ATISHAY KALIT

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Editor Writes

<div align="right">November, 2022</div>

Dear Friends,

I am glad to inform you that Atishay Kalit is publishing its **2nd U.G.C. Care listed Journal LOTUS–(July-December, 2022)** with all enthusiasm.

Thanks to you all for your support and trust in this esteemed journal. It is also great to see how our research community has built up and expanded.

As Atishay Kalit is committed to provide an equal platform to all scholars established in academia.

Before accepting the research papers for publishing they have gone through rigorous editors, reviewers and subject expert screening process, whereas struggling upcoming scholars are also identified and space and leniency is given to them to get their work published. But that does not mean that the guidelines of publication has been modified or changed. We still follow the strict publication and plagiarism check and all guidelines before publishing and accepting all manuscripts.

For upcoming article submission, guidelines and publication of previous issues please see and follow the journal's website

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https://www.atishaykalit.in

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Most important is that reference, bibliography style MLA, APA and Chicago's style must be followed.

I hope the scholars would be highly benefited from this LOTUS issue.

Our forthcoming issue will be ROSE (January-June, 2023). With Best Wishes for a **VERY HAPPY NEW YEAR, 2023.**

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—Dr. Rita Pratap
(Editor)
Atishay Kalit

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Homemaker vs working women, which one is better?

Abstract

21st century, where technology has evolved and many changes in the social fabric, the century-old question of whether women should go out and stretch their wings or stay at home and play their role as defined by the cultural texts to be an ideal homemaker is still unanswered. This paper is trying to see the question and the different aspects of this. The difference between being a homemaker and a working woman. Both roles have pros and cons and come with their daily struggles. This paper discusses the most demanding unpaid work policy and its current status. The article also explores different tasks and the gruelling hours a house women spend compared to her male counterpart. What are the areas where women are more stretched among the household chores? As humankind, all of us are doing different tasks, earning money to buy materialist things, and the ultimate goal is that it will bring happiness to us. So the ultimate satisfaction goal is achieved by working women, a housewife, or both? The multitasking experts, i.e. women, can she handle it all and is a superwoman definition lives the life of their dreams? Women have been labelled based on being a homemaker or working. Homemakers are marked as old-fashioned in their thoughts and taken for granted by everyone. She is available to cater to all members' needs 24*7, 365 days a. However, the working women are applauded by taunting for thinking of sharing their careers in front of the family. If we employ a person, we expect them to be punctual, good at work and not hamper our work by citing personal issues. Will that not be the same expectation from the employer hiring a woman from our house? Sometimes women have to make the tough decision of choosing to go to work compared to tend for a family member. The family should support her doing such critical phases and not penalize her by tampering with her image. This paper highlights all these points on choosing between a homemaker and a working woman. With the qualitative analysis done through this paper, it was clear that irrespective of which roles she picked, she should be given the freedom to choose it. Factors like country, family economics, status, education level, etc., influence decisions.

Introduction

The term housewife was coined around 1500, meaning wife/woman of the house. The housewife was the title to the married woman responsible for caring for the house and its members' needs. If we go back in history, when humans were hunter-gatherers, it made sense that one gender went out and did the risky work of hunting animals while females stayed home to accompany the children. While waiting back, she also contributed by gathering edible herbal food like roots, fruits and other requirements. During this time, the female partner taught her kids the essential life skills to sustain

themselves. The division of roles at that time was justified and to the benefit of the human race. Slowly as the human race started developing and getting equipped with new technologies, the scenario changed. Women did not start going out of their houses for work in large numbers till the 20th century. However, they still accompanied her husband on farms and husbandry-related work. These tasks were in addition to her responsibilities of running a home by cooking, cleaning, washing, child care etc. Women working or assisting their male counterparts in their farms or businesses were not considered employed and were not paid separately.

With World War I and II outbreak, more men were busy in military roles, creating a gap for the industrial parts. The women's workforce filled this gap. Most non-married women and approximately 50% of married women started working outside the home. The industrial revolution also helped to create more roles for women to cater to. The housewife status was enjoyed by upper and middle-class women only. The lower-class woman has to go out and work to improve the family's financial position. During the 19th century, women worked in factories and even a few occupations in the military and were employed for low-salary income of childcare, cooking and home care in other houses. However, there was a vast preference from the employer towards the jobs that women could or were allowed to take. Apart from the physical difficulty of the job underhand, the lack of proper education for the female population was the reason for reserving few high-paid appointments in the male bucket.[1] Renowned universities like Cambridge University also took time to offer degree courses to women as late as 1947.

This trend slowly started improving in the developed countries and metro cities where single wages were insufficient to live a comfortable life. Women working before marriage were a widely accepted norm. However, the percentage of women dropping out of the workforce after marriage or childbirth was substantial due to social/ family pressure or the higher cost of childcare services. Not to leave the emotional components like separation anxiety and maternal guilt, most women either quit their jobs or postpone their return to work to a later point in life, like when the child is grown up to take care of themselves. With the support from the government and women's welfare committees, the laws are slowly yet changing to accommodate the need of working women. But there is considerable work to be done in providing a safe working environment, policies which enable handling child care along with the job, equal wages and equal opportunities concerning male counterparts.

Women had fought the battle to get educated and a job of their choice. This is no longer a battle for most women in metro cities. With more families accepting girl child education and career as pride, the struggle is becoming much more accessible than in the 20th century. With the career come challenges, and per Thomson Reuters [3] poll, the top five challenges faced by today's women are gender pay discrimination, workplace sexual harassment, work-life balance, career vs child care and career opportunities available to them. Per the poll, less than 30% of women in countries like Japan, Germany and Britain think they can have a family without damaging their careers. In most of the world, women below age 30 are more optimistic about their careers and growth than those above 30 when they are starting a family. In traditional cultures, working women are judged as not-so-good wives and mothers, as it is presumed that they cannot give enough time and support for family bonding, child upbringing and healthy meal preparation, to name a few. Indeed, the trend is changing with more women entering the working sector. Now males and families staying in metros or cities prefer working wives to have a better quality of life with the affordability of the new standard of

living. But the expectation remained the same to be an ideal wife and take into additional responsibility of earning money. Balanced was never struck, which led to early dropout of women, and mental and physical stress was caused as a result of trying to be a superwoman fulfilling family needs.

Being said so, can a woman stay a happy, fulfilling life if she opts to be a homemaker or working woman for her life? The growing trend of working women and technological support in house chores make homemakers undervalued in current societies. They are considered as additional overhead for the earning male. The unpaid labour like cleaning, cooking, child care, laundry, groceries, and budgeting are all taken for granted. If we employ a domestic helper for this work, it will be paid, but now these services are coming free of cost and add to the savings. Families and societies at large do not understand this simple equation. Being a housewife is considered small; it is assumed that she does daily housework for 2-3 hours and then spends the rest of her time watching daily soaps or gossiping with neighbours. But in fact, she does more hours of work than regular working women, and homemaker handles tedious tasks from a physical perspective, like keeping the house clean of dust and keeping things in their place, knowing that the next day will again be the same lousy state. So motivating oneself every day to keep doing tasks which are non-valued by family members, physically draining and dull, is not easy, but unfortunately, it is taken for granted by other women as well. Working women are confident and independent due to their financial freedom; however, housewives have lower confidence due to a lack of recognition and appreciation from family members and are more dependent on their male counterparts due to economic dependency. This trend is slowly changing through an advert on the internet, especially social media and other avenues through which women can now run businesses from the comfort of their houses, following their passion, etc. Also, opportunities like part-time employment, Online / work-from-home opportunities, and freelancing jobs are a few. Such options can help women to strike a balance between their aspirations and responsibility.

How the Covid-19 Pandemic hit Housewives and working Women

As the pandemic hit the world with offices and educational institutes closed, restrictions on the movement of people mainly constricted them to the home and lack of domestic workers, the majorly hit segment as women. May it be working women or housewives. The unpaid tasks for women had increased during the pandemic, like cleaning the veggies and outside-bought items, sanitization, keeping an eye on the kids and their change in their hygiene routine etc. As per OECD stats[4], an average of 351.9min/day is spent by women on unpaid work as compared to 51.8min/day spent by men. Also, it was noted that married women spent more time on unpaid labour than unmarried females. Before the pandemic, the working women class used the services of domestic help to flow through everyday demands smoothly, but during the pandemic, with lockdowns, the domestic help was stopped, and the significant burden of that fell on the shoulders of women, irrespective of whether working or housewive. Another severely affected aspect was the delicate boundary between professional and personal life, which had diminished with starting work-from-home culture. Both parties, i.e. employer and family members' expectations, were not compromised; instead increased with work from home setup. Employers started expecting more availability of the employees as they saw a reduction in travel time. It was a meeting scheduled outside of regular office time, and availability was expected to be 100%. At the same time, as women were at home, family members expected much better services

in terms of more recipes for breakfast/lunch/dinner, a cleaner home, sanitization of the house, etc. Never to mention, it became the whole and sole responsibility of the female population. This has resulted in increased stress levels in women not to be surprised that more women thought about leaving their job to handle the situation. As there were lockdowns and situations tense, the cases of women abuse have also increased. There was no way to let out the emotions and stress of males venting out with socializing and other activities earlier. Now confined in between four walls, the only source of the vent out as women. UN –Women report had referred to this situation as a 'double pandemic' or 'shadow pandemic.'[5] There has been a 47.2% increase in domestic violence complaints in India. Also published by Forbes[6], women experiencing stress due to the pandemic were more prone to hypertension. The study by Drexel University showed that the chances of developing coronary heart diseases are more in women facing challenges in work, social and life situations. As per a report from CNBC [7], 1 in every four women is considering leaving or taking slower growth in their careers after the covid-19 pandemic as the increased demand for caregiving fell on women's shoulders due to the onset of the pandemic. Also, women feel twice guilty or negatively about their performance due to these dual roles as males and homemakers. Though the advancement of technology has bought machines (washing, vacuum cleaner, dishwashers etc.) to help women, they are still not 100% automated and will need some attention to operate them by women. Mothers are spending 20 Hrs per week on childcare which is as good as a part-time job. As a result, working women doing double shifts (home and career) earlier are now more worn out. Stay-at-home mothers are not an exception to this scenario either.

Happiness Index

Per Wikipedia [8], SWB (subjective well-being) is a self-reported measure of well-being. SWB encompasses moods and emotions and evaluations of one's satisfaction with general and specific areas of one's life. So SWB is one definition of happiness. So let's explore this area about women and whether work status affects the SWB.

The studies and researchers claim that there has been a radical increase in women's growth in societies worldwide. So does it impact their happiness quotient proportionally? Are working women happier than the ones in housewifery? In the last decade, there has been an increase in women's empowerment, the legal laws supporting women, the entry of women into leadership roles, and the help of technology in automating domestic tasks to an extent, but these have helped women to become happier. The answer is a BIG NO. Women happiness has declined, relatively and absolutely, over the past decade compared to men, who stayed more or less stable. Surprising, isn't it? Multiple factors are resulting in this situation:

(1) Change in point of reference/comparison base: When housewives were the tradition, women were ingrained with roles and responsibilities based on gender. House and child care always fell in the lap of women. There was no argument on that. Similarly, women were tuned to their expectations from them based on gender. They tend to compare themselves with fellow women next door. So the standard she was trying to reach was limited. Now with women aiming at equal status as men in society, their comparison circle has increased, now to include men as well, and the definition of happiness has also changed. Women cannot imagine their life without family, home and children; however, in the race to compete and give an equal fight to men in office, she has to spend tremendous

effort, which is draining her. Success is not directly related to happiness. Also, the study shows that women get frustrated doing the housework while men take these chores as another opportunity to show their skills. Helping men is seen as a more caring husband who shares his spouse's workload. However, women do not get any such appreciation for doing housework. Money/success is not the sole measure of happiness; it also includes relationships, physical health and mental well-being. Mental well-being is the major factor contributing to happiness. Whether a housewife or working, women are more drained out due to the self-comparison they keep doing with fellow women, people on social media, male colleagues or friends from the office.

In summary, be your role model rather than comparing yourself with people with different circumstances or situations. For example, an apple and an orange are not the same. Instead, make fair, favourable, healthy comparisons for the growth of self and people.

