and Elias, 2004).

According to CASEL there are 5 core competencies :

Self- awareness is the ability to acknowledge one's own feelings, interests, and strengths, in additionally to maintaining an associate level of self- efficacy. Students who are aware about self are capable to describing and understanding their own emotions as well as others emotions also. Additionally they're capable of recognizing their own strengths and weakness (Payton et al., 2000). Student's beliefs concerning their own strengths and weaknesses influenced the tutorials selections make by them, how long they will endure on tasks (Zimmerman,2000), and neither or not they will raise facilitate on tutorial tasks(Ryan, Gheen, and Midgley, 1998).

Self- Management is the skill enables people to handle daily stresses and management of their emotions in frightening situations. Student's capacities to control their emotions affect students memory and also the psychological that's they use in academic tasks (Gross,2002). Self management skills embrace the power to monitor and replicate on personal and tutorial goal setting. Academic self-regulation has significant implication for student motivation in the classroom, as well as in learning approaches students utilize to master in the material (Clearly and Zimmerman, 2004).

Social awareness permits people to grasp others perspective into consideration and to sympathies with others. Socially aware students are to be expected to acknowledge and appreciate the resemblance and variance of others. Social awareness is especially vital for college students as they participated in new instructional shifts. Students deman to take the view of their classmates during classroom discussion and aim to sympathies and relate with characters throughout analysis of texts.

Relationship management allows students to expand and maintain healthy relationships with others, together with the power to resist negative social pressure, resolve social conflicts and obtain facilitate once required. Students need to be ready to work well with their classmate so as to participate in collaborative teams.

Responsible decision Making allows students to keep in mind multiple factors- such as ethics, standards, respects and safety concerns- when making their decisions. This ability includes student's capacity to recognize the problems and evolve appropriate solutions to those problems;thefts are either social or academic problem (Payton et al., 2000).

Significance of Social- Emotional learning for Teachers : The notation of Social and Emotional learning(SEL) has its origins deeply rooted in the dimension of Emotional Intelligence (EQ) and positive psychology and be that as it may terms were coined not for back in the day, the idea behind those positive and negative emotions are totally linked with physical and social life of students. Few years ago Charles Darwin

and his book *Origin of Species* (1859). And recently Daniel Golman, who popularized the idea of Emotional Intelligence in 1995, gains our attention about Emotional Intelligence why it's important for teachers and students. Everyone concerned in gaining, Producing and dispersive data, to self- reflected and be aware of their own strengths and character traits. Teachers as leaders, role models and mentors are often faced with the challenge of decision making and all other multiple tasks of completed different nature in their profession, and community of observe. Its four core characteristic (self-awareness, self- management, social-awareness and relationship-management) might be answer to many of the modern educational challenges faced by the teachers. To begin with, Distinguishing and managing their own emotions are preliminary demand lectures want to fulfill before getting into the classroom. The idea here is not to learn to how to respond not reach to the situations of unruly behavior, bullying, disrespect, social absence, dealing with fellow teachers as well as management. It is insensible expect students to have gained the compulsory intrapersonal and interpersonal skills or critical thinking skills. Where the major role of teachers is to grow primarily their cognitive abilities.

In my perspective self- awareness and self – control vital for preventing stress among teacher debilitation and low motivation. This is especially valid for newcomer teachers who may feel discomfort by student's attitude, scarce incentives, (un)professional environment, and “oscillate” relationship with fellow teachers and supervisors. It is necessary the teachers have well informed how to identify the emotions and how to manage them, channel them relevantly, and will the classroom and school ethos into commendatory and conductive environment where productive and effective teaching-learning take place. There are two other components of EQ is Social- awareness and Relationship management, it's an important factor to maintain a healthy relationship among teachers and students. It is my persuasion that students at all stage need to feel appreciated in their insight taken into rumination by the teachers. This is set down a background for establishing a rapport and attainment of positive reinforcement. Furthermore, social and emotional skills are pivotal when teaching in a diverse classroom. Students have numerous requirement is depends on which relationship is set up for teaching learning process. Students have various methods to express their needs.

Impatience, self- assertive, impolite behavior or any other dread behavior that retardant the learning process, we can easily come out from these problems to create a mutual understanding with our students. Teaching is a two-way process not only teachers teach their students, students are also teach lots of things to the teachers. In these days the expectation of the student and the society is very high. The teachers are not only delivered the curriculum but also he makes the students ready for social demands. Here the role of emotional intelligence is important because how they prepare and delivered the curriculum is very important because every part of the curriculum have some specific objectives, if teachers can't follow a proper way, syllabus will be completed but we can't achieve our broad objectives.

Conclusion : More than 2 decades of research shows that SEL leads to-

1. Increases Academic Achievement- according 2011 Meta analysis of 2013 studies involving more than 270,000 students, those who participated in evidence based SEL programme shows a positive correlation with SEL and Academic Achievement.
2. Improved Behavior- studied show decreased dropout rates in school and classroom when students get a positive response and cooperative behavior from teacher's side.
3. Strong Return on Investment- a review of 6 intervention in evidence based SEL programme shows that for every 1\$ investment there is an economic returns of 11\$.
4. Impact is long-term and global- SEL programming can have a positive impact up to 18 years later on academic, conduct problems, emotional distress and drug use.
5. Multiple befits for students- previous studies suggested that adding an SEL program is likely to be a wise choice. For ex- more than 57% students in school with SEL program improved their skills as compared to students in school without SEL program, more than 27% improved their academic performance and more than 24% improved their emotional skills and social behavior. In sum current data collection from many studies indicates that adding SEL programs to the school curriculum can leads to several real- life benefits for students (J.L.mahoney, J.A. Durlak and R.P.Weissberg). it can help reduce poverty and improve economic mobility.

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Slums in India: A spatio- temporal Analysis

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Abstract : India is a developing nation, having rapid urbanization. This led to many challenges, growth of slums in cities, is one of them. The poor people migrate to urban areas seeking economic opportunities and are forced to live in places without proper housing and basic facilities. The government has been taking initiatives to provide facilities to these people and enable them to have healthy living. The situation is more pronounced in metropolitan cities. But over the decades, the socio-economic conditions are improving as literacy rate, sex- ratio, work participation rate is increasing for slum population.

Key words : Slums, Metropolitan Cities, Socio-economic Conditions, Urbanization etc.

Introduction : Urbanization is the emerging feature at global level. Urban areas pull people from the less prosperous regions in view of higher economic opportunities. These areas have the potential to absorb the informal and formal aspects of the economy. The vision of economic prosperity resulting in improved living conditions act as a magnet to attract movement of people at large scale from hinterlands to the cities and from small towns to metropolitan as well as to million plus cities (Banerjee et al, 2011). These migrants constitute skilled and unskilled. These people cannot not afford accommodation in the city therefore are forced to live in the areas which are in close proximity of any economic hub and cheap. These places are cheap as they are devoid of many basic facilities and living conditions are not proper. Since, the migrants are not economically sound therefore have to settle in these places which are referred to as slums.

The number of people living in slums are increasing over the world and large bulk of these population are from the third world countries. The slum dwellers will keep on increasing if required governmental initiatives at national and international levels, are not adopted. The global population of slum dweller will be nearly 2 billion by 2030 (UN-Habitat, 2003). The rapid and haphazard urban development taking place in the under developed countries give rise to the growth of slums. The city does have the infrastructure and resources to look in the demands of the large migrated population. This led to the formation of slums (UN-Habitat, 2006). Slums have been a part of urban scenario from long back but the rate and the population living in them has been accelerating at a very fast rate in last two decades. The distribution and percentage of population of people in slums is very different in developed and under developing third world countries. The fundamental characteristics of lack of proper living conditions, devoid of essential facilities and amenities, remain the features of slums in developed as well as undeveloped nations. The availability of facilities will determine the difference of a slum in developed nation from a slum in developing. The condition of slums is related to the development of a nation therefore the slums of the developed country would have improved living form from those of the third world developing nations. Slums are formed because of lack of affordable housing facilities, less economic prosperity of certain section of the people and not proper planning to absorb the growing population into the system, in economy as well as in society (Basu and Basu, 2016). More job opportunities which could raise the living conditions and prosperity, is needed for decreasing the pace at which the population and numbers of slums are increasing. These jobs need to provide people that much that a they could afford housing with basic facilities. The people migrating to cities need to add up to the growth of the cities as well as improvement in their lifestyles, instead of increasing to the challenges of urban areas, overcrowding, increase in slum population and affecting the urban environment quality (Kumar and Halder, 2016). Slums contribute to the economy by giving cheap labour. Service sector is dependent on slums to an extent. Therefore, slums should not be removed from cities as its home to people. On the other hand, policies need to be implemented by the government for the socio-economic development of the slum dwellers (Kumar, 2014).