(2) Life balance: The women over the centuries have tried to depict superwomen who have ten hands and are available physically and mentally to address everybody's needs. As a housewife, she tries to do the physical work of keeping the home in order, being available for the children's growth, and being a good wife and daughter-in-law. Juggling through these tasks over and over without a word of appreciation needs much inner strength. As people went out their emotional outbursts on her to show that she was not available to satisfy them, they threw her into a dark cave of guilt and lower self-esteem. Women need to understand and accept that "Happy women only can make a happy home," They should not feel guilty or selfish for putting their well-being before any other member of the house. She needs to learn the art of negotiation and come out of the traditional way of doing things to make smarter choices. When coming to working women with children, they always have an invisible emotional burden that they are selfish and are choosing their career over the family. Society and family members play a critical role in feeding this demon into her. At work, she thinks about the beautiful time she is missing with her child, while at home, she thinks about her aspiration and the goals she can reach. We must remember that everything has a price to be paid, so whether homemakers or working careers, various factors and preferences should be thought out clearly, and we set realistic expectations concerning family and career. Learn to say No when needed in professional and family life and strike a proper balance with self-care as a top priority. So high expectations and aspirations are also contributing to the rising trend of unhappiness among women.

(3) Variance across age and type of employment : As per the research paper MPRA[10], it was observed that the happiness or SWB was not many variants among working women or housewives from higher and lower economic groups. However, in the middle-income group, they were able to see the relation between happiness and work status. House wife were less happy than working women. Been said, working women were also not far glad too. The best combination was happy among homemakers, full-time working, part-time working, and self-employed women were self-employed women who were entrepreneurs and had the luxury of deciding the working hours time. These factors were flexible to cater to the need of the house and family. This option gave women independence and confidence at the same time, balanced the never-ending flow of housework. However, even self-employment comes at a cost, like being less/ realistic, ambitious, effective in the delegation, asking for help and ready to slow down her profession to cater to the immediate family's needs and resume after that. The age factor also had an impact on the happiness of women. Girls

below 25 like to work, giving them financial independence and freedom. In contrast, happiness decreases as the woman gets married and has children, irrespective of being a housewife or a working wife. This can be due to the change in their marital status and with which comes the additional responsibilities of running a house and child-rearing. Finally, with age above 40, reality strikes, and women start sorting themselves out and getting happier as they age with realistic expectations of themselves and acknowledging the need for self-care. So, whether being a housewife or working should be a choice given to women with the flexibility to switch as she finds ups and downs in their life. After all, life is all about the choices we make along the way.

(4) **Family or societal pressure** : In most rural areas or developing countries, the girl child is considered a burden, and the whole purpose of the parents is to get her married off. Society thinks the new bride will offload the housework, which the bridegroom's mother has been doing so far. Women are seen as a means of just doing household work, child-rearing, and caring for the elderly. Working women's ideology and aspirations are a low priority in such a social setup. Moreover, if the girl is educated and working before marriage, she is forced to leave the job after the wedding. In such arrangements, girls opting for homemaker are preferred only to working partners. However, the situation is different in metro cities and developed nations where the cost of living is higher and to live a comfortable life; two earnings are needed. Men prefer working partners in such a setup. Also, as the wife works, she understands work pressures and commitments. So harmony is struck when both of them are working. However, this situation changes after childbirth, when the child's responsibility comes on the woman's shoulder to a more significant extent. Women either slow their career growth or drop out to care for their children. If the woman has a decisive say in such decisions, she might accept it; however, when her aspiration and responsibility conflict, she breaks apart. Obviously, as the build-up of woman, she will choose responsibility above aspiration by sacrificing her career, but this kills her from the inside. This is the time women need to look out for other avenues to balance both sides of family and aspiration. Avenues like self-employment, pursuing higher studies or passion; in short, she needs to upgrade herself and engage in positive activities for her mental well-being. It is also reported that active women who care for their physical and mental health are much happier and more optimistic about their life, irrespective of their working status.

Should unpaid work be paid?

As defined in the International Classification of Activities for Time-Use Statistics[12], Unpaid care work consists of three categories of classification:

- Providing unpaid domestic services for own final use within households;
- Providing unpaid caregiving services to household members
- Providing community services and help to other households

Unpaid work includes cleaning, cooking, keeping the home in order, caregiving to children and elders and volunteering. Though unpaid domestic work is the most undervalued in every part of the world but is the most important thing to be in place so that men can go to work with peace of mind and children and the elderly can be taken care of. Most of these tasks have fallen on the homemaker's shoulder for centuries. However, on the other hand, if you employ a worker to do all these daily chores, you sure will give handsome money to the domestic helpers. With paid leaves, uninformed

leaves and regular pay raise discussions. As per The Diplomat [11], in the age group of 15-59, only 21.8% of Indian women are in paid work compared to 70.9% of men. However, when actual work is reached, i.e. unpaid+paid work, the women lead the race by contributing 85% to 73% of men. In India, unpaid women's labour accounts for 40% of the current GDP.

As per the [11], the time spent daily on paid and unpaid work in India can be represented below in rural and urban areas.
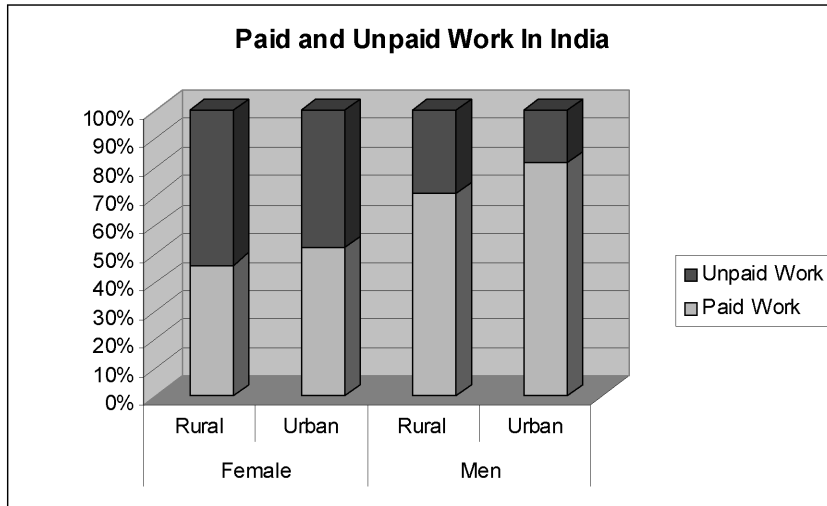
As per the below chart [12], it is clear that in the entire world, there is not a single country where men's and women's share of unpaid work is equally distributed. However, countries like Denmark, Norway and Sweden are closer to reaching the equilibrium. However, developing countries like India, Pakistan and Cambodia are worst in terms of the balance in unpaid work, where women share above 90% of the load and hence can be seen less participation in the paid workforce.
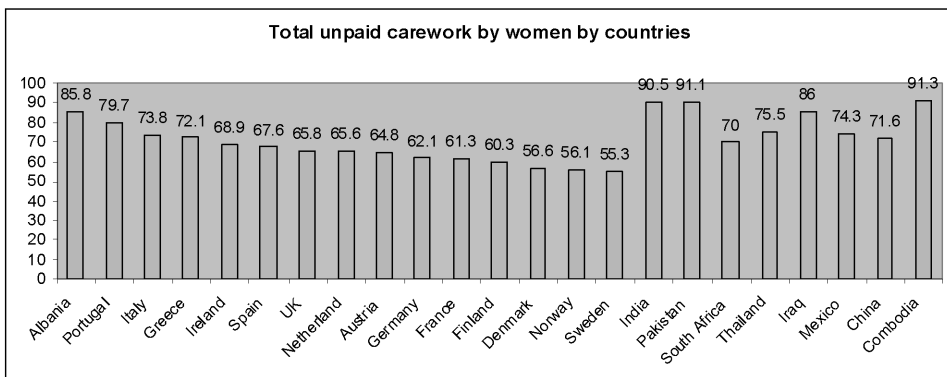
The distribution of the workload, either unpaid or paid, among women is mainly influenced by various factors like whether they are educated, family income slab, age of the women, country of residence, whether they stay in a rural or urban area, marital status and whether they have children and their age group are few of them to list.

From January to December 2019, National Statistical Office (NSO) conducted time use survey (TUS) to collect data about time spent by men and women in unpaid and paid activities in India[13]. The data prominent in the survey was the disparity between the hrs spent on unpaid domestic/ caregiving services between men and women. Men spent a meagre of 2.5% of their time compared to 19.5% of time spent by a female on unpaid domestic and caregiving for household members.
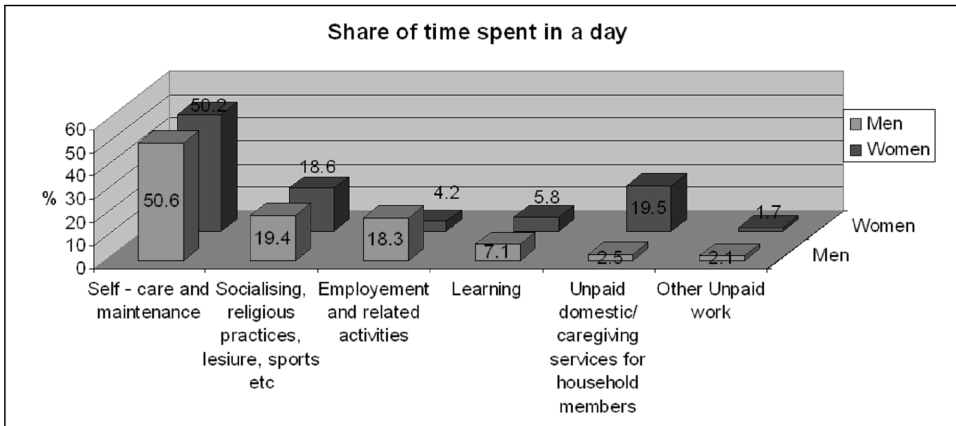
The Time use data on age groups of women and men in the domestic and caregiving services for household members it is observed that women of all age groups spend the maximum chunk of their time on domestic work like cleaning, cooking, laundry etc., compared to men. The never-ending task pools make time starvation the main issue for homemakers. Most women spend their entire life doing it, even neglecting their physical and mental well-being. Whether recorded or not, homemaker efforts help in any country's economic growth and well-being. However, due to spending so much effort in unpaid labour, females are deprived of time and energy for alternative income, so they opt for part-time or low-end jobs that are less demanding. So this is the apparent killing of the education and skills of any woman who could do wonders, provided she has the time and energy needed for that.
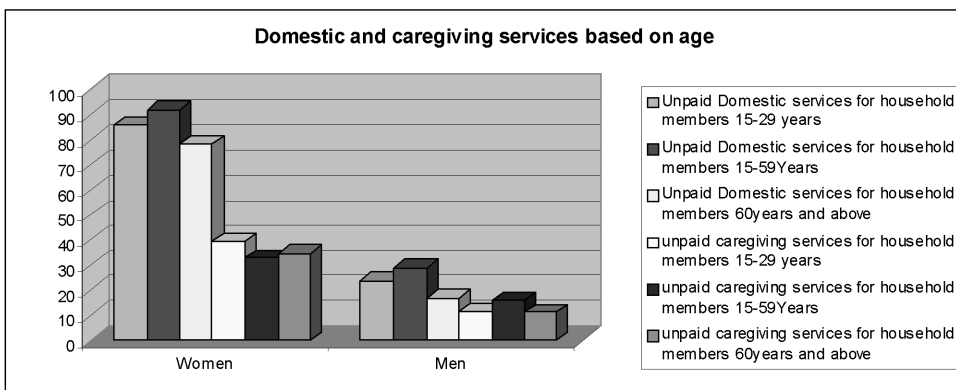
The International Wages for Housework Campaign (IWFHC) [16], started in 1972 by Selma James in Italy, was the starting point where the voice was raised toward unpaid housework especially care work. In the third National Women's Liberation Conference in Manchester, England, she

demanded wages for housework. There are different rulings passed by law supporting the compensation for the unpaid work done daily by the women of the house. January 2021 ruling by the Supreme Court of India to the insurance company to pay higher compensation for the woman who was a homemaker and died with her spouse in an accident. The court had passed the ruling to provide notion income to homemakers. *"The issue of fixing notional income for a homemaker, therefore, serves essential functions. First, it recognizes the multitude of women engaged in this activity, whether by choice or social/cultural norms. Second, it signals to society that the law and the Courts of the land believe in the value of the labour, services and sacrifices of homemakers. Third, it is an acceptance of the idea that these activities contribute in an authentic way to the family's economic condition and the nation's economy, even though it may have been traditionally excluded from economic analyses. It is a reflection of changing attitudes and mindsets and of our international law obligations. And, most importantly, it is a step towards the constitutional vision of social equality and ensuring the dignity of life to all individuals."*

Another sensational ruling was given by the Beijing divorce court, which ordered the husband to pay 50,000 yuan and monthly alimony of 2,000 yuan. 50,000 yuan was to compensate for her domestic work during their five years of marriage. Even payment of wages or other benefits is listed to woo female voters in India. Another example in this context is [15] homemakers in Venezuela get $180/month, which is 80% of the minimum wage (approximately $180 per month) since 2006. Positive or negative, there is some movement toward homemakers getting financial support. Paying wages will definitely increase the dignity of housewifery, but it brings other unexplored issues. By fixing wages for the homemaker profession, are we sowing the seeds of limiting women to house permanently? All the centuries of hard work on changing society's stereotypical thinking and enabling education, job opportunity and liberty for females will go in vain. Another major hurdle in fixing the wages for unpaid domestic labour is the correct way to measure and monetize domestic work and caregiving services for household members.

Challenges in Measuring unpaid Work [14]

(1) **Reference for setting unpaid work wages** : Many socio-economists are divided on whether we can set value for the emotional component involved in care and children's upbringing services by homemakers. If we can ignore that part and enable the financial support if we try to set wages at a high level, there are two ways of doing it. One way is to see the market value of similar services when maids are employed for such services as cooking, washing utensils etc. and fix the same amount to homemakers. The second way is to set the wages based on the opportunity cost of the service at that time based on time spent on the task.

(2) **Identify what counts as work** : When rural women accompany their spouse to share the agricultural activities like harvesting, watering etc., along with their homework, it all is enveloped as women's work or the responsibility of an ideal wife. However, the challenge now is that women are born multi-taskers who can take care of a child along with cooking. So it becomes difficult to calculate the exact amount of time spent on each task separately, whether unproductive (for self-consumption) or productive (agricultural charges which indirectly fetch revenue.)

(3) **Who pays the wages?** : This is the big question which was never explored or looked upon. The earlier notion was that as the services were for keeping up the home, the homeowner

should be liable to pay these wages. However, this triggered the discussion of whether we are making homemakers slaves in the hands of the house owner? So the second option is that states/ governments, along with the Ministry of Women and Child Development, should develop policies to support the 24*7, 365 days churning women by providing monetary compensation policies. Even if they enable schemes to improve water supply, sanitation, better transport systems (a lot of hrs will be saved for rural women who spend lengthy hrs to fetch water from far away sources), better maternity and childcare infrastructure and policies to enable women to work without any worry even after childbirth will help take the first step towards giving justice to the enormous amount of unaccounted labour done by women silently.

Fertility Impact

The fertility rate means the number of children a woman has. This rate is slowly decreasing as more females enter the workforce. As women are getting educated, they are taking time to build their careers before getting married. As a result, their marriage age is increasing. In the decision to balance their job and the pleasure of motherhood, women are taking into consideration a lot of factors like the amount of money needed for childcare, education and other financial needs to run a household in urban areas; women are opting for less number of children. Though it is advantageous in most cases as this decision allows her to have healthier babies, and she can afford a good education and life for the child as well.

Working Women and her Side of the Story

Children are the most amazing gift in the life of any parent. However, with the coming of a newborn puts working women in a dilemma. She gets crushed between her maternal guilt, separation anxiety and returning to her work. There are policies which support maternity leave from 3 weeks to 6 months based on different countries. But after that period, it's a daily struggle for her to manage work responsibilities, child care and house chores. If we see the latest trend, girls are fairing far better in academics, sports and all areas of life; however, the same growth is not seen when they get married and then when they become a mother. Is she pushed to slow down her career and, in some cases, leave the workforce due to a lack of support system from family as well as the system, either it is employer or government?

As per Forbes[17], only 20% of women hold board member positions in a company. Does that mean women are incapable of handling leadership positions? Definitely not; then, how can we explain this scenario? The top one stands as overwhelming responsibilities and expectations from women. She has to juggle her workplace expectations and run the household chores. This sometimes overwhelms women. The double shift increases when a newborn enters a married couple's life. The existing childcare facilities like daycares services, nanny etc., is not up to mark to give a mother a carefree life. Even during the pandemic, when daycares are shut, the terror of the unseen virus has pushed more women to leave their careers. With no to 1 week of paternity leave policies in most countries, infant care falls on women's shoulders. Been said that government or employer policies are not yet so supportive. The maternity leave, in most cases, is not sufficient enough to enable the newborn baby and the mother a bonding time or enough recovery period for the new mom. It's a new life, and new challenges keep popping up like a sick baby; hard time getting up in the new routine with sleep deprivation. By the time she gets a little adjusted or equipped to handle the new member, it will

be time for her to return to her job. Then the real struggle starts, though she is physically at work but mentally at home. So the guilt of separation and losing the beautiful moment of the baby growing puts a lot of emotional toll on the mother. A lot of women take backstage at this point in their careers. Some might take a short break in their career to accept the child planning to return once the baby is old enough to go to school. However, in most cases returning to work is not as easy as said. They need to upgrade their skills to meet the current market needs. Even if they return to the same old company for employment, she might lag behind her colleagues as they might have climbed the ladder during her absent years. She needs to be very clear and emotionally strong to understand this and accept it while doing her best from where she is. Most women start feeling low due to comparison with their previous colleagues. Nowadays, most MNCs have return-to-work policies after a break of 3-4 years. Even diversity is a number that an MNC is trying to maintain. Companies like Facebook are providing facilities to freeze their eggs to delay their motherhood to a point when they succeed in their careers. Though these are positive, encouraging steps from the employer, women need to understand the dynamics of their family life and decide to take a job that they can manage without overburdening themselves.

Ask for help from colleagues and family members to balance this dual role is a good-to-have attitude rather than feeling guilty or trying to be superwoman at the expense of her physical and mental health. In some cases, a woman who is not interested in a career still has to continue working to support the family, depending on her income. If the lady is aspiring to be independent, using her education to make better societies or prove herself in the job that she loves also motivates her to manage the dual role. So it is highly advised that before quitting a job, women and families should assess the financial impact of this decision in the long run. There are a lot of successful women in the world, like Pepsi ex-CEO Indra Nooyi or Kamala Harris, vice president of the USA, to name a few. Indeed, they also had to make difficult choices regarding career growth versus family. Based on the priority, the call must be taken strongly and clearly each day. Women in India are called Shakti, meaning power, so she has all that is needed to conquer the world till she listens to her heart and does her responsibilities duly without getting trembled by guilt induced by self, social and cultural pressures.

The second major reason why women plan to quit is the wide salary gap between genders. They do not find the pay or career opportunity satisfying compared to their male colleagues. The amount they spend hiring services to take care of family and house like maids, nannies or daycare versus the growth she gets in her career is not justifying for her. So in cases where families can afford single salaries would like to quit and look for opportunities like low pay jobs, part-time jobs, work-from-home jobs or pursue their passion and turn it into business. In choosing these alternatives, sometimes they compromise on their calibre and aspiration. With this choice, she can spend more time and be there with her family and still be financially independent with a little compromise on the choice of work. According to payscale [18], the opportunity gaps widen as the position increases between men and women. So they start at the same pace at the initial steps; however, women's climbing gets slower as they are above 30 years when most women start motherhood.

The third factor is workplace harassment, including sexual advances. As more and more women enter the workforce, gender discrimination is also rising. CareerBuilder [19] survey suggests that 72% of sexual harassment experiences are not reported by the victims for fear of repercussions like defamation, loss of job or degradation, to name a few. 28% of cases were where the accuser

Opportunity Gap between Men and Women

Opportunities based on age
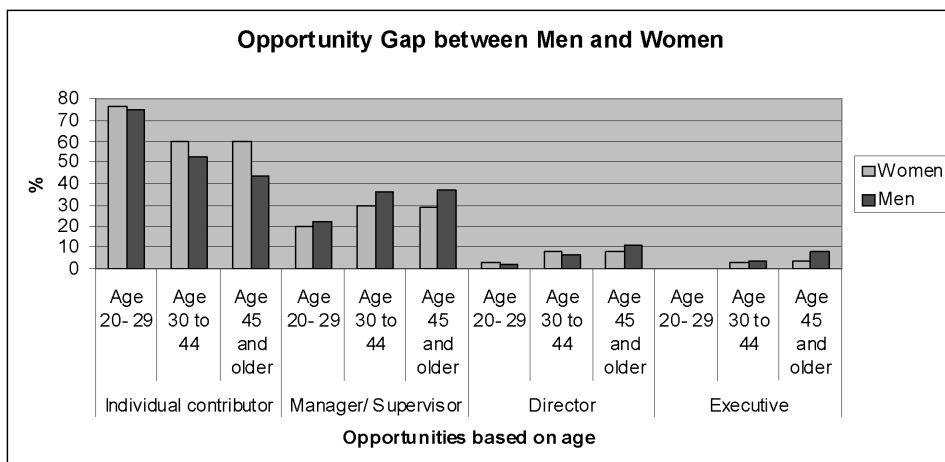
was their boss. After the #MeToo movement, more women are reporting the incidents, but still, there is a long way to go. Companies are also forming sexual harassment committees where women can report cases with the guarantee of action with privacy and anonymity. Does this issue been faced only by working women? This can be the case even in the homemaker case. The perpetrator might be someone she knows, like a family friend, relative, or neighbour.

So whatever the reason for quitting the job, women must be clear about their core values. She needs to be clear on the inner fire within her. Does she find happiness in working or being a homemaker? The decision to quit the job for family pressure or lack of a support system might seem challenging. Also, the lady will never be able to feel confident and happy inside if working was her source of happiness. Only happy women can make a happy family, not a woman who thinks suppressed her desire. So if going to a full-time job is not feasible, there are options like part-time opportunities, work-from-home jobs and starting their own business based on their passion. She has to do real soul-searching to understand her real spark. The ways will eventually open up as she keeps moving toward her desire.

Conclusion

Women are gifted creatures who can bring new life into this world. However, this gift has left women in splits. She is facing the tough decision of whether to be an independent working woman or be the backbone of her family. The choice is difficult when she is faced with the emotional guilt of missing her family while away at work or low self-esteem when had to stay at home, crushing her aspiration to use her skill and be financially supportive. While working women struggle with the guilt of not taking care of the child for the time she is in office, she tries to compensate for that with the undue pampering of the kid. She needs to put things straight by understanding that she has been working, respecting her aspirations, and like others, she also has a single life. She makes sacrifices when needed, but this should be left as a choice for her to decide and not be forced on her by society and family. Homemakers are time deprived and physically drained doing the monotonous, no-daily appreciation work, while women struggle to prove themselves as a superwoman who can do it all. Homemakers indirectly support the country's economy; however, their mountainous work remains unpaid or unaccounted for. Though many movements and meagre improvements are seen in some odd cases, the housewife has a long journey before they get dignity in their work. While homemakers

struggle with financial dependency, the working wife juggles double shifts, time deprivation, maternal guilt, and discrimination at the office in terms of opportunities, sexual harassment, and uneven wages compared to their male colleagues. As said correctly, the grass is greener; on the other hand, homemakers and working women have advantages and disadvantages. Many socio-economic factors might surround her; however, freedom of choice should be given to her. After all, it's about the happiness of the women and the family at large. Employers and government can come up with women-supporting policies and facilities that help them make intelligent decisions and do flexible enough to support their careers, whether homemakers or working women. Opportunities like part-time, working from home or becoming an entrepreneur should be the other options she should always explore for financial independence. This paper concludes by saying that both roles have challenges and returns; women should consider all rather than flowing with the notion/ trend set up in society. Happiness and reality checks should be the main parameters to decide the best role that suits her.