It has been realised that upliftment of the people living in slums will not a mission taken up by each government but it requires international efforts besides initiatives by non-governmental agencies. Therefore, one of the objectives of the Millennium Development Goal is to uplift slum population by 2020. The

Sustainable Development Goals have provision basic housing and amenities to slum dwellers by 2030 (Bag et al., 2016)

Objectives : To study the growth of slum population from 1991 to 2001 in various states of India. To study the increasing slum population in cities and to find correlation between population of the city and slum population. And to analyse the socio- economic development of slum dwellers in India from 2001 to 2011.

Database and Methodology : The census data for 2001 and 2011 for slums is used in the study. The inter state disparity is analysed in slum population. It is studied how growing urbanization of cities is leading to increase in slum population by calculation the correlation between population of four metropolitan cities Greater Mumbai, Delhi, Chennai and Kolkata and their slum population. The growth in the socio-economic development of slum dwellers of the country is analysed from 2001 to 2011, by studying the literacy rate, work participation rate, sex ratio, child sex ratio, schedule caste and schedule tribe population in slums.

Study Area : The study takes into account various states and cities of India.

Result and Discussion :

Growth of Slums in India 2001 to 2011 : India contains 16.7 % of the world's total population and it became 17.70 % in 2011. In India, the urban population has been increasing from 27.81 % in 2001 to 31.14 % in 2011. The total number of towns having slums have increased from 1,743 in 2001 to 2613 in 2011. There have been nine states and union territories in 2001 without slums but it reduced to four in 2011. These include the state of Manipur and in union territories, Daman and Diu, Dadra and Nagar Haveli and Lakshadweep have no slums in 2011.

According to the census 2001, the top six states having high urban population and their slum population have been, Maharashtra with 14.4 % urban population out of the total urban population of the country and it has 22.9 % slum population of the country. Uttar Pradesh with 12.1 % of total urban population and 11 % of total slum population, Tamil Nadu 9.6 % in total urban population and 8.1 % in total slum population. West Bengal with 7.8 % in total urban population and 8.9 % in total slum population. Gujarat with 6.6% urban population out of the total urban population and holds 3.8 % of slum population and the last Karnataka with 6.3% of the total urban population and 4.5 % of the total slum population. In other words, Tamil Nadu having 44.04 % urban population, the state having highest urban population among the states, in the country has 15.43 % of its urban population living in slums. Maharashtra has 42.43 % of its population as urban population and out of 42.43 %, 29.13 % is living in slums. Gujarat, having the third highest urban population among the states 37.36 %, has 10.43 % of its urban population as slum dwellers.

On the other hand, Meghalaya, Goa and Tripura recorded 0.2 % each as their urban population to total population as per the census 2001. And the slum population of Meghalaya reported 0.2 % and Tripura 0.1 %, of the total slum population. Out of the total urban population of the country, Uttarakhand recorded 0.8 %, Jammu and Kashmir 0.9 % and Assam 1.2 % as urban population. Their slum population being 0.7 % for Uttarakhand, Jammu and Kashmir 0.7 % and Assam 0.2 %, out of the total urban population of slums in the country in 2001.

According to the Census of 2011, Maharashtra recorded 13.48 % of the total urban population and 18.09 % of the total slum population of the country. Uttar Pradesh recorded 11.80 % of the total urban population and 9.53 % of the total slum population. Tamil Nadu has 9.26 % urban population and 8.85 % slum population of the total of each. West Bengal has 7.71% of the total urban population of the nation and 9.80 % of the total slum population. Andhra Pradesh, Gujarat and Karnataka have 7.48 %, 6.83 % and 6.27 % as their urban population out of the total urban population of the country. And 15.55 % for Andhra Pradesh, 2.57 % for Gujarat and 5.03 % for Karnataka the slum population out of the total slum population of the nation.

On the other hand, the low urban population out of the total country's urban population is recorded in Sikkim, Arunachal Pradesh, Nagaland, Mizoram, Meghalaya, Manipur and Goa. Out of the total slum population of the India according to the census 2011, Sikkim has 0.05 %, Arunachal Pradesh 0.02 %, Nagaland 0.13 %, Mizoram 0.12 %, Meghalaya 0.09 % and Goa 0.04 %. In terms of number of slums reported in 2011, highest numbers of slums reported towns are in Tamil Nadu, 507, then Madhya Pradesh has 303, Uttar Pradesh 293, Karnataka 206, Maharashtra 189, Andhra Pradesh 125 and West Bengal 122. While,

the states and union territories with lowest numbers of slums reported towns are Mizoram being the lowest with 1, Goa with 3, Arunachal Pradesh 5, Meghalaya 6, Sikkim 7, Nagaland 11 and Tripura 15.

Increase in slums in Indian Cities 2001 to 2011 : According to the census of 2011, the million plus cities are home to 25.09 million slum population. This 25.09 million is 38.3 % of the country's slum population. Greater Mumbai has 5.2 million, Delhi 1.6 million and Kolkata 1.4 million. The major six cities Greater Mumbai, Kolkata, Delhi, Chennai, Hyderabad and Nagpur hold 20 % of the nation's slum population. Observing the four prominent metropolitan cities, Greater Mumbai, Delhi, Chennai and Kolkata, Greater Mumbai has 12.36 % of the country's slum population in 2001 which decreased to 7.95 % in 2011. In other words, 64,75,440 in 2001 and 52,06,473 in 2011. But Greater Mumbai has 20.74 % of the total million plus cities slum population. Chennai has 1.57 % of the nation's slum population in 2001 but in 2011 it is recorded as 2.05 %. Delhi recorded 3.54 % in 2001 and 2.47 % of the total slum population in 2011. Kolkata 2.84 % in 2001 and 2.15 % of the total slum population of the country, in 2011. The slum population has slightly but still these four metropolitan cities act as magnets to poor people and the slums of these cities are home to million of slum dwellers. According to census 2011, Greater Mumbai has 5.2 million, Chennai 1.3 million, Kolkata 1.4 million and Delhi 1.6 million slum dwellers. A strong positive correlation is found between the urban population and the slum population of these four cities. In 2001, the coefficient of correlation $r=0.82$, which shows strong positive correlation and in 2011, $r=0.72$. Therefore, over the decade the correlation coefficient value has decreased slightly but its strong and positive. It can be concluded that as the urban population tends to increase in the cities the slum population will increase with it.

Socio-Economic Development of Slum Dwellers : There have been many schemes that the government and other agencies have been taking up to improve the living conditions of the slum dwellers. The census collects data on various aspects of the socio-economic profile of slum dwellers such literacy rates, work participation rate, sex ratio, child sex ratio, percentage of schedule caste population in slum population and percentage of schedule tribe population in slum population. A brief overview of the census data for slums for 2001 and 2011 census, shows that the literacy rate has increased from 80.5 % to 84.5 % from 2001 to 2011, of the towns having slums. The state with high literacy rates of slum population are Mizoram 98.1 %, Kerala 93.1 %, Tripura 90.7 % and Meghalaya 89 %. States with low literacy rates of slum population are Jammu and Kashmir 68 % and Bihar 68.2 %. The work participation rate has been 35.5 % in 2001 but jumped to 46.6 % in 2011 of towns with slums. States with high work participation rate includes Tamil Nadu 40.9 %, Karnataka 40.4 %, Mizoram 40 % and low Bihar 29 %, Jammu and Kashmir 30.7 % and Uttar Pradesh 31 %.

The sex ratio increased from 897 to 924 females per thousand males in towns having slums from 2001 to 2011. According to the Census of 2011, the states having high sex ratio of slum population are – Kerala 1,074 females per thousand males, Mizoram 1,022 females per 1000 males, Tamil Nadu 1,008 females per thousand males and Meghalaya 998 females per thousand males. States with low sex-ratio of slum population have been Gujarat 841 females per thousand males, Haryana 872 females per thousand males, Maharashtra 872 females per thousand males.

Child sex ratio is lowest in slums of Haryana being 884 females per thousand males and highest in slum population of Arunachal Pradesh 1,020 females per thousand males, according to Census of 2011. The schedule caste population to the total population in slums have increased from 18.5% to 20.4 % from 2001 to 2011. It has increased for the schedule tribe population from 2.8 % in 2001 to 3.4 % in 2011. The state having highest schedule caste population in slum population is Punjab with 39.8 % and lowest is Mizoram with 0.1 %. For schedule tribe population Mizoram has highest population with 93.6 % and Kerala has lowest population with 0.2 %.