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Gandhian Ideas for Public Policy Framing

Abstract

Formulation of public policies has become an integral part of the functioning of the governments of modern states, especially democracies, as they professedly are welfare states. Since the advent of modernity the Enlightenment notion that people's problems could be solved through the application of human knowledge has led to the intervention of the state in all spheres of human life. This has led to an increase of the role of public policy in a modern welfare state. It also paved the way for the academic study of issues of public policies within the discipline of political science and public administration. Here we shall discuss three of Gandhiji's seminal ideas – Sarvodaya, Trusteeship and Nai Talim – that can form the basis for the formulation of public policy.

Sarvodaya

As we have stated above, over the last 200 years role of the state has expanded considerably. It has evolved as a welfare state where it is involved in the larger well-being of its citizens. One of the most challenging tasks in the public policy domain is to allocate available resources among competing demands. Most of the political philosophies, which influence the policymaking process tend to favour one section or another of the society in resource allocation. Even Utilitarianism, which advocates the maximum good of the maximum number, may lead to great misery for the minority. Gandhiji opposed utilitarianism because sometimes it creates a tyranny of the majority[1]. Gandhian philosophy favours the idea of *Sarvodaya*, where everyone needs to be accommodated. Sarvodaya is the name Gandhiji gives to the new society embracing the betterment of the entire humankind and the world at large. His Sarvodaya ideal, apart from standing for the meaning of the welfare of all, implies the importance of universal welfare and integrated development of all. The natural and available resources of the world are to be for the total well-being of all. It is a society directed towards the integral welfare of all living beings based on age-old spiritual and moral values of the people.

If the community is an organic structure and if all the individual members of it are bearers of moral and cultural values, then there is no place for jeopardizing the lives and interests of even the lowest and the humblest. According to Sarvodaya, the concept of majoritarianism must be replaced by the idea of consensus.[2] Sarvodaya is not satisfied with the various safeguards of proportional representation that have been devised to protect the interests of the minority. It adheres, rather, to the Gandhian concept that the superficial numerical criteria of many and few must be replaced by a fundamental adherence to the good of the entire community. For policy framing, Gandhiji gave a Talisman- "Whenever you are in doubt in decision making, apply the following test- Recall the face

of the poorest and weakest person whom you have seen and ask yourself if the step you contemplate is going to be any use to him/her."[3] In modern policymaking, the ideal to go down to the base of the pyramid is nothing but the manifestation of the Gandhian Talisman.

The additional problem that modern societies have been grappling with is environmental degradation, which is posing a severe challenge to policy framing in the 21st century. Gandhiji foresighted it way back in the first decade of the 20th century and famously said that "the earth provides enough to satisfy every man's need but not every man's greed."[4] His stress on preserving our ecosystem through rational consumption is another inspiring guideline for policymaking.

Trusteeship

The doctrine of trusteeship has an equal if a not more vital contribution to make in dealing with environmental problems, especially protecting natural resources which belong to no one. This is known as the *tragedy of the commons*.[5] Gandhiji's answer would be that *Dharma,* or the pursuit of virtue, will show a way out. The Nobel laureate Elinor Ostrom makes a similar case when she argues that 'Norms' embraced by communities can many times ensure that the tragedy of the commons does not occur.[6] 'Norms', as adopted not only by individuals but collectively subscribed to by groups of individuals, like the inmates of Gandhiji's ashrams, would have been welcomed by Gandhiji. The oft-quoted free-rider problem, when one individual or a small group of individuals tries to escape the costs borne by the community as a whole, is, in fact, solved because they do not want their identity as good citizens and fair members of their communities to be assailed. Gandhiji's trusteeship doctrine could provide an impetus to inter-temporal environmental guidelines, which are guidelines needed when we talk of protecting resources over long periods of time, sometimes even after the deaths of the individuals involved. In other words, Gandhiji advises, "replace the owner with the trustee." For example, the behaviour of a trustee of a river, a lake or a well is different from the behaviour of an owner of the same natural resource. After all, these resources at one stroke transcend the ownership construct and are seen as being held in trust for future generations.

The idea of trusteeship starts with a simple argument. The Isavasya Upanishad says "All that moves in the universe, is pervaded by the lord."[7] If one accepts this proposition, that very idea that wealth can belong to an individual, is an absurdity. The individual is at best a temporary trustee. The trustee is encouraged to 'take what you require for your legitimate needs'. Renunciation of the idea of ownership and assumption of the mantle of trusteeship go hand in hand. And once this mantle has been assumed, one may not take from the wealth presumably for one's lavish self-indulgence.

Gandhiji always warned about the ill effects of wealth. His primary concern was the corrosive moral impact that wealth can have on its possessors. While the act of pursuit of Artha is an honourable one, it can easily degenerate. "The art of amassing riches becomes a degrading and despicable art if it is not accompanied by the nobler art of how to spend wealth usefully."[8] The Mahatma is acutely conscious that the instrument can convert a virtuous person into a vicious one. Therefore, he was against the inheritance of wealth. He believed that the practical consequences of reliance on inherited wealth are many, such as: inadequate application to education, lack of independence, and succumbing to idleness. Buried quietly along with these consequences is one that has effects not only on the children of the wealthy, but also on society at large. He argued that Inheritance can 'kill enterprise'.[9]

Trusteeship is a possible solution to the ill effects of inherited wealth causing ruination to the inheritors, to the disastrous consequences that might occur with a socialist takeover as a reaction to

the insensitivity of the rich, and to the equally disastrous consequences that would occur with a fascist takeover as the rich react to threats against their persons and their wealth.

Nai Talim

Gandhiji's prescription for wholesome human capital development was Nai Talim or New Learning. Like Corelli Barnett, Gandhiji was opposed to an excessively theoretical and academic system of education, which was the norm in British India. Gandhiji was committed to tinkering for multiple reasons. Spinning on the charkha not only involved Montessori's concern with motor skills and enhanced learning but also contributed to the acquisition of the disciplines of silence and meditation. Music and gardening were instrumental in the development of skills associated with modern expression and teamwork. Gandhiji was a moralist. But he was also an empiricist. So even morality had to be inculcated among the students in a practical manner. All these considerations and some more went into the conceptualization and design of Nai Talim. Of Gandhiji's many suggestions and plans, the ones associated with Nai Talim or New Learning are perhaps the most important in contemporary India.

Mahatma's involvement in setting up and organising pioneering communities forced him to take a formal interest in education. In Durban and in Johnsburg, he gathered many of his political followers and they started living together in groups at Phoenix Settlement and at Tolstoy Farm.[10] Whole families came together to live in these places and with the families, came children who did not have access to established schools. Instead of treating this matter as a minor issue, Gandhiji decided to make education a central concern in his settlements. There arose an extraordinary opportunity for Gandhiji to experiment. Gandhiji's approach, though was different in that his focus was largely on primary, pre-teens and early-teen education. Additionally, he viewed this education as part of the overall experiment of community living, either in his ashram or in the idealized village of his imagination. the idea of sending children far from their living quarters to a distant and distinct institution called a school is something that seems to have never occurred to the Mahatma. The educational experiment, like all his other activities, had to be tied up with the overreaching political objective of the Indian National Freedom movement. Gandhiji and his Nai Taleem would be an authentically Indian offering.

The proposal recommends a course of seven years' compulsory basic education for boys and girls from the age of seven to fourteen. The medium of instruction is to be a craft-like spinning around which all subjects are taught. The everyday life of the child and the correlation of the craft, the physical and social environment of the child afford points of coordination for all departments of knowledge. Except for the reference to spinning, this could come out as a text by any Montessori expert. The idea that a craft could be a medium of instruction is breathtakingly powerful, and any education guru who misses that thought loses much. Kumarappa goes on to further on the idea of Nai Taleem:

"There will be no effort to teach writing until the child has learnt drawing. Reading will be taught first. After the age of twelve, the pupil may be allowed to choose a craft as a vocation . . . when intellectual training comes first, we, in a way tie the hands and feet of the child and he becomes impractical ………. Instruction without experience becomes a pure memory training exercise. It does not develop any initiative or personality."[11]

A simple content analysis of these quotations can be quite stimulating. There is a complete sense of gender equality in the approach, not something that was very obvious or fashionable seventy-five years ago. It is important to note that a twelve-year-old child is not forced but given the opportunity to choose carpentry or smithy or weaving as a craft. The child is not forced to opt for something where aptitude and liking are absent. There is a rejection of rote learning, and the dreaded prospects of examinations are banished from the child's mind.

Abandoning Nai Talim and opting for a heavily centralized, examination-oriented, rigid academic system modelled almost exclusively along English boarding school lines has hurt Indian education, and by extension the development of the Indian economy. Gandhiji's approach can and perhaps should be grafted onto other approaches to create a more conducive system for modern economic activity, including the crucial discipline of design.

In contemporary policymaking, Human Capital Development is often discussed. The development of human capital can also be learnt through Gandhiji. Mahatma's political success almost depended on his ability to create a dedicated cadre of disciplined and trained followers. It was with this admittedly non-violent 'human capital' that he confronted the economic, military, and administrative might of the British Empire, which was, as per the *Hind Swaraj,* inextricably linked up with violence. In South Africa, Gandhiji was able to get persons from different regions of India who belonged to different classes to volunteer to go to prison. This pattern continued in India, where time and again, Gandhiji and his followers tested the physical capacities of the British jails. A crucial lesson in disciplining his followers arose when Gandhiji dramatically called off his protests after a violent mob incident in Chauri Chaura in the 1920s. As a result, in the later Salt Satyagraha of the 1930s, Gandhiji worked out a robustly non-violent movement even in the face of a brutal imperial response. Gandhiji had succeeded in his education and training of the human capital represented by his followers. While disciplined non-violence was his principal lesson to his political followers, the charkha and Nai Talim were the Mahatma's contributions to education and training with an eye on the economics of human capital.

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A Study on Contribution of Gauripur Rajfamily to the Cultural Development of Assam

Abstract

Gauripur is said to have been centre of Music Drama and Culture of Western Assam. The Ruling dynasty of Gauripur Estate, has made splendid contributions to the development of Music, Drama, fine Arts and indigenous culture of this region. Raja Prabhat Chandra Barua was patron of learning, promoter of music, drama, arts, sports and culture. We have plenty of informations of the contribution of ruling heirchy of Gauripur Raj Estate, especially from the time of Raja Prabhat Chandra Barua.

Key Words: Dynasty, indigenous, promoter of music, Ruling heirchy, Raj estate.

Introduction

Raja Prabhat Chandra Barua, who was famous Jamindar of Gauripur Raj estate, was not famous only for his administrative excellency but also for his contribution to the cultural development of western Assam. He has made tremendous contribution to the development of Music, Drama, Fine, Arts, Sports and indigenous Culture of Western Assam. His sons Pramathesh Barua is said to be the pioneer of Hindi Cinema and Prakritesh Barua was a great hunter, his daughter Neharbala Baua and Nilima Baruah, were two stars of the cultural World of Assam. Niharbala was great Artist and Social worker who contributed remarkably to the growth and expansion of Deshi songs and Dances and Nilima Barua is called Loka Silpi who made huge contribution to the development of indigenous Handicrafts. His grand-daughter Pratima Pandey Baruah, who is better known as Hastir Kainya, has made huge contribution to the cultural development of Assam, especially in the growth and development of Goalpara Flok songs. Another grand-daughter, Parvati Barua was famous in elephant catching and domesticating them. She was the first lady elephant hunter in Asia.

Methodology

The work is broadly based on the established norms of Historical research methodology. Primary sources like Buranjis are used along with secondary sources wherever necessary. The sources have been subjected to both external and internal criticism. The logic used in the analysis in both inductive as well as deductive considering the relevance. Therefore an eclectic approaches has been maintain to construct a comprehensive narrative on the topic. A study on contribution of Gauripur Rajfamily to the Cultural Development of Assam.

Objective of the Study

Research objectives describe concisely what the research is trying to achieve. They summarize the accomplishments a researcher wishes to achieve through the project and provides direction to the study:

Following are the Aims and Objective of the Study

1. To know about the contribution of Gauripur Rajfamily and their cultural phenomena.
2. To explore the administrative of Gauripur Zamindar's and but also fine Arts, sports and indigenous culture of western Assm.
3. To find out the difficulties faced by Gauripur Rajfamily during the period.
4. To explore the socio-economic and culture condition of Gauripur Rajfamily.

Note / Reflection from the Field

To explore these questions, queries and with generalized understanding, the investigator did field work the techniques of semi structured interview schedule and focus group discussion. While interacting with the people, the researcher got a different image and understanding on the Gauripur Rajfamily, how they are interacting and contesting in the public sphere.