Conclusion : Cities are considered as creator of economic growth then leading to social change on one hand. But on the other hand, cities do have to face the challenges of rapid and haphazard urbanization affecting the urban environment further large scale migration of urban poor forced to live in slums and squatters. The government have been taking initiatives time to time for the upliftment of the slum dwellers, Jawaharlal Nehru National Urban Renewal Mission launched in 2005 and in 2014 'Housing for All by 2022'. This seeks rehabilitation of slum dwellers among other objectives. But more measures and programme are needed to decrease the population living in slums and to bring socio- economic development to those living in slums. If one generation lives in slums the next generation be skilled, attain prosperity and could move out of slums.

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The Arrah City : A Study

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Abstract: The history of city is very old and interesting .When the first city came into existence, it is still a matter of discussion, but it is true that when the city came into existence, from then they have noted the changes in their form and functions. There are number of city which by virtue of their important location and political circumstance, have a long history of origin. But on the otherhand, few of these cities have lose their existence with the course of time. Few of these citys have been rejuvenated with the time. In this way, the development, rise and downfall or decline of the city's have been made with the changes in values of time.

Keywords : Industrial civilization, Civilization, Urban settlements , Developed countries, Economic status etc.

The cities of this period are the product of industrial civilization. This civilization has helped a lot in the origin and development of urban settlements. It has highly influenced the size and pattern of cities. A number of cities have become the center of industrial activities and those industries now dominate the existence of certain towns. If this industry fails, in that situation, the existence of that town becomes suspicious. These Industries have left their intensive influence in the social and the economic conditions of the people living in that city and also to some extent, the people of surrounding area. The city dwellers lead the most luxurious and prosperous life and their standard of living is quite high in comparison of rural dwellers .This is the region, that most population of the developed countries do live in urban area. The urban life became highly typical because of heavy concentration of traffic on the roads, and thus has helped in the spread of new diseases and epidemic, pollution of air, water and noise. The social and economic inequalities have developed in the cities and have crushed their framework. In modern era, the cities have become the synonym of inconvenience instead of convenience.

The term 'city' reflects the stylish, good mannered, spacious and lavish human settlements. At least a city must have tarred wide and systematic roads with lanes and bylanes, number of schools, colleges and hospitals to provide better education and health facilities, systematic architectural monuments some to reflect the history and glory of the concerned zone and some to represent the administrative and economic status of the city. The nights of the city must be brighter than the days of the rural hinterland. A city must be rich in good transport facilities, surface sewerage & drainage. Protected water and proper water supply, big and attractive market places and shopping centres. There must be industries to serve the needs of thousands of men and women. A city must be ready for us, to enjoyment and for service. As such city is the matrix of the rural areas. Here the 'civilization' gives birth to culture.³

The scene of Ara from a distance or from air appears striking with the mango groves large tanks ribbon roads and clusters of palm and plantain trees. There are beautiful cinema houses and mosque in Ara. A large number of new buildings have been constructed in Maharaja Hata and Katira muhallas. A large government offices and colonies are located here Besides these. There is one university. Veer kunwar Singh University, five constituent colleges and more than 10 affiliated colleges and high secondary schools. But the basic things like proper drainage, sewerage facilities, roads, parks and piped water supply facilities are not added in these new areas. When one moves in the town the fascination wears out, waterlogged muddy lanes, over crowded and narrow roads, compel the visitor to think whether he is in the beautiful town or walking in a huge slum. Ara now appears like a sick urban centre unable to develop an organic and vibrant urban culture.⁴ Geography or historical study of Ara city is still a relatively new subject of study and the workers in the field are few. There is no dearth of source material, but the progress in its education and interpretation has not been its great as one would wish. In this thesis I must pass by all unsettled questions and confine ourselves to the

more or less established fact; but even the general. Outlines of Ara city so little known that they deserve to be set forth as some length before we proceed to sketch the main lines of cultural movement of Ara city.

The subject of the research work is related to human Resources constituting two important aspects of human being has drawn the attention of scholars of different types. These aspects have such a wide coverage and connections with different types that scope and purpose of the thesis become quite vast. These aspects have also spread their branches and have developed relationship with other disciplines. An interdisciplinary study becomes essential considering the importance of these aspects the scope and purpose of these aspects have been analysed.

The study of human is the central pivot of all the social science and it has drawn the attention of the scientists in its distinct system of analyzing man's activities with regard to his social, political economic and geographical environment. In geography, particularly in human Geography between man and his environment is basically studied with a view to find out the processes of interaction i.e. the ecological relationship human geography is essentially the ecology of man. Huntington's main argument in defining the scope of human geography is to explain man's economic life and the states of civilization reached by different communities under various physical factors, including location soil and climate.¹

Demangeon on the other hand, emphasizes the connection of human resource with history and the social science rather than with the natural sciences. Since these are more from low to determine perpetuity feels that apart from ecological interpretations, one must turn to history to discover the original appearance and past evolution of the facts.⁵ However human geography embraces all aspects of human activities, as the function of cultures and civilizations developed in historical past due to inheritance^{^^} in different environmental conditions.

Human resources mainly deal with the spatial pattern of population phenomena in the context of aggregate nature of place. As a matter of fact the search of human knowledge concerns with demonstrating low spatial variations in growth, distributions and composition of population of related to the spatial variation. In the nature of places. Spatial variation in population no doubts the facts. They operate through the dynamic change of population. The study of human resources is concerned with population, Patterns, occupational characteristics, mobility, fertility, mortality, rural urban ratio and other features. So such scholars of other disciplines have also analysed such aspects of population, demography generally measures and analyses the demography generally measures and analyses the demographic features like fertility, mortality, mobility etc. The historian traces the evolution of mankind, the sociologist seeks their causes and repercussion by the observation of human society and geographers describe the facts in their present environmental context studying also their causes, their regional characteristic and possible consequence. Geographers study human resource from the point of view of the distribution of the people over the earth surface, the evolution of human society and the degree of success which they have achieved even the distribution of population which is considered as an important aspect of population study needs careful attention.⁶ Geographer catalogues the climate, notes the relief, evaluates the biological possibility of the environment records the nature of places. Spatial variation in population no doubt, is factors/ they operate through the dynamic change of population. The study of human resources is concerned with growth, trends, distributional patterns, occupational characteristics, mobility, fertility, mortality, rural urban ratio and other features. So such scholars of other disciplines have also analysed such aspects of population.

Demography generally measures and analyses the demographic features like fertility, mortality, mobility etc. The historian traces the evolution of mankind, the sociologist seeks their causes and repercussion by the observation of human society and geographers describe the facts in their present environmental context studying also their causes, their regional characteristic and possible consequence.⁶ Geographers study human resource from the point of view of the distribution of the people over the earth surface, the evolution of human society and the degree of success which they have achieved even the distribution of population which is considered as an important aspect of population study needs careful attention geographer catalogues the climate, notes the relief evaluates the biological possibility of the environment record the reactions of the human organization and then finds that neither terms of number nor distribution is only controlled by the physical environment the most have recourse to other explanations. History appears indispensable and many are the events that matter, wars that ravage and migrations that sweep

across continents mixing races and civilization, periods of peace, conducive of many fertile developments but also or tyhe comvination of these demographic factors demonstates the natural increase which furnishes probable indication of its future evolution, the age combination is of viral importance in evaluting the internal dynamism of the group.⁷

As regards urban morphology of Ara, its outer shape is amorphous and is controlled by both physical and cultural factors. Majority of the roads and streets are narrow and highly twisted. The inner zzone is situated in the central part, it has very high densitiy of population, density of houses and accomdation density.⁸ The houses are penerally old and dilapited. The area lacks in proper light fressh air, ventilation, proper drainage and sereage disposal. The availability of civic amenities and public utility services is poor. The intermediate zone one is comparatively open having moderate densities of population and houses. It has better living conditions. The outer zone include open land and agricultural land, where the densities of populaiton and houses are the lowest. ROads are comparitively wide but in most ecases impaved. Ruara dwellings are to be found in this zone.⁹

The structure of the city of Ara is changing dynamically. The urban land consumption pattern needs proper development so that future aspirations may be met satisfactorily. With this background. the Town and Country planning organization has undertaken to preplate integrated Urban development plan (IUDP) for all the cities of India including Ara. It a long&term strategy 20 years for the urban development of ara. it is includes both the redevelopment of the exsiting urban area and reclaiming of th4e surrounding areas and their developement. It is, in fact, a multi dimensional approach towards urban development. The town and country planning organization have also prepared the maser plan for Ara for 20 years (19981- 2001). But it has miserably fialed to solve th problems of slums in the city.¹⁰

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A Study of Mutual Fund Industry in India

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Abstract : This study focuses on the journey of Mutual Fund industry in India. Its origin its fall and rise throughout all these years and tried to predict what the future prospect may hold for the Mutual fund investor in the long run. Mutual funds provide a platform for a common investor to participant in Indian capital market. Mutual fund allows for portfolio diversification and reduces the risk of investor.

Key Words : Mutual Funds in India, Capital Market, Investor, Domestic capital, Small investors etc.

Introduction : Savings by the public play an essential part in the building of domestic capital. Only a small portion of India's public savings is invested in the stock market. In order to draw more public savings to the capital market, efficient intermediation is required. Mutual funds have become a popular type of financial intermediary that caters to the needs of individual investors. Mutual funds have grown in importance as a platform for mobilising savings, particularly among households. Small investors can engage in the capital market through mutual funds without taking on a significant level of risk. Diversification is based on the principle of "don't put all your eggs in one basket." Because all stocks may not move in the same direction in the same proportion at the same time, diversification lowered risk. Due to a lack of funds, small investors are unable to establish a diverse portfolio. A Mutual Fund, on the other hand, pools the funds of such small investors and invests them in the capital market, passing on the profits to the investors. Thus, investors can indirectly participate in the capital market by subscribing to the unit of Mutual Fund. Mutual Fund employs professional fund managers to manage the investment activities. Therefore, investors also get benefit of professional expertise of these managers.

Mutual funds act as a conduit between the public savings and capital markets by mobilising resources from investors and channelling them to borrowers in the capital markets. Mutual funds give an investing opportunity for retail investors or individuals who are unfamiliar with the stock market but want to invest a small amount of money in the stock market. A mutual fund is essentially a pure intermediary that buys and sells securities on behalf of its investors or unit holders. Mutual funds pool money from a large number of people and invest it in stocks and other securities. Mutual Fund issues units to the investors in accordance with quantum of money invested by them. Investors of Mutual Funds are known as unit holders. A mutual fund is structured like a trust, with Sponsor, Trustees, Asset Management Company (AMC), and Custodian as members. The Trust is founded by a Sponsor or a group of Sponsors who act in the same capacity as a company's promoter. The Mutual Fund's property is held by the Trustees for the benefit of the unit holders. AMC is a SEBI-approved fund manager that invests in a variety of assets to manage the money. The securities of various fund schemes are held in custody by a custodian who is registered with SEBI. AMC is governed by the Trustees, who have broad powers of supervision and guidance. They keep track of the Mutual Fund's performance and compliance with SEBI regulations.

Importance of the Study : Mutual fund performance evaluation is critical for both investors and portfolio managers. It allows an investor to see how much return the portfolio manager has created and what risk level was assumed in obtaining that return. The necessity to assess the performance of mutual fund schemes in India in order to determine if they are outperforming or underperforming the benchmark and to assess their competency in order to provide a compelling argument for investing. The benefits of ordinary investors actively participating in mutual funds are not limited to financial inclusion. Institutional investors 'crowd' towards small- and mid-cap stocks that provide growth possibilities, according to previous studies, hence enhancing the depth and breadth of the capital market. Institutional stock buying and selling accelerates the price-adjustment process in the capital market, and institutional investors prefer to reduce stock price volatility in normal circumstances.

In addition, an investor can compare the performance of several fund managers. The review also serves as a tool for identifying fund managers' strengths and deficiencies in the investment process,

allowing them to take corrective action. The general public has been deprived of thorough information regarding mutual funds' operations, management, regulations, growth, performance, and relationships with the capital market. Investors can choose from a variety of investment options. The appraisal of performance is a backward-looking task. The outcomes of the performance review are supposed to be helpful in making future decisions. Performance evaluation also aids investment managers in efficiently selling their services and engaging with their clients.

Review of Literature : **Gupta and Amitabh(2004)** study assessed the investment performance of 57 growth schemes for the period April 1999 to March 2003. With the application of different evaluation measures, the study found no conclusive evidence suggesting the point that the performance of sample mutual funds was superior to the market but some funds did perform better..

Kumar, Vikash (2010) used monthly NAV to examine the performance of 20 Mutual Funds schemes administered by 5 Mutual Funds during a 10-year period, from January 1, 2000 to December 31, 2009. Over the same time period, the rate of return was compared to the BSE National 100 index. Sharpe (1966), Treynor (1965), and Jensen (1965) suggested evaluating performance in terms of rate of return, total risk (i.e. SD), systematic risk (Beta), coefficient of determination, and risk adjusted performance (1968), The results demonstrate that out of the 20 schemes chosen, equity schemes outperform debt and balanced schemes in terms of return.

Dhune and Ramesh (2011) analysed the performance of open-ended equity sector mutual fund schemes and found that, with the exception of infrastructure sector funds, all sector funds beat the market according to the Sharpe and Treynor's ratio. The FMCG industry had the lowest level of volatility, with a low standard deviation and beta value, but the banking and infrastructure sectors had the highest level of volatility, posing a high risk.

Investors' Perceptions Of Mutual Funds With Reference To Chidambaram Town was investigated by **N. Geetha and M. Ramesh in 2011**. The study's major goal is to uncover the beliefs and behaviours of small investors in Chidambaram, Tamil Nadu, South India, when it comes to mutual funds, as well as to offer some strategies for increasing the number of investors and investments.

Dr. B. Saritha investigated Mutual Fund Investment Decisions Using Fama Decomposition Models in February 2012. Mutual Funds are dynamic Financial Institutions (FI) that mobilise savings and invest them in the capital market, playing a critical role in the economy. As a result, a relationship between savings and the capital market is established. As a result, mutual fund activities have a short- and long-term impact on the savings and capital markets, as well as the national economy.

Sowmiya G. researched Mutual Fund Performance Evaluation in India in January 2014. The goal is to understand the fundamental principles and terminologies of mutual funds in both public and private limited businesses. To examine the performance and growth of various mutual fund schemes, as well as their NAV and returns. Determine the return variance and provide recommendations based on the findings.

Scope of the Study : The mutual fund industry in India is one of the most competitive and fastest-growing divisions of the financial sector. AMC growth rates, on the other hand, have slowed since their high in the early 2000s. The lack of healthy engagement from a vast portion of the country is one of the main reasons behind this. There are two possible causes for this lack of penetration. One factor is the public's lack of interest in Mutual Funds outside of big cities. This low demand could be due to a lack of financial understanding, as well as cultural attitudes about saving and investing. Secondly, there is low supply of Mutual Funds from AMCs outside the major cities. The low supply could be due to perceived lack of demand from the general retail investors or due to lack of available manpower in these areas. The major goal of this research is to learn more about mutual funds and how they work. This allows you to learn everything there is to know about the Mutual Fund industry, from its inception to its current state and future possibilities. It also aids in the comprehension of various Reliance Mutual Fund and SBI Mutual Fund programmes. Because the research is based on many strategies as well as the rewards linked with such plans. The purpose of the study was to examine the returns linked with various Mutual Funds. Finally, this will aid in comprehending the mutual fund's benefits to investors.

The study's major goal was to track the performance of several Mutual Fund schemes. Since then, several firms have released similar themes throughout the same season. As the ease may be different than

the market, it becomes difficult for the company to consistently perform well in order to survive the competition and provide maximum capital appreciation or return. The performance of the fund is dependent on the type of stock selection by the company's fund managers. The research compares the performance of funds in the same subject or sector to determine why one fund outperforms the others in the group. It's only for investors who have specific investment preferences. The purpose of this study is to look at the return on investment in the stock market and to learn about the fund sponsor qualities that influence mutual fund scheme selection. Also, to and from, how successful the Mutual Fund programmes are in gaining investor confidence.

Objective of the Study : The objective of the study is as follows:

1. To study about the Mutual Fund Industry in India.
2. To study about the elements that investor should consider for safe investment and better returns.

Research Methodology : The present study made an attempt to analyze the performance of Reliance Mutual Fund and SBI Mutual Fund by using following research methodology.

Research Design: It is the basic framework according to which the research is to be conducted. It provides basis for drawing conclusions and gaining knowledge. The research design specifies the methods for data collection and data analysis. Generally a research design is consist of: I- How would the data be collected. II- Which instrument would be used for collecting the data. III- What sampling plan would be used.