Prabhat Chandra Barua's contributions to the Development of Music and Drama

Raja Prabhat Chandra Barua himself possessed multifarious qualities. He was a parton of learning, promoter of music, drama, arts, sports and local culture and contributed a lot to the growth of Goalpara Loka Geet. He himself was a reputed tablist and wrote a book on tabla called "Tarangani". He loved music from his core of heart for which he often arranged "Musical Night" in his Raj Hawli, Attarokotta where reputed singers from different parts of India were invited. His musical programmes were attended by the artists and ustads from Kashi, Kanpur and Delhi. He himself took part in such programme with table. Artists like Suresh Chandra Barua, Lalit Mohan Ganguli etc were his associates. He was patron of Deshi songs and encouraged the local geedals, i.e. singers of Loka Geet, to work for its development.

Under his patronage the Deshi loka geet was popularized, Geedal Karitulla and Bayan Sk were felicited by the Raja and all assistances were extended to them in their efforts to develop Deshi culture. He even granted a plot of land to grand daughter, Pratima Pandey Barua who subsequently climbed to the zenith of the reputation of Goalpara Loka Sangeet. During religions festivals Raja Bahadur arranged some entertaining programmes for public recreation. Jatra parties were imported from Bengal and staged their plays. Local artists were also provided opportunities to display their talents for public recreation.

Prabhat Chandra had deep interest in drama and he provided his son Promathesh Chandra Barua with favourable environment to become pioneer of the Indian cinema. He never forbade his son. Pramathesh Barua from participlation in cinema which was not booked as a good job in the contemporary period rather he encouraged his son to work in film in such a period of time when the existing conservative society considered the involvement in cinema as an anti social work. Raja encouraged the dramatists and artists of jatraparties and extended all possible help to them. Promathesh

Barua started a drama "Fulshor" at Gauripur and his father Raja Prabhat Chandra Barua was the music director of the play. He encouraged and assisted *Brother Union* Dramatic Club by providing permanent stage and a drama hall. He event donated dressed and musical instrument to this club.

Pramathesh Baua and Indian Cinema

Pramathesh Barua was the elder son of Raja Prabhat Chandra Barua the famous zamindar of Gauripur Raj Estate in Western Assam. He is said to be the pioneer of Indian cinema. Pramathesh Barua was a man with multifarious human qualities. He was famous as a producer, director, actor, photographer and writer. He was born in 1903 in the Barua family of Gauripur, a highly cultured family of this region. From his childhood, Pramathesh Barua involved in drawing, Singing, Photographing and hunting. He was deeply interested in music, drama and sports from his childhood. As a hunter he killed 11 tigers in his career and numbe of ferocious animals. He was also a good tennis player. He was entrusted with the responsibility of zamindar of the Estate by his father but he felt it a burden as he preferred to enjoy a free life. His artistic mind always swung in the world of drama, film and music.

Pramathesh Barua was elected twice as representative to Assam Legislative Assembly. He was also a member of Senate of Calcutta University. But nothing could attract him more than the film world. Indeed, Pramathesh Baua was a born artist who very cheerfully renounced the Royal comfort, luxury and pride for the sake of art and culture, specially for the film world. His zeal to cultural world made him an outstanding personality and became all time artist of Indian cultural world.

Pramathesh Barua started his film career as the director under British Dominion film Company. To acquire knowledge in film, he went to Paris to study film technology and worked there as Assistant Cameraman. When he returned home he brought with him some important instruments of the film from Paris. He founded his own Unit of Film production known as Barua Film Unit and began production of film under his own direction and production. Under his own company he produced flim like "Apparadhi" and "Ekada". But his film Unit did not last long and he joined to the New Theatre Limited. Here a series of heart touching film were produced under his direction, like, Ruplekha, Devdas, and Grihadah, Flim Devdas was his famous creation, which made him superstar of Hindi cinema. He played the tragetic role of Devdas and this film not only hit Box office but shook the whole film industry. Pramathesh Barua as an Actor and Director reached to the zenith in the film world and he popularly came to be known as Devdas Barua.

He was first Assamese who occupied so high status in Hindi cinema. None can deny the contribution made by Pramathesh Barua to the evolution of Indian Cinema. He entered into filmdom in such a period of time when the conservative Indian society considered the participation into cinema as an act of anti social and anti ethical. Being the member of Royal family with having opportunity of living a Luxury life, Pramathesh Barua opted for cultural life instead of royal comfort, for greater interest of music art and the culture of the nation. His role as Actor left deep impression in the mind of the audience. His role in the films Devas, Shapmukti, Mayer Pran were so impressive that he can never be forgotten. Pramathesh Barua was such a artist who by application of high artistic activity brought a tremendous success to the film Jugantar. Devdas was the super creation of Pramathesh Barua and himself became tangible in Devdas. Devdas opened a new chapter in the history of

cinema. To appreciate Pramathesh Barua the writer to Devdas, Charat Chandra Chatterjee, after enjoying acting of Pramathesh Barua as Devdas, remarks that Pramathesh Barua put life in the earthen dole.

Famous Director Retik Ghatak viewed that Pramathesh Barua was the greatest Director of all times. None can be compared with him. Pramathesh Barua is remembered for his creative role in cinematography. He was the pioneer of Indian Cinema. He had conception and experience of various technical and reasonable aspects of Cinemagraphy. He was a Dramatist, Writer, Editor, Recorder, Photographer, Director and Producer all in one.

He introduced modern systems in Indian Cinema and brought a revolutionary change to it for which he is often called Pioneer of Indian Cinema. He first introduced artificial light in shooting of cinema. Before that all the shooting were done in natural light. Secondly he was inventor of the flash back system in cinema.Thirty, he introduced outdoor shooting in film. In "Mukti" he first applied outdoor shooting and most of the shooting were made in Gauripur palace and its surrounding areas. Kabi Guru Rabindra Nath Thakur named the film Mukti.

In regard of creation of film Pramathesh Barua observed strict discipline and did every thing systematically. Pramathesh Barua emphasized more on songs in film for which he is said to be the pioneer of the new trend of film where song played important ingrient of the film. Singer like Sayygal, Pankaj Mullick, Kanonn Devi, Rabin Majumdar became famous through the film of Pramathesh Barua.

It is to be mentioned here with the people of Assam have the objection that being an Assamese by birth and sprit,Pramathesh Barua made cinema in Hindi, Bengali, and other languages. Unfortunately, not a single film was made in Assamese, though he started making film in Assamese but before its completion he died in 1951 at the young age of 48 years.

Pramathesh Chandra Barua is considered as the pride of Assam for his invaluable contribution of Indian film. He is remembered for his own style in Hindi cinema which is called Barua style. He was such an actor and Director who never accepted artificial, untenable and unhealthy story. His film was always based on reality. He was unique and really a legend of Indian Cinema.

Princess Nihar Bala and Deshi Culture

Among the princesses of Gauripur Raj family Nihar Bala Barua Possessed various qualities and she contributed a lot to the cultural development of western Assm. She was the eldest daughter of Raja Prabhat Chandra Barua and Rani Sarajbala Devi. In her early life, she was more interested in hunting and killed six tigers. Niharbala used to go for hunting along with his father in dense forest and stayed in hunting camp. It is to be mentioned that learning of gun operation for the children of Gauripur Raj family was more preferable to education. Almost all the children of Gauripur Raj family, irrespecting sex, were acquainted with hunting and operation of gun, riding horse and elephant. Although Niharbala was not exception but she was well known for her cultural activities and she, indeed, made huge contribution to the growth of Deshi songs and culture in this region. Niharbala has deep interest in the prevailing cultural heritage of the backward and poor villagers of Gauripur Estate and its surrounding region. She has been impressed with the existing music, songs, customs and nuptial traditions of the poor and backward people of this region. In her early life she was attracted to Deshi songs and dances. She being impressed with the traditional Deshi songs and dances of

maidservants of Rajbari, began to practicing them in Andarmahal. She learned folk songs and folk dances from the maid servants of Rajbari which was considered as the songs of the "Sota Loka" i.e. Lower class people. Her involvement in Deshi songs and dances were not accepted by other members of the family. Raja Prabhat Chandra Barua himself was worried of the involvement of his daughter, Niharbala in Deshi songs and dances. Most strong opposition was raised by wife of Pramathesh Barua, the sister-in-law of Niharbala, who remarked that Deshi songs were for the Sota Loka, i.e. trodden class, not for the decent society. Niharbala was married to Mukunda Narayan Barua of Agomani in 1917 at the age of 12 years. This was done in pursuance of the child marriage prevailed in the contemporary society.

But, some of the sources furnish information that her early marriage was an attempt to resist her from the involvement in the song of "Sota Loka" of course, the conservative society did not permit the involvement of the girls in music and dances and dancing girls were hardly married. "But Niharbala was a born artist who never dishearten but her zeal towards the local culture inspired her to step forward to know the traditional culture of the illiterate people of the region. After her marriage the attitude of her father, Raja Prabhat Chandra Barua was changed, who later on inspired her to study the Desih culture. Together extensive knowledge she used to visit the remote villages in disguise and some times under veil to escape from the sight of the conservative society. She met the different classes of people and studied their traditions and culture. Her simplicity and kindness impressed the poor illiterate women of the backward villages, with whom she spent huge times and had food together. She collected songs of the boatman, Kaibartas, Mahut, wedding songs and dances of Hindus, Muslims and tribal people. Not only that she sincerely learned them and started rehearsal at Royal palaces. She learned female songs from Charat Sundari and Chitramala, Collected Muslim marriage songs from Amena and dances from maidservants of Rajbari. She along with her young sister, maidservants and her nice Pratima Alias Busu, used to practice in the "Andarmahal". Raja Bahadur appointed Geedal Karitulla and Bayan Sk as the tutors of Deshi songs for her daughter, Her curiosity in Deshi songs and culture made he a prominent researcher of local culture and a famous artist. She organized a cultural group under her command and held musical programme of deshi songs and dances in different occasions. Niharbala encouraged Pratima Baua to sing Deshi songs i.e. Goalpariya songs, because of her melodious sweet Voice. Her encouragement, in reality, stood as a booster to Pratima Barua Pandey who achieved a high position in the cultural world of Assam. She staged several programmes of Goalpariya Loka geet in different parts of the Nation. No doubt, Nilharbala Played a vital role in the accession of Pratima Barua Pandey to the position for which she is called the Empress of Goalpariya Loka Sangeet. She first staged Pratima Barua to sing Goalpariya song in Calcutta in 1956.

After untimely death of her mother, Nehabala came out of Gauripur Palace and went to Calcutta where she educated few years and got opportunities to meet some fascinated personalities of Calcutta. She came in close contact with the great litterateur of Calcutta, Sukumar Sen and under this influence she started publishing in "Desh Patrika" a series of songs such as Namlukatir geet, Hudum Deopjua widding songs, Goalpriya folk songs, tale of Hastirkanya, Mahuter gun, Madan Kamarer geet, Dinmoni Chaudani, under banne of the, "Pranti Bashir Jhuli". Besides she also regularly published her Pranti Bashir Jhuli, in the papers like Pashim Bangar Prasai and Viswabharati from 1931-1934.

She came in close contact with some fascinated personalities like Hemongo Biswas, Khalid Choudhury of Bengaland their inspiration led her to publish these Deshi songs, i.e. Goalpriya songs and this tried to spread Goalpariya songs in the national arena. Her mission achieved the success in putting Goalpariya folk songs to the position not below the other folk songs of the nation. It is to be mentioned that the Goalpriya or Deshi culture was the culture of the illiterate mass people of this region. The high gentry regarded Deshi Geet and Culture as the songs and culture of "Sota Loka" i.e. lower class of people. It is the credit of Pratima Barua Pandey and her ante Niharbala Barua whose tireless efforts enriched the Goalpariya Sangeet and Deshi culture to such an extent that it is recognized as the Sangeet and Culture of not only the villagers but also the culture of the decent society of Assam in general and Goalpara in particular. Not only that, it was acknowledged as one of the rich cultures of the nation for which Pratima Pandey Barua was awarded the prestigious award, "Padma Sri" by his Excellency the president of India.

With this view she founded "Folk Music and Folklore research Institution" and visited many European countries where she staged functions on goalpariya folk songs successfully.

The important contribution towards the cultural arena of Assam made by Niharbala was that she placed the Goalpariya songs or Deshi songs, hitherto identified as the songs of "Sota Loka" or Lower class of people, to the level of other folk songs of the nation. She, with a view of popularize Deshi songs and dances arranged musical programmes in various places in India and even in abroad.

In addition to this, Neharbala is said to be the fore runner of the higher education for the female students, who convinced the school authority of Pratap Chandra High School to introduce co-education. She advocated in strong voice for the female co-education and due to her efforts in 1941 girls students enrolled in P.C. Institution. This was the beginning of the higher education for the girls in this conservative society.

She is credited for her zeal for founding a museum in Gauripur. She collected different eggs, feathers of the birds, colourful stones and tribal dreses and ornaments along with her sister Nilima Barua and preserved in the Royal places.

Pratima Barua Pandey and Goalpariya Loka Geet

Pratima Barua Pandey is the legend of Goalpara folk songs and she is better known as the Empress of Goalparirya loka geet. She is remembered for her contribution to the development of Goalpariya Loka seet and Goalpariya culture. It is due her devotion, efforts and hard labour that Goalpariya culture has occupied a high position in the national and international arena. It is to be mentioned that Goalpariya folk songs or Deshi songs had been considered as the songs of the lower class people, i.e. the songs of the "Sota Loka" and was considered unfit for the decent society. The work started by her ante Niharbala in popularizing Goalpariya flok culture was accomplished by Pratima. It was her credit that she has acquainted the people of India with Goalpariya songs and Goalpariya culture and secured a high position for it in the national forum.

She was daughter of Prakritesh Barua, the last zamindar of Gauripur Raj Estate, and grand-daughter of Raja Prabhat Chandra Barua. She is popularly called the Empress of Goalpariya folk songs, the Hastir Kanya and Architect of Goalpariya culture. She was born in a family which was culturally rich and brought up in an environment where music was the indispensable part of life.

Pratima Barua Pandey was born artist who for the sake of Goalpariya loka geet renounced the comfort and luxury of the Royal family. He dedicated her life for the development and the expansion of Goalpariya Sangeet and culture. It is due to her dedication and hard labour Goalpariya loka Geet has been placed in the national and international forum from a position of nonentity. Pratima Barua started her career as the singer of Rabindra Sangeet. Later on she inclined towards Deshi sangeet or Goalpriya sangeet. Her father, Prakritesh Barua (Lalji) made a huge contribution to her outstanding career as an artist of Goalpariya folk songs. He collected Deshi songs from different places and placed before her for practices.

She was called the Hastir Kanya, because her songs of Goalpara folklore are related mostly with Hasti, Mahut, Fandi and the emotion of the family of the Mahut. Her famous songs "Hastir Kanya Bamuner a nari" impressed her followers to such an extent that she was identified as Hastir Kanya. Pratima in her young age accompanied her father in elephant hunting and spent several days with the hunting group in the camp. She watched with full attention the training of the wild elephants by the fandi after its capturing. The songs used at the time of training of the wild elephants impressed her and she learned them sincerely. This was the beginning of her career as the singer of Goalpariya songs. Pratima learned the songs of Mahut,"Hastir Kanya Hastir Kanya Bamaner a nari" from the fandi who, usually sang songs at the time of imparting training to the hunted elephants for domestication. Further Pratima learnt the songs "Bhalkariya Bajan re Dotara Kamala Sundari Nase" from the maid servants, who sings the same at the time of their dance in festival at Rajbari and also learnt from them the songs of Maisal, Naiya, Sota elis and others." She got a composite platform of Sangeet at her Rajbari where often songs and dances were performed. As mentioned earlier Raja Prabhat Chandra Barua held "Jalsa of Music" in Attarokotta in his palace, and Pratima happened to enjoy such Jalsa. Besides, Pratima very curiously heard the songs of their maidservants in Rajbari during festivals and Puja. She along with her ante Niharbala and Nilima sundary participated in such programme Niharbala was highly influenced with the deshi songs and dances and she organized a team at Royal palace comprising her younger sister Nilima Sundary, niece Busi and some other girls including their maid servants. For her sweet melodious voice Pratima was entrusted with the job of singing for the dancing programme. Thus Pratima was acquainted with the singing of Goalpariya folk songs in Rajbari.

Indeed, Rajbari was her place of rehearsal of music. She was not be writer of Goalpariya songs but she collected these songs from different sources and practices at rajbari. She began to sing Deshi geet on stage first in Calcutta and since then her journey was none stopping and she dedicated her whole life in the service of Goalpariya sangeet and it development. She possesses a high quality of sweet tune which the listener never forget. Her songs are related with the illiterate mass people of the backward villages of Goalpariya society, the love, affection and the tragedy of the Mahut, the Naiya, the frustration in love comedy and tragedy; besides, some ethical and religious songs were the objects of her immortal songs of Goalpariya loka sangeet.

She sang in the film with Dr. Bhupen Hazarika, the legendary musician and singer of Assam who offered a chance to Pratima to sing in his film "Era batar Sur" an Assamese film. In 1959 she sang for another film "Mahut Bandu Re. "both these films virtually won the heart of the audiences. She also sang "Palasar Ranga". Bagular Banga Darshan", Hastir Kanya, Gajamukta etc. she released some popular audio and video casset of Goalpariya loka geet like Mahut Bandu re Hastir Kanya.

Pratima was a popular radio artist. It is her credit that the Goalpariya folk song which once had been neglected, now has spread over to every nook and corner thourgh radio. In 1962 in Guwahati Radio station broadcasted "Hastir Kanya". Since then she regularly sang Goalpariya Loka geet in All India Radio. Her musical programme were also telecasted by Durdarsan. In 1975 Calcutta Durdarsan telecasted he loka sangeet and in 1987 Guwahati Duradarshan for the first time started telecasting her Goalpariya loka geet. The popularity of Goalpariya Loka geet has tremendously been increased which can be persisted looking to the growing demands for Goalpariya Sangeet to All India Radio, Durdarsan, audito and video casset.

Her efforts made Goalpariya songs one of the popular Loka geet in Assam. In every musical functions, now Goalpariya Lokageet is common song for entertainment.Pratima Pandey Barua was awarded many honours and awards for her outstanding contribution to the cultural world of Assam. In 1989 she received Sangeet Natak Academy award in 1991 she was conferred with the "Padma Sree" award by the President of India for her contribution to the cultural development of the nation. In 2000, North Bengal University awarded D. Lit degree to her. Besides she has been felicited by numerous organization and institutions like Assam Sahita sabha, Assam Natya Samity and Rabindra Bharati Univeristy. She was recipients of Abbas Uddin Memorial Award, Assam Silpi Divas Award, Joymati Award, Bisnurabha Award and Assam Natya Samity Awards.

The legendary singer, the proud of Assam left for heavenly world on 27th December/2002. The All Assam students Union as a tribute made hers status and places in various Places of Assam.

Her great achievement is the she made Goalpariya language and culture to be one of the rich languages and cultures of the nation in general and Assam in particular. Since the time of Raja Prabhat Chandra Barua, Goalpariya (Deshi) Language had been treated as the Royal Language instead of Bengali. Pratima Barua always speaks Deshi Language and her Deshi songs led the people to belief that deshi Language or Goalpariya is a language of descent of descent society too.

Conclusion

Pratima Barua Pandey was not only a great singer of Goalpariya folk songs but also a Researcher of Goalpariya culture. Due to her devotion, love hard labour Goalpariya folk songs have become a very popular song not only of Assam but in North Bengal, Bangladesh, Bihar and Nepal too. Goalpariya songs now have become an important piece of cultural programme without which it looks incomplete a view to speading.

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Agricultural Challenges and Eco-Friendly options in Himachal Pradesh

Abstract

Agriculture of Himachal Pradesh is characterized by the internal unevenness with a diversity of highly localized and complex micro-ecosystem. The fragile ecosystem of this mountainous state is vulnerable to all kind of anthropogenic interference. Even the small change in land use, cropping patterns are harmful for it.

This paper aims to study the challenges facing by the agriculture in Himachal Pradesh and discuss the measures to beat these challenges with eco-friendly options. In the study area, flat plains are limited but deep valleys, series of hills and mountainous ranges are numerous. The twin factors of mountainous landscape and countless variety of agro-climatic conditions have great control on agriculture. Small size of land holdings, difference in crop timing with different elevation, variety in methods and types of farming are the major hindrances in the development of agriculture of Himachal Pradesh. Furthermore steep slopes, rocky surface unsuitable combination of temperature and rainfall at different times and at different places are the chief site problems facing by the farmers of this hilly area. Not only this, the agriculture of Himachal Pradesh is totally depending upon rainfall, which is erratically distributed. Again, the development of irrigation is an uphill task because of dissected topology and great discontinuity of cultivated tracts fragmented into parcels of lands. Owing to complex relief features, the agricultural pattern of the state is of intensive subsistence family farming type with a great stress on traditional food crops. In this type of natural environment, the peasants have to do many odd jobs throughout the year but they are receiving meager returns from the agricultural sector. In such conditions, suitable eco-friendly agricultural practices for this region are livestock rearing, poultry farming, horticulture, floriculture, apiculture etc. The hill state of Himachal Pradesh has favorable agro- climatic conditions suitable for horticultural crops. The cultivable waste area, fallow land, barren land which is lying waste, relatively steep slopes can be developed as fruit orchards. Animal husbandry should be developed in the areas where there is scarcity of cultivated land and un-remunerative nature of cultivation. Development of livestock resources have become an immediate need in view of the requirements of farm cum grazing economy of Himachal Pradesh. These eco-friendly options would be helpful in environmental conservation and raising the livelihood security of farmers.

Key Words: Agricultural produce, fragile eco-system, Mountainous region, environmental conservation, food crops.

Introduction

Agriculture acts as driver of growth especially in early stages of industrialization (Johnston and Mellor, 1961). Agriculture has strong direct forward linkage to agriculture processing and backward linkage to input supply industries (Schultz 1964). Thus, role of agriculture in rural rather national development is more important. Agriculture productivity growth stimulates rural non-farm growth, especially where infrastructure and investment climate are already in place. (Barnes and Binswanger 1986).

Agriculture is a main economic activity of Himachal Pradesh. Peoples in hills have agriculture as their main occupation. Although Himachal Pradesh does not occupy any important place in food grain production among the states of India but subsistence farming is done by the hill dwellers of Himachal Pradesh. Agriculture is a difficult task over here because of hilly terrain and great diversity of agro-climatic conditions resulted in small size of land holdings, the length of growing season, gradient slope that is unsuitable over large area. Furthermore, unfavorable combination of temperature and rainfall are the major hindrances in the development of agriculture. Except these, the farmers face the problem of soil erosion, lack irrigational facilities, lack of proper transportation, etc. As we, all know that irrigation is prerequisite for agricultural activities but rainfall is the only source of irrigation, which is unevenly distributed in the study area. The development of irrigation is equally an uphill task in view of the narrow valleys in the interior of Himachal Pradesh while there are financial and technical problems in raising water hundreds of meters up from stream-. Like irrigation, the development of agricultural infrastructure is again a major difficult task. Since operational holdings in Himachal Pradesh are very small and mechanization of agriculture is still a distant reality.

Despite the availability of less cultivated area with number of adverse factors, it is not less surprising that agriculture is main occupation of the hill dwellers of Himachal Pradesh. The endless struggle of the farmers to increase area under cultivation to achieve the needs of increasing population and improve their economic level, but they get meager returns from farm sector. This in turn has given rise to several environmental problems in the region. For agricultural operations, the clearance of forest area, is badly affecting agro-ecological balance (Chadha 1989). Consequently, the cultivation is now pushed to forest into account the suitability of lands for agriculture and vegetal cover is being lopped and cleared for fuel and fodder and finally the patches are being brought under grazing (Chauhan 1998). The fragile ecosystem of this mountainous state is in danger because of extensive soil erosion, frequent landslides due to deforestation extension of cultivation, overgrazing and construction activities (Kapoor 1995). Thus it is vital to introduce eco-friendly agricultural policies in this ecological sensitive region. Scope of intensification of cultivated area is limited in Himachal Pradesh only option left is to make cultivation more successful with mix of crop farming which is economically more feasible and also helpful for farmers to raise their economic status. These options are cultivation of vegetables, Fruits, Floriculture, Mushroom cultivation, Bee keeping, Animal Husbandry, livestock etc. which acts as safeguard for the sensitive environment of Himachal Pradesh.