Type of Study: Present study is descriptive in nature.**Type of Data:** The study is based on secondary data only.

Data Source: Secondary Data : The secondary data includes the information's from the various investment periodicals, such as RBI Bulletin, the SEBI reports and SEBI Bulletin, News papers like Business Standards, Business Line, Economic Times and Financial Express and published annual reports of corresponding companies.

Limitation of the Study: I- Research is based on secondary data only. II- The study is restricted to two Mutual Funds only i.e. Reliance Mutual Fund and SBI Mutual Fund. III- Only open-ended schemes were taken for the study. IV- The schemes having growth options are being taken into consideration.

Discussion: History and Evolution of Mutual Funds in India : In India, the mutual fund sector began in 1963 with the establishment of Unit Trust of India. In India, the history of mutual funds can be divided into four phases:

Phase - I: Establishment and Growth of Unit Trust of India : An Act of Parliament established the Unit Trust of India (UTI) in 1963. The Reserve Bank of India (RBI) established it, and it operated under RBI's regulatory and administrative jurisdiction. UTI was de-linked from the Reserve Bank of India (RBI) in 1987, and the Industrial Development Bank of India (IDBI) assumed regulatory and administrative authority from the RBI. UTI's initial scheme was the Unit Scheme of 1964.

Phase - II: Entry of Public Sector Funds - 1987-1993 : Since 1987, public sector banks have established non-UTI mutual funds, and the Life Insurance Corporation (LIC) and General Insurance Corporation (GIC) have been established. In June 1987, SBI Mutual Fund became the first non-UTI Mutual Fund, followed by Canbank Mutual Fund, Punjab National Bank Mutual Fund, Indian Bank Mutual Fund, Bank of India Mutual Fund, Bank of Baroda Mutual Fund, and Bank of Baroda Mutual Fund. In June 1989, LIC launched its mutual fund, whereas GIC launched its in December 1990.

Phase - III: Emergence of Private Sector Funds - 1993-2004 : With the entry of private sector mutual funds in 1993, the Indian mutual fund business saw a substantial transformation. In 1993, the first Mutual Fund regulations were enacted. Except for UTI, all mutual funds were required to be registered and governed. In July 1993, Kothari Pioneer (now Franklin Templeton) became the first private sector mutual fund to be registered.

Phase - IV: Bifurcation of UTI : The bifurcation of UTI resulted in Mutual Fund uniformity. During this time, Mutual Funds have experienced remarkable growth. During this time, numerous new schemes were introduced, including the Funds of Funds Scheme, Gold Exchange Traded Fund, Capital Protection Fund Scheme, and Exchange Traded Fund Scheme, as well as many additional features such as target returns and insurance with Mutual Fund schemes. Mutual funds have grown in popularity as an investment intermediary as their operations have matured, as evidenced by increased net resource mobilisation and Asset Under Management (AUM) across all sectors.

The things to consider for safe investment : The SEC's Office of Investor Education and Advocacy offers a number of services and resources to help investors with their concerns and questions. Here we discuss of them for safe investment in mutual fund.

Draw a personal financial roadmap ,Evaluate your comfort zone in taking on risk,Consider an appropriate mix of investments,Create and maintain an emergency fund ,Pay off high interest credit card debt.

Conclusion : The Indian mutual fund business is in its early stages of development and has a lot of room for expansion, as seen by worldwide comparisons. The key causes for the mutual fund industry's slow growth in India include a lack of mutual fund awareness and investor trust in mutual fund businesses and policymakers, according to the findings of other academics such as Agrawal, Gupta, Mehru, and Panigrahi. As a result, it is advised that a robust regulatory framework, enhanced transparency, increased innovation, improved client services, liquidity, and higher returns may make mutual fund schemes more popular and investor friendly in India.

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Prediction of Alzheimer from Imbalanced Mild Cognitive Impairment Samples

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Abstract : The disease of Alzheimer is a progressive neurological disease. It is responsible to shrink the brain and it dies brain cells. Dementia is the most important and primary concern for Alzheimer's disease - there is deterioration in memory, thinking, behaviour and the ability to perform everyday activities. In the early stage of memory loss is the result of Mild cognitive impairment (MCI) and it also jeopardise the individual ability of performing his/her independently daily living activities. So in later stage MCI patients may develop to AD. In this paper a well known Computational Intelligence tool called Artificial Neural Networks (ANNs) is used to predict AD from MCI samples. There are two types of A NNs variant - multilayer perceptron (MLP) and radial basis function (RBF) network. They are used for prediction. We have used oversampling algorithm with cross-validation for imbalanced MCI datasets to predict the developing of Alzheimer's or another dementia. In terms of prediction accuracy our findings are more relevant and it gives better results compared to previous studies which considered without imbalanced scenarios.

Keywords : Mild cognitive impairment, Alzheimer's disease, Imbalanced datasets, Artificial Neural Networks etc.

Introduction : The syndrome of dementia is loss of memory, deterioration of thinking ability and behaviour and inability to perform everyday activities. Dementia affects older people. Ageing is not a normal part of dementia. Around 55 million people are suffering from dementia and we find there are near about 11 million new cases in every year. Disability and dependency among the older people worldwide is the main symptoms of dementia. The impact of dementia is mainly psychological, physical, social, and economic. It affects not only the suffering people of dementia, but also on their families, carers and society at large. Dementia is the most important and primary concern for Alzheimer's disease. In the early stage of memory loss is the result of Mild cognitive impairment (MCI) and it also jeopardise the individual ability of performing his/her independently daily living activities. So, in later stage MCI patients may develop to AD. Our objective is to predict develop of AD from MCI samples. Many researchers used computational intelligence tools to predict AD [1, 10-13]. Artificial Neural Networks (ANNs) are widely used for many prediction problems [1, 10] including prediction of AD. We have also used two types of ANNs variant - multilayer perceptron (MLP) and radial basis function (RBF) network.

In many datasets, it has been observed that class distributions are out of proportion i.e. lack of balance (imbalance). Normal approach of prediction with imbalance datasets suffers in prediction accuracy. Now a day's many approaches have been taken to handle imbalanced scenarios [14]. We have considered two oversampling algorithms viz Synthetic Majority Oversampling Technique (SMOTE) [4] and Adaptive Synthetic Sampling approach (ADASYN) [7].

Cross-validation method has been widely used for small datasets [1]. As number of samples in MCI dataset is very small, we have used cross-validation method to predict the developing of Alzheimer's or another dementia from imbalanced MCI dataset.

MCI Datasets : Ray et al. [8] collected 47 subjects diagnosed with MCI, 22 converted to AD within few (2-5) years (MCI -> AD), 8 converted to OD (MCI -> OD), whereas 17 were still diagnosed as MCI, 4-6 years later (MCI -> MCI). This is a three (3) class prediction problem. The percentage of data distribution among 3 classes are 47%, 17% and 36% respectively. So, it is a prediction problem of imbalanced dataset.

Method : A well known Computational Intelligence tool called Artificial Neural Networks (ANNs) is used to predict Alzheimer disease [1]. There are two types of ANNs variant - multilayer perceptron (MLP) and radial basis function (RBF) network. They are used for prediction.

We can address imbalanced scenario by two main approaches viz undersampling and oversampling. Former removes majority samples and the latter depicts the minority samples. We have used oversampling procedures since they are capable of maintaining class distributions accepting critically potential majority samples. For

oversampling algorithm [5, 6], Synthetic Minority Oversampling Technique (SMOTE) [4] is used as a benchmark. Another important oversampling technique is Adaptive Synthetic Sampling approach (ADASYN). It develops the learning about the samples distribution in an efficient manner [7]. Synthetic Majority Oversampling Technique (SMOTE) helps to produce synthesis minority samples with the line segments, joining randomly which is chosen P minority examples and their k -nearest minority class neighbours. P is known as the number of minority samples to oversample. In order to obtain the expected balancing ratio between the classes by mentioning similar samples to the existing minority points, SMOTE works larger and less specific boundaries that enhance the generalization abilities of classifiers. It increases their performance. In lieu of generating an equal number of synthesis minority samples for each minority instance, the ADASYN algorithm, indicates that minority instances harder to learn are given a greater importance, being oversampled more often. The oversampling technique is the same as SMOTE; only difference is that harder minority instances are replicated more often. We have used SMOTE and ADASYN as oversampling technique for imbalanced MCI dataset.

In Cross-validation (CV), the dataset is primarily partitioned into k folds, where $k-1$ folds help to train the classifier and the left-out fold is used for testing. Then all the rotated folds are used for training and testing the classifier. Final performance metrics are averaged across the k estimates of each test fold. This technique assures the k independent sets are used to test the classifier, simulating unseen data. During the training of the model the test set is never found, to avoid overfitting the data.