Study Area

Himachal Pradesh is a mountainous Himalayan State which is situated in the northern part of India in the lap of Himalayas. The extent of the Himachal Pradesh is from 30º22'40" North to 33º12'40" North and from 75º45'55" East to 79º04'20" East. Himachal Pradesh occupies an area of

Himachal Pradesh
Administrative Divisions: 2012

55673 sq. kms. The study area is boarded by Jammu and Kashmir on north, Punjab on the West, Haryana on the south-west Uttrakhand on south east and by Tibet autonomous region on the east. Himachal is a mountainous state and lies in the Foothills of Dhauladhar range. The state is divided into twelve districts. The drainage pattern of Himachal Pradesh is composed both of river and glaciers. The drainage of system of region has five major perennial rivers mainly *Ravi, Beas, Sutlej, Yamuna* and *Chandrabhaga* as the *Chenab*. These rivers are fed by snow and rainfall throughout the year.

The climatic conditions of Himachal Pradesh varies from hot and sub humid tropical in the southern tracts to cold, alpine and glacial in the northern and eastern mountain ranges. These variations in climate conditions are the outcome of extreme variation in elevation of Himachal Pradesh like climate the great variations occur in the rainfall pattern. The areas like Dharamsala receive very high rainfall while the areas like Lahul & Spiti are cold and almost rainless. The economy of the state is mainly depending upon tourism, horticulture, hydro-power generation. All these activities depend upon land resource utilization.

Aims and Objectives

Himachal Pradesh is a complete geomorphic unit with great variety in agro-climate condition. Because of fragile ecosystem economic activities became inevitable. The twofold problem of conservation of environment and

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Landform Regions

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Glacier
Steep to Very Steep High Hills of Greater Himalayas
Steep to Very Steep High Hills of Lesser Himalayas
Moerately Steep to Steep Low Hills and Intervenig Valleys of Shiwaliks
Piedmont Plains
Glacio-Fluvial Valleys
Fluvial Valleys
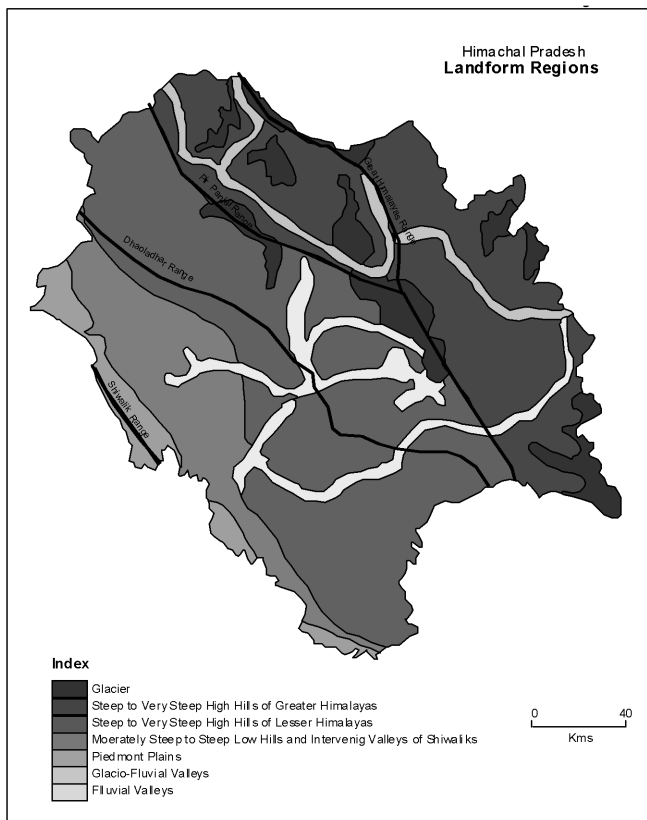
Source : NBSS & LUP, Delhi Centre

increase in production, agricultural research in the last decades has tended to move from maximization of production towards optimal use of agro-ecosystem. This approach has been more helpful in the state like Himachal Pradesh where it has confirmed to increase the production of agricultural sector without causing any harm to environment. Thus, it is necessary to develop such policies, which are eco-friendly in the sensitive Himalayan tract of Himachal Pradesh. Agricultural development be influenced by various parameters like land use, temperature, rainfall, irrigation, existing cropping pattern, relief, soil erosion etc. keeping all these aims in mind the basic objectives of the study in hand are to discuss the application of eco-friendly agricultural options which are economically beneficial for the farmers as well as harmless for the fragile ecology of Himachal Pradesh.

Discussion

Agricultural development in the mountain region is restricted by mountain specificities, namely inaccessibility, marginality, fragility, and human adoption mechanism created by unique vertical dimension. The mountainous agricultural in general is food grain based and characterized by low and stagnant productivity. The economic growth of this hill state is primarily governed by agriculture activities during nineties. The economy has shown a shift from agriculture sector to industries and services as the percentage contribution of agriculture in total Domestic Product has decline from 26.5 percent in 1990-91 to 8 percent in 2016-2017. The decreasing share of agricultural sector does not however affect the position of this sector in state economy as the state's economic growth still is being determined by the trends in agriculture production. The decline recorded in the production of agricultural is due to the problem faced by this sector. The diversity of its hill to mountainous relief is significantly affects the agriculture process because in such conditions cultivation and reclamation of land for farming is a difficult task for the farmers. Furthermore, slope is a biggest problem to the large-scale agricultural practices in the study region, which resulted in scattered and small size of Land holdings. The terrace farming of hillsides is largely practiced here, which is a major disadvantage of landscape. Due to this particular type of topography, the farmers have to do many odd jobs throughout the year to get fruitful returns from agriculture but unfortunately, most of them are receiving meager returns. Excluding this farm mechanization is also limited here. Small tractors, power tillers are available in the areas where land is mostly flat and less undulating. Only in these areas, it is beneficial to secure returns from farm sector. However, beside these side benefits, the scattering of labour inputs over distantly located fields does not lead to agriculture development in Himachal Pradesh. Infrastructure for agriculture is also lacking in terms of roads, cold stores, market, power and irrigation. Due to less developed agricultural infrastructure the available agriculture produce does not fetch suitable returns to the farmers. The marketable surpluses of agricultural produce have very less scope. Besides the geological setting of Himachal Pradesh soil erosion is another a major obstacle for agriculture. A large scale of soil erosion in the hills due to heavy rainfall and avalanche from higher Himalayas cause deep gulling for cultivated fields. On the other hand not only soil erosion but soil deposition from hill slopes to the cultivated fields is a major hindrance faced by the hill tenants of Himachal Pradesh.

Himachal Pradesh is situated in the lap of Himalayas which comprise perennial glaciers and snowcapped peaks. These glaciers and snowcapped peaks supply water throughout the year to all the rivers of the state. While there is sufficient water in hills yet water use for irrigation is inadequate. It is clearly observed from the table no. 1 that only 1, 14,385 hectares area out of 5, 47,556 hectares

of net sown area is under irrigation during 2016-17. The total irrigated area through canals is only 3,344 hectares, through tanks is only 201 hectares, through well a Tube wells only 26,751 hectares and area irrigated through other source is 84,085 hectares. From the above cited figures it is noticed that development of irrigation is a difficult task over here. It is not in the reach of farmer to sink well and tube wells because it is very expensive and secondly the level of ground water is very deep. Due to this major problem the agriculture of Himachal Pradesh is mostly depend upon rainfall and most of the rainfall is received during Monsoon and rest of the months are dry.

Table I
Total Irrigated Area in Himachal Pradesh 2000-01 to 2016-17

(Areas in Hectares)

Years	Canals	Tanks	Wells and Tube Wells	Other Sources	Total
2000-01	3463	263	14172	105758	123656
2001-02	3666	257	12899	85284	102106
2002-03	3510	267	11764	108377	123918
2003-04	3520	3	13569	879889	105081
2004-05	3379	28	15512	85571	104490
2005-06	4010	654	16200	83103	104027
2006-07	4107	701	15744	86997	107549
2007-08	4390	236	15752	73172	93550
2008-09	4046	283	17432	86091	107852
2009-10	4104	149	19357	81966	105576
2010-11	4213	33	21840	83854	109940
2011-12	4036	62	25211	83440	112749
2012-13	4153	9	25519	84673	114354
2013-14	4087	797	26916	82657	114457
2014-15	3638	1069	27831	84776	117314
2015-16	4015	865	30655	83982	119517
2016-17	3344	201	26751	84085	114381

Source: Directorate of Land Records, H.P., 2018

All these problems lead to in low percentage of area suitable for agriculture. Moreover, the problems of unsuitability of topography, less developed agricultural infrastructure, inadequate irrigational facilities, lack of mechanization, merger returns from agricultural sector force the farmer to keep their land barren. It is evident from table no. 2 that barren land occupied 778998 hectares area from 4577742 hectares of total geographical area while net sown area is less then barren land during 2016-17.

If we look at the table, the area under cultivable wasteland, Barren land and fallow land collectively accounts 19.84 percent of total geographical area, which is higher than net sown area (11.96 percent). Thus, it is clear from the figures that farmers kept their land uncultivated because of the difficulties experienced by them during farming.

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Table 2
Land utilization in Himachal Pradesh 2016-17

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(Areas in Hectares)

Total Geogra- phical Area	Forest Land	Permanent Pastures	Cultivable Waste	Land put to Non- Agricultural Uses.	Barren	Fallow	NSA
4577742	1125336	1574560	121714	352407	778998	77121	547556

Source: Directorate of Land Records, H.P, 2018

Scope for Eco-friendly Options in Agriculture

At present, Himachal Pradesh is insufficient in food grain production but at the same time, it has carved out a place for itself by increasing area under fruit's cultivation. The hilly and dissected topography, attitudinal difference coupled with deep well-drained soils are the major difficulties for the food grain cultivation but very much favorable for the cultivation of fruits, vegetables, flowers, mushroom etc. Himachal is blessed with natural pastures and natural vegetation cover, which are appropriate for livestock raring, bee keeping and animal husbandry. This particular suitability of topography and climatic conditions can bring a major transformation in the agriculture pattern of the state. Extension of agriculture in new areas demands heavy investment of machinery, irrigation, high yielding variety of seeds, fertilizers etc. which is not feasible in the study area. The only choice, which left, is the promotion of horticulture crops, which are more suitable and economically viable with the topography, agro-climatic conditions. The diversification of agriculture from cereal-based system towards high value cash crops including fruits and off-seasons vegetables, compatible with the comparative advantage of the region is suggested as a viable solution to stabilize and raise farm income and increase employment opportunities (Sharma 2011). The products from these crops have a very wider scope in the plain regions of the country. Furthermore, a switch over to multiple cropping patterns has been help to the farmer for full utilization of their vacant land. The horticulture industry of Himachal Pradesh can emerged as an important ruler of the state's economy. Variety of agro-climate condition presents in the study area permits the farmers to do successful cultivation for horticulture crops. These conditions are very much suitable for the cultivation of fruits like apple, peach, plum, apricot, litchi, mango and cherries. In addition to fruits, flowers, vegetables, bee keeping is undertaken, which will be very helpful for the hill people to improve their economic status. The physical setup of Himachal Pradesh is characterized by number of opportunities for the production of high value commodities. In the present agro climatic conditions farmer can grow off-season horticulture products, which can responsible for many positive outcome in employment sector, which helpful for poverty reduction. Notwithstanding the production from horticulture sector contribute to higher economic growth. The state of Himachal Pradesh faces number of institutional and policy challenges which can overcome with the development of agricultural sector.

Horticulture products have wider scope in the domestic as well as international market; likewise, vegetable cultivation is another profitable option in the study area. Holdings in state are small and the availability of irrigation, which is the main input of agriculture, is lacking behind due to unevenness of topography. The farmers of the some areas experienced harsh climatic conditions such as heavy

rainfall, hailstorms, and frequent dry spell, long winter season snow etc. is grow only one crop with low level of productivity. Inspite all these constraints and limitations the study area can make a remarkable progress in diversifying its agriculture from traditional food crops to high value vegetable crops which fetch higher economic returns to the farmers. In low hills, valleys and in flat areas growing off-season vegetables should be developed. Needless to say that cash crop such as ginger potatoes, tea sugar beet, *kala zira,* peas etc. have in demand. The climate of the remote areas of the state like, Kinnaur, Pangs, Lahul and Spiti very much suitable for giving disease free seeds of many vegetables. All these vegetable become major cash crops in mid and high hills and even in the arid zoned of Himachal Pradesh.