Performance Metrics for Imbalanced Scenarios : Accuracy (ACC) = $(TP+TN) / (TP+FN+FP+TN)$, where TP is the true positives, TN is the true negatives, FP is the false positives, FN is the false negatives, given that ACC is biased towards the majority class.

A true positive is correctly considered as the class of interest. Similarly, a true negative is correctly considered as not the class of interest. A false positive is incorrectly restricted as the class of interest. And a false negative is incorrectly restricted as not the class of interest. For the multi-class problem, the most common performance measures consider the classifier ability to discriminate one class versus all others. The class of interest is called the positive class and all others are called negative class. $SENS = TP/(TP+FN)$ helps to calculate the sensitivity (SENS) and also it helps to measure the percentage of positive samples which are correctly classified, while Specificity (SPEC) refers to the percentage of negative samples correctly classified and can be computed as $SPEC = TN / (TN+FP)$. Precision (PREC) corresponds to the percentage of positive samples correctly classified, considering the set of all the samples classified as positive, $PREC = TP/(TP+FP)$.

Experiments : We have used selected 29 plasma signalling proteins [1] important for predicting future AD from MCI plasma samples [8]. We have used MLP and RBF neural networks as classifiers for 3 class problem with 29 features. Since size of the MCI dataset is small, we have used 10-fold CV for prediction of AD from MCI samples. We have used cross-validation during oversampling as in cross-validation after oversampling it is possible that copies of the same patterns appear in both the training and test sets, making the design subjected to overoptimism. The hyper-parameters of the classifiers are chosen by double cross-validation [15]. We have used 2500 iterations to train MLP and RBF neural networks.

Results : In Figure 1, the confusion matrices are shown conducting 10-folds cross-validation during oversampling. From Figure 1, it is observed that change of classifiers and/or oversampling algorithms no much effect on MCI imbalanced dataset. Though it is performed better in terms of prediction accuracy (95.75%) with RBF neural networks and ADASYN oversampling algorithm. The accuracy, sensitivity, specificity and precision are illustrated in Table 1 for each class (MCI->AD, MCI->OD and MCI->MCI) taking RBF classifier and ADASYN oversampling algorithm. The comparison results with (oversampled dataset) and without (original dataset) imbalanced scenario is shown in Figure 2. From Figure 2, it is clearly observed that prediction matrices are better compared to prediction of MCI samples after oversampled than original imbalanced MCI dataset.

Class (O↓/P→)	MCI->AD	MCI->OD	MCI->MCI
MCI->AD	20	1	1
MCI->OD	0	7	1
MCI->MCI	1	0	16
(a) MLP with SMOTE Algorithm			
Class (O↓/P→)	MCI->AD	MCI->OD	MCI->MCI
MCI->AD	21	1	0
MCI->OD	0	7	1
MCI->MCI	1	0	16
(c) MLP with ADASYN Algorithm			
Class (O↓/P→)	MCI->AD	MCI->OD	MCI->MCI
MCI->AD	21	1	0
MCI->OD	0	7	1
MCI->MCI	1	0	16
(d) RBF with ADASYN Algorithm			

O: Original Class and P: Predicted Class

Figure 1: Confusion Matrices with MLP & RBF neural networks and SMOTE & ADASYN oversampling algorithms

Measurement ↓ Class→	MCI->AD	MCI->OD	MCI->MCI
True Positive (TP)	21	08	16
True Negative (TN)	24	38	30
False Positive (FP)	01	01	00
False Negative (FN)	01	00	01
Accuracy (ACC)	95.75%	97.87%	97.87%
Sensitivity (SENS)	95.45%	100.0%	94.18%
Specificity (SPEC)	96.00%	97.44%	100.0%
Precision (PREC)	95.45%	88.89%	100.0%

Table 1: Accuracy, sensitivity, specificity and precision of each class

Conclusion : It is not necessary that the set of 29 proteins are the minimal set of plasma proteins. All these proteins are working in carry AD specific signature among the MCI patients observed by Agarwal et al. [1]. In future study we can use feature selection methods to find minimal set of plasma proteins from oversamples MCI datasets. We can use other oversampling algorithms for better prediction accuracy.

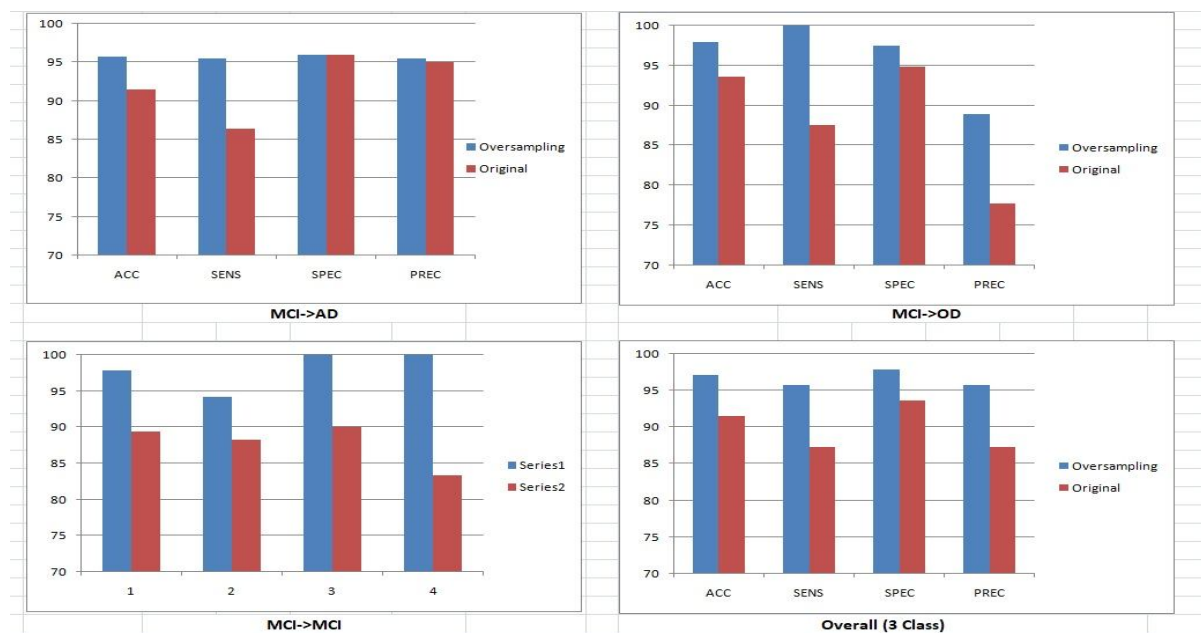


Figure 2: Comparison of prediction matrices with (Oversampling) vs without (Original) imbalance scenario

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Women's Education In Modern India: A Historical Perspective

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Abstract : As Mahatma Gandhi said, “Educate one man, you educate one person, but educate a woman you educate a whole civilization.” This quote tells us that the influence of an educated mother is profound and immeasurable. When it comes down to it, women are the primary caregivers of newborns in most societies, be it a mother, a nanny, a loving grandmother, or an older sister. Little surprisingly, George Washington, the first president of the United States, spoke of his mother with great admiration: “All am I owe to my mother....I attribute all my success in life to the moral, intellectual and physical education I received from her” (as cited in Nyamidie, 1999). It is true that girls’ education can bring about silent revolution in the society. The modern age is the age of awakening of girls. They are trying to compete with men in all spheres of life. Girls’ education plays a vital role through up gradation of depriving Marginalized section, especially girls in society. Because girls are the back bone of society, they are the mother of the race and guardian of the future generation, so that education is very much necessary. Girls must be educated, for it is the girls who mould the next generation and hence the destiny of the country.

Keywords : Women's Education, Modern India, Physical Education, Intellectual Development, National Committee etc.

Education is essential to functioning and advancing in the modern world. It is also fundamental to self-awareness, self-identity and self- development. Without it, mankind is reduced to instinct and the realm of animals. With it, males and females can improve their lives and learn about one another and the world. More specifically, education for females is important because it helps them unlock and develop their potential. According to research by Chaaban and Cunningham, an educated female is a great benefit not just to herself, but to her community. In addition, recent work from general surveys and sector specific research reveals that educating females bring about various benefits, including improvement to family health, lower infant mortality rates, greater family wage-earning power, and the intellectual development of the family and thus the community. However, there are challenges that female face in obtaining an education are the same for males, but in the case for females, the challenges are more onerous and more difficult because of esoteric custom and patriarchal bias. There was a time when people thought that it was not necessary to educate girls. Now we have begun to realize that girls’ education is essential.

Historical Background of Girls’ Education in Modern India: Historically, women have a much lower literacy rate than men in India. From British Raj to India’s independence, literate women accounted for only 2-6% of the total female population. For more than 300 years ago, there was practically no education for girls in India. Only a few girls of the upper classes were given some education at home. Literacy of girls at that time was looked upon as a disgrace. The notion of providing education to girl children never entered into the minds of parents. According to the report of National Committee on Women’s Education (1959), “It cannot be denied that the general picture of the education of girls was the most unsatisfactory and girls received practically no formal education whatever, except for the little domestic instruction that was available to the daughter of the upper class families”. At the beginning of the 19th century there was hardly any literate women in the country excepting a few in the aristocratic houses. It astonishes that by the end of the century hundreds girls were enrolled in the newly opened institutions all over the country. Though girls and women have made much educational gains in recent years, but still have long way to go before their historic educational disadvantages is eradicated. The education system of India, like many other social institutions, has long been discriminatory towards the women, government also took the responsibility to promote primary education in general and that of the girls in particular. However, government efforts could not go a long way due to the Indian struggle for Independence of 1857. After the revolt, municipal committee and other local bodies were encouraged to open primary schools. In the year 1870, training colleges for women were

established for the first time and women were trained to become teachers in girls schools. As a result of all these efforts, great progress was made in girls education in the last quarter of the 19th century .

In 1819, Female Juvenile Society, a non- religious organization started school for girls. In 1820 David Hare established a school for girls in Calcutta and conducted it at his own expense. The Ladies Society for Native Female Education was formed in 1824 under the patronage of Lady Amherst. A splendid lead was given by liberal Englishman to female education. It was the ‘American Mission’ which first started a school for girls in Bombay (Now Mumbai) in 1824. By 1829 within five years as many as 400 girls were enrolled in that school. Than the first decade of 19th century with efforts of missionaries as well as the Indian Voluntary Organization, some girls’ primary schools particularly in Bombay, Bengal and Madras states, started .

During this period secondary education for women made an humble beginning in different parts of the country. Many secondary schools for women were opened. However most of these women’s schools were concentrated in the urban areas only. Thus the women folk of rural areas were deprived of their right to education. Moreover, these schools were drawing women students mainly from Anglo-Indian, European, Indian-Christian, Parsee and a few well-to-do-Hindu and Muslim families. All these hindered the growth of secondary education of women.

Bethune school of Calcutta developed into a college, which was the first institution of higher education for women with only six women students. Women still suffered formidable handicaps in higher education. Though Calcutta, Bombay and Madras Universities were established in 1857, women were not allowed to take admission. Only in 1877 Calcutta University allowed women students to take the examination. In 1916 SNDT Women University in Bombay became the first institution of higher learning to admit female students. In 1870, with just 6 girls on roll ,a school was started in Lucknow by Miss Isabella Thoburn , an American Missionary of the Methodist Church who I quote **“No people can rise higher as a people than the point to which they educate their women”**. Her vision was to educate and empower Indian Women for leadership. The school become a college in 1886 and since the last 128 years generations, administrators and students who passed through the portal of this great institution have enriched society and the nation. Of course, the Christian missionaries and private individuals made notable attempt in this regard. One significant event that occurred during this period was the visit of Miss Mary Carpenter, the great English social reformer to India. She felt that the establishment of training colleges for women teachers was a must. Her direct access to the highest officers in the country made it possible to give immediate effect to her proposal, and the first women’s training college for primary teachers was established by 1870. By 1882, there were 15 training institutions for women teacher. Thus The nineteenth century saw major advances in educational opportunities for women and girls, from the common school movement in the early part of the century to multiple opportunities in higher education at the century’s close . In the 1800s, women began to play central roles in education---as teachers and as learners, sin formal and informal education settings, on the frontier and in the cities.

Education Developed further in 20th century (1901-1921) : Women’s education experienced better progress during these twenty years mainly due to great public awakening and the first World War. In 1913, the British government of India was forced to prepare a new education policy for women, which recommended special curriculum of practical utility for women, like needle-work, music etc.

However Indian nationalists were dissatisfied with the type of higher education that existed then. They wanted to form a new system of collegiate education which would be typically Indian. Pandit Madan Mohan Malviya, a reputed scholar and educationalist founded the Banaras Hindu University in 1916. Sir Sayyed Ahmed Khan founded the Aligarh Muslim University. Many great social reformers, touched by the pioneering work done by missionaries and philanthropic Englishmen, began to lend their support to the education of women. They were greatly influenced by the Western libral and democratic ideas. Raja Ram Mohan Roy played an important role in the abolition of Sati (1829), in advocating women’s right to property and in emphasizing the need for their education. Pandit Ishwar Chandra Vidhyasagar was another social reformer who led the movement to lift the ban on Widow Remarriage. Due to his efforts the “Widow remarriage act of 1865 ‘’ was passed and he was responsible for the establishment of a number of girls’s school in Bengal. He set up more than 40 schools for women between 1855-58. Keshab Chandra Sen, the most dynamic leader of Brahma Samaj, was greatly interested in elevating the status of women. The passing of the Brahma Marriage Bill was greatest triumph which abolished early marriage, made polygamy a pannal affence and sanctioned Widow Marriage. He

had opened the Victoria Institution for girls in 1871; Swamy Dayanand Saraswati opposed early marriage and supported female education and widow re-marriage. Swami Vivekananda laid great stress on the education of Women. He held the strong conviction that women should be taught the value of liberty, self – initiative and heroism. He was the early founder of the institutions devoted to the welfare of mass of Indian people and of women in particular. His disciple Sister Nevedita, English women carried forward his legacy of women's education in India. Gandhi ji by giving a proud position to women in the national liberation movement kindled in them a new light and a new urge for serving the nation and its teeming millions. His constructive work programme, which to him was the main forte of struggle for Independence, providing ample opportunities to women to liberate themselves and to become an equal partner with men in the struggle for freedom. Netaji Subhash Chandra Bose inspired many Indian women to join the freedom struggle and formed the Jhansi Batalian for his Azad Hind Fauj. In 1904 Mrs. Annie Besant established the great institution named Central Hindu Girls School at Varanasi and in 1916 the first Women's College, namely the Lady Harding Medical College, was opened at Delhi. All these steps in women's liberation movement made their own contribution to the promotion of education among women. They add substance and depth to the programme of women's education in the country.

Education of Women post Independence: The attainment of Independence marked a watershed in the history of women's education in India. The idea of treating women as equal and providing social justice was reflected in the Constitution which guaranteed equality to every one irrespective of caste, sex or religion. Article 45 of the Constitution made provision to provide free and compulsory education for all children until the age of 14 yr within a period of ten years from the passing of the Constitution. However, the period was extended. As a result of this, India has been experiencing phenomenal. Now "Right to Education" (Article 21-A) is the fundamental right for all children. An RGCC (Register General and Census Commissioner) report cited by Velkoff (1998) found that India's female literacy rate reached 22% in 1971, nearly half of the male's 46%. These figures jumped to 39% and 64% respectively two decades later (p-1). But present scenario is different, Girls are consist with 58.65% of the total population but the literacy rate of girls is 65.5% where are the boys literacy rate is 82.1% (Census Report, 2011) and annual average drop-out rate of girls in primary level is 4.14% and in upper primary level is 4.49% (UDISE Data, 2014 -2015). Annual average drop-out rate of girls in secondary level is 17.79% and in higher secondary level is 1.61% (UDISE Data, 2014 -2015).

The proportion of girl students has increased steadily after independence and mostly in the last decade. The literacy rate of girls has gone up from 8.86% in 1951 to 29.75% in 1981, 39.29% in 1991 to 54.16 % in 2001, and Now in 2011 census report it is 65.55% (Census Report, 1951- 2011). Enrolment of girls in higher education has also grown since 1995.

Thus, Education of women would mean narrowing down of social disparities and inequities. This would automatically lead to sustainable development of women in India. Jawahar Lal Nehru said, "You can tell the condition of a nation by looking at the status of its women."

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The Effect of Buddhist Education Philosophy on Indian Culture

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Abstract : In India during the time of Buddha, there was a racial discrimination in the society. This discrimination was according to profession of man and according to birth. In the society there were four divisions of whom Brahman was superior. They enjoyed rights for religious training and education. But other category of people deprived of their religious and educational rights.

Key words : Education, Philosophy, Indian Culture, Cultural, Religious, Atmosphere etc.