In addition to fruits, vegetable, flowers cultivation is also important option for the farmers. The history of flower cultivation in Himachal Pradesh is not good and still in its infancy and requires appreciate investments to make it remunerative. Variety of traditional and exotic flowers can cultivate in the state and being exported to national and international market. The districts of Chamba, Sirmaur, Bilaspur, Kangra, should be engaged in promoting floriculture among the cultivators. Not only flowers but also the cultivation of high valued medicinal plants should be introduced and can produce in the state.

The state government in 1961 on trial basic introduced mushrooms cultivation. This initiative of state government helped in encouraging the farmers for the cultivation of mushrooms. But mushrooms cultivations is done only in the Solan district of Himachal Pradesh. The growing of mushrooms is labor intensive. It generates employment opportunities with high returns. The demand as well as the price of mushrooms is high. It is a moneymaking crop even for the landless farmers. A great care is required with appropriate climatic conditions while producing mushrooms. The climate condition of Himachal Pradesh is very much suitable for its cultivation. Thus, mushrooms cultivation is one of the best options for the farmers of this hilly state.

In predominately-agrarian, economy of the Himachal Pradesh animal husbandry is the main stay for most of the rural people. We already talk about the agriculture of the state is controlled by hilly and dissected topography extreme climatic conditions, small size of land holdings with lack of irrigational facilities. Because of this, farmers are having livestock as their secondary sources of earning. The sale of livestock and their products such as milk, wool, mutton, etc. are in great demand. If we look at the land use pattern of Himachal Pradesh it is depicted that 1105997-hectare area is under forest and 157224 hectare area is under natural grazing which is quite important from grazing point of view. These conditions offer a very important environment for animal husbandry and for livestock also. The rural people easily get fodder for their cattle from these forest and grazing lands. Even it is a great opportunity for the landless people for improving their economic status. Animal husbandry and livestock raring has great scope due to large area under forest, and permanent grasslands. Beside livestock and animal husbandry bee keeping is also forest and horticulture based industry and play a very noteworthy role in the development of hilly state of Himachal as it help in increasing the economy growth without changing environment balance. Countless diversity in agro, climatic conditions of the state provide enormous potential for production of honey. It can be an important income generating activity for the state. Bee keeping can enhance the income of fruit growers and flower growers as well. The honey and bee wax are the high valued products in the market. The marginal farmers can also choose this activity.

Conclusion

In a net shell, the agriculture of hilly areas is greatly depending upon the agro climatic and physical setting of the region. Steep slopes, rugged and dissected topography, and deep subsoil water, small size of holding, lack of irrigational facilities, and lack of agricultural infrastructure, characterize agriculture of Himachal Pradesh. Inspite of all these constraints and limitations the agriculture is the backbone of Himachal Pradesh. Majority of the farmers are still engaged in traditional cultivation of food grains. The cultivation of food grain is not economically worthwhile for the farmers because they even get very low returns from it because of the above-mentioned factors. Casually speaking the scattering and size of holding are the major downsides of agriculture of study area. In this type of agriculture patterns, it is necessary to increase the productivity of existing cultivated area through diversified agriculture. There should be a great need for large-scale diversification in both agriculture and Horticulture. People of Himachal Pradesh can diversified their agricultural pattern through shift from self-subsistence crops cultivation to diversified agriculture by adopting cash crops, bee keeping, vegetables cultivation, floriculture etc. that are more suitable with agro-climate and physiographic conditions of the state. There is an urgent need to diversify the cropping pattern of the hilly state, which would generate employment, ensure greater returns to the cultivators and promote self-reliance. The state of Himachal Pradesh is characterized by significant number of opportunities in high value crops. These opportunities include the most prominently agro climate conditions which are very much suitable for horticulture as compare to food grains. The cultivation of cash crops, vegetable and Horticulture will bring many positive outcomes in generating employment wages and poverty reduction. It will also contributed to enhance the economic growth of the region. Moreover, it will help to better utilization of land, which is not suitable for cultivation, and checking of soil erosion on hill slopes

On the whole the transformation of agriculture in Himachal Pradesh is important in two ways first, due to favorable agro-climate conditions the adoption of eco-friendly options help to maintain the ecological balance of the state and act as a safeguard for natural environment. Secondly, cultivation of these crops boost the economy of the state, increase the economic status of the cultivators and create massive employment and income opportunities for the people at different levels.

Suggestions

The transformation of agriculture is based on the planning strategy of r overcoming the constraints imposed by number of factors such as problem of marketing, inaccessibility, cold storages, agriculture infrastructure etc. all these factor are the major bottlenecks for rising production at rapid rare. Following are some suggestion for boosting the agriculture of Himachal Pradesh.

- Farmers are not well aware about modern technique and inputs because of inadequate extension network. Still most of the cultivators are engaged in traditional farming. Thus, government should introduced awareness programs as well as training institute to train the farmers.

- Agricultural researcher stations should be setup in the state to develop the agriculture.

- Financial institution are also scanty there are very few banks and private financer who fulfill the financial needs of the farmers. Therefore, there is a great need of banks and financer in the state.

- Marketing and storage facilities are also lacking behind in this region it force the farmers to sell their products in local market at lesser price which resulted in minimum returns from their production. Thus it is required to provide appropriate storage and marketing facilities to the farmers

- Himachal Pradesh has lack of processing facilities for agricultural produce. If government will overcome this particular factor, it will enhance the price of agriculture products greatly.

- Transport facilities such as roads, and railways should be improved for the proper development of agriculture and agriculture based industries. It will help the farmers to sell their products in nearby cities and in industries.

- Non-availability of high yielding variety of seeds in the state is most important problem of the farmers. Use of healthy and good quality of seeds is very much important for healthy agriculture. Government should provide HYV of seeds to the farmers at subside.

- Farmers should be trained about the selection of cultivated area according to agro-climate zones. The flat land should be put under food grain but the valleys, hill and slopes should be under fruits and cash crops it will also help to maintain the ecological balance of the study area.

- Barren and uncultivated land which is lying vacant and not fit for cultivation of food crops should be utilized for agriculture of fruits, vegetable etc. except these lands the areas on high hills with slope should be used as grazing lands which will be beneficial for animal husbandry and livestock raring etc.

- The minimum support price for different fruit crops, vegetables should be introduced to secure the farmer from difficulties in the market price. Due to this risk factor, sometime farmers are not ready for cultivation on their farms and kept their land barren.

- Self-help institution like fruit grower association co-operations should be setup, which may help the small and marginal farmers in different way like procuring inputs and also helpful for marketing their produce.

- Efficient methods of irrigation technology should be used such as drip irrigation it is most efficient method. This method can be introduced for all type of crops.

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Right to Privacy in India: A Critical Study with References to Crimes of Cyber Stalking, Cyber Voyeurism and Cyber Defamation

Abstract

Stalking and voyeurism are the offences which are not new to Indian society though they have got legal recognition as offences very recently in 2013. India is the democratic country where liberty has been given constitutional status. The preamble to Indian constitution provides its citizens with liberty of thought, expression, belief, faith and worship as Fundamental rights also give the right to life and personal liberty. Indian constitution has made our society gender friendly. No discrimination can be made on the basis of gender but offences like stalking and voyeurism have intruded upon the personal liberty of women moreover it has given birth to new offence i.e. cyber defamation. This paper examines the right to privacy under Indian constitution as well as it examines the provisions of Indian Penal Code related to Stalking and voyeurism. It tries to find out the relation between these offences and cyber defamation. Lastly an attempt has been made to analyse whether the provisions are sufficient to curb cyber stalking and cyber voyeurism.

Keywords: Constitution, Fundamental rights, Privacy, Cyber Stalking, Cyber Voyeurism, Cyber defamation.

Introduction

From the ages, Indian women have been a symbol of respect and Indian society as well as family is based upon cultural and religious basis. Under Indian constitution too, the provisions of secularity and equality have been envisaged. No discrimination can be made on the basis of age, gender, occupation or religion. Liberty is an important facet to human life. The preamble to Indian constitution provides its citizens with three kinds of liberty viz. Social, justice and economic. These liberties are given to both male and female without any discrimination on the basis of sex. The term liberty is used both in negative as well as positive sense. As a negative concept liberty means the absence of all undue or arbitrary interference with individual's action on the part of the state. In positive sense, liberty comprises of liberties or rights which are considered essential for an individual to attain his potentialities and for the perfection of the national life. The constitution professes to secure the liberty of thought, expression, belief, faith and worship, which are regarded essential to the development of the individual and the nation.[1]

Evolution to Right to Privacy

Indian constitution is not limited to liberty but it has provided its citizens with some fundamental rights which are considered to be the backbone for the growth of an individual. These rights are given to both male and female. One of those important rights is the right to privacy. Now we will discuss the growth of right to privacy in Indian society.

Ancient India

The concept of privacy can be traced from the ancient Indian not as law but from the orthodox observations of society. At that time there were certain matters which were not considered as reasonable for public discussion such as worship, sex and family matters. The women were bound to be in pardhah and it was a way be in private state, much exposure was not their right. The very concept is not exclusively non- familiar to Indian culture, but the observations of some jurists like Sheetal Asrani- Dann has raised certain doubts regarding the right to privacy in India. For this purpose, she takes the reference of Upendra Baxi's view, but, Upendra Baxi is undoubtedly startled with kindness, sympathy, compassion or gentleness which is an unabated prying. It is not about ill-will. Even the privacy in ancient time was related to 'positive morality'. To be in Pardhah was considered to be a symbol of showing respect to elders. It was a moral obligation So, in spite of this, right to privacy was indistinguishable in ancient Indian text.[2]

Modern India

In the present time, right to privacy is now a Fundamental right under Indian constitution clothed in Article 21 i.e. right to life and personal liberty. For the first time, this issue was discussed in debate of constituent assembly, where an amendment was moved by K.S.Karimuddin, where B.R. Ambedkar gave it only snobby support and right to privacy was not incorporated in the Indian Constitution. The issue of privacy was dealt with both as a fundamental right under the Constitution and as a common law right since the 1960's. Privacy was not considered as a fundamental was first held by the supreme court in the year 1954 by an eight-judge bench in **M.P. Sharma v. Satish Chandra Case**[3], while dealing with the power to search and seize documents from the Dalmia Group, dismissed the existence of right to privacy on the basis that if the maker of constitution would have intended it to be fundamental right they would have incorporated it clearly and Article 21 has no reference to it.

Article 21 of the constitution of India states, "No person shall be deprived of his life and personal liberty except according to procedure established by law".

The term "life" includes all those aspects of life which go to make a man's life worth living, complete and meaningful. Earlier, the right to life was limited to physical damages only but with the expansion of time, it took the wide scope and liberal interpretation. Now, it is not limited to physical security but

It comprises so many aspects of human life which makes the life full of dignity. It means something more than mere survival and more than animal existence.

In **Kharak Singh v. State of U.P.**[4], the meanings of the expressions "life" and "personal liberty" in Article 21 were considered by the Apex Court. Although the majority found that the

constitution contained no explicit guarantee of a "right to privacy", it reads the right to personal liberty expansively to include a right to dignity. It held that "an unauthorized intrusion into a person's home and disturbance caused to him thereby, is as it were the violation of a common law right of a man – an ultimate essential of a ordered liberty, if not of the very concept of civilization".

In a minority judgement in this case, J. Subba Rao, held that: "the right to personal liberty takes in not only a right to be free from restrictions placed on his movements but also free from encroachments on his private life. It is true that our constitution does not expressly declare a right to privacy as a fundamental right but the said right is as essential ingredient of personal liberty. Every democratic country sanctifies domestic life; it is expected to give him rest, physical happiness, peace of mind and security. In the last resort, a person's house where he lives with his family. Is his 'castle'; it is his rampart against encroachment on his personal liberty". These words of J. Subba Rao proved to be guidelines for the upcoming cases of right to privacy.

In **Naaz