Introduction : The life and teaching of Buddha cast spell over the Indian mass. It brought changes in the cultural, religious, atmosphere of India. By its contribution, it enriched the Indian culture. It cast its shadow over many aspect of Indian culture. In the field of art, architecture, education and religion etc., Buddhism left indelible marks. It is well known, that with the rise of Buddhism in India there dawned the golden age of India's culture and civilization. Buddhist education aims at a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection. These three faculties of perfection of human life undoubtedly lead a man through happiness to supra happiness, which is the highest achievement we all are equally looking for. Therefore, the Buddhist education is grounded on the primary psychological need of all living beings. Buddhism spread in the nook and corner of India. It fostered the idea of national unity and integrity. Asoka, Kanishka and Harshavardhan became the ardent champion of nationalism and they tried to unite India under one umbrella. Thus, Buddhism undoubtedly brought national unity. In every sense of the term, Buddhism exerted tremendous influence on Indian society and culture. It freed the people from the clutch of contemporary vices of Vedic religion. It raised voice against caste system and propounded the idea of peaceful co-existence inside the society. In the field of art, architecture, painting, sculpture, literature and so on, Buddhism left its deep marks on almost every sphere of life.

Educational Philosophy of Buddhism : Buddhist education made education system inclusive in true sense transcending the boundaries of caste, religion and creed. It started an era of mass education where education was based on meritocracy rather than privileged status acquired by birth. Many people shifted to Buddhist system of education. It was for the first time in India that education was institutionalised on a large scale during Buddhist movement. It is also a historical fact that with the arrival of Buddhist era great international centres of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Saranath were in prominence. Educational centres in Buddha period developed in Viharas and Sanghas.

Aims of Buddhism Education : The goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called Anuttara-Samyak-Sambhodi meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice was to achieve this ultimate wisdom. The chief aim of Buddhist education is all round development of child's personality. This includes his physical, mental, moral and intellectual development. The other aims of Buddhist Education are to make a free man, a wise, intelligent, moral, non-violent & secular man. Buddhist Education was wide open and available to the people of all walks of life. The system of Buddhist education aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. With wisdom, we can then solve all our problems and turn suffering into happiness. In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve liberation or nirvana. Preparation for life, there was a provision for imparting worldly and practical knowledge along with religious education so that when the students entered normal life they may be able to earn their livelihood.

In the early period Buddhist Education was limited within the monasteries and only for the members of the monastery. But later on it was open to all; even lay people got scope to have education in those institutions. In modern days Buddhist Education became wide open and embraced people of all walks of life. Buddhist Education made revolutionary change in the society. The Buddhists in the world first made Education open to all. The Core of Buddha's teaching contains three major points, discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha's entire teaching as conveyed in the sutras never really depart from these three points.

Buddhist Education system developed on the basis of some basic principles. This education gave emphasis on the moral, mental and physical development and also to divert the students towards the Sangha rules and guide them to follow it. The main stress was given to have a clear idea of Tripitaka which consists of Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. The entire Tripitaka consists of Buddhas teachings, message, philosophy and rules for the Bhikkhus and Bhikkhunis. The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain liberation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education. At the initial stage medium of education was mother tongue, later it included Pali and Prakrit and in the following days Sanskrit also included as a medium of instruction. Especially the Mahayana Teachers achieved distinction in practicing Buddhism in Sanskrit. A special Sanskrit Buddhist literature developed. Mention may be made here that at the hands of Nāgārjuna, Asanga, Vasubandhu, Shāntideva, Aryādeva and Candrakīrti Buddhist philosophy and literature made tremendous progress through Sanskrit. In later period according to the demand of the society and professional education, art, sculpture, architecture, medicine also included in the syllabus. Buddhist Education came out from the religious arena and went out for the benefit of the mankind.

Effects of Buddhism Education System on India Culture : The major effects of Buddhist Education system are mention as follows:

Language and Literature : Buddhism encouraged the development regional language. The language of culture hitherto had been Sanskrit and the text of Brahmanical region were in Sanskrit. Buddhists texts were written in Pali language and literature. Spread of Buddhism through this language enriched their literature.

Simple and Popular Religion : Buddhism gave us a popular and simple religion Buddhism greatly appealed to the people on account of its simplicity, emotional element, easy ethical code, the use of vernacular language and the method of teaching

Moral Teaching : Buddhist Education laid the foundation stone of high culture. Though India attitude towards life had always tended to be characterized by piety and sanctity, yet the Buddhist education intensified and elevated it still more than the prior scenario

Monastic System : Another contribution of Buddhists was the monastic system. The Buddhist monks obeyed a common head and lived together under a common code of discipline. The head of a monastery was elected by the monks. Gradually this monastic system was adopted into Hinduism.

Art, Architecture, Sculpture and Painting : The most fascinating contribution of buddhism to India was in the field of sculpture and architecture .Buddhist art and sculpture developed with the spread of Buddhism. In art and architecture stone was used from Asoka's time. Numerous stupas, chaityas and pillars were constructed. Stupas at Sanchi, Sarnath, Runidei, Bharhut, Dliauli and Jaugad etc. are some specimen of Buddhist art and architecture. A large number of sculptures of Buddha and Bodhisattavas came too built according to the Gandhara and Mathura school of art. The Buddhists set the example of dedicating cave temples and this practice was followed by the Hindus and Jainas etc.

Opposite to Cast system : At the time of the Buddha the caste system was firmly established in India. According to this system, a person's position in society was determined from the time he was born and there was no way to change his lot in life. There were four castes, or classes, of people in society. The Buddha condemned the caste system, which he considered unjust. He pointed out that there existed wicked and cruel people as well as virtuous and kind people in every caste. Any person who had committed a crime would be

punished accordingly by his karma no matter what caste he belonged to. He said a person may be considered to have come from a high or low caste according to his good and bad deeds. Therefore, according to the Buddha it is the good or bad actions of a person and not his birth that should determine his caste. The Buddha introduced the idea of placing a higher value on morality and the equality of people instead of on which family or caste a person is born into. This was also the first attempt to abolish discrimination and slavery in the history of mankind.

Preaching of Brotherhood : Buddhism propagated brotherhood. Asoka took keen interest to spread brotherhood through the propagation of Buddhism. Even he sent his own son Mahendra and daughter Sanghamitra to distant Ceylon for the spread of Buddhism. In due course of time Buddhism spread to Burma, Japan, China, Tibet, Java, Sumatra, Bali, Borneo, Champa and so on. Thus, Buddhism spread a unique feature of Indian culture abroad, that is brotherhood.

Contact Between India and Foreign countries : Buddhism established and intimate contact between India and foreign countries like Ceylon, Afghanistan, China, Japan, Nepal, Tibet and Central Asia. The foreigners who came to India were conquered by the rich culture of India and gave up their name and creeds, adopted Hindu name and Hindu faith. Thus Buddhism contributed largely to synthesis which produced the modern Hindu society.

Development of Universities : The Buddhist monasteries were used for education purposes. In the Buddhist monasteries the beginnings of vernacular or Prakrit literature were made which later on developed into an extensive body of literature. Buddhism promoted education through famous residential universities like Nalanda, Taxila Vikramasila and Nagarjunakonda, Valabhi.

Respect for Animal Life : Buddhism laid emphasis on non-violence and the sanctity of animal life. It popularised the creed of 'Ahinsa Paramo Dharma'. The earliest Buddhist text 'Suttanipata' boosted the cattle wealth as it declares the catties to be the givers of food, beauty and happiness. Buddhism pleads for the protection of catties. The Hindus were originally meat eaters but due to the influence of Buddhism became vegetarian. Thus, Buddhism exercised a tremendous influence on India culture. It enriched religion, art, sculpture, language and literature of India. Buddhism is a missionary religion and aims at converting the whole humankind to the doctrines of Buddha.

CONCLUSION : In Short it can be said that Buddhist educational philosophy laid the foundation stone of high culture. Though Indian attitude towards life had always founded to be characterized by piety and sanctity, yet the Buddhist education intensified and elevated it still more. The foreign student made a very profound study on Indian religion, literature, and system of education and disseminated the seed of Indian culture in their own land. The sacred portals of Buddhists Institution were open to all where all the students without any discrimination were provided with equal opportunity for the development of their character according to their capacity and aptitudes. Along with in the sphere of morals and discipline the Buddhist system of education enriched human life considerably. It is largely through long standing traditional background of Buddhist education that we are still able to continue our harmonious, cultural, political and economic relation with the far eastern Countries of Asia

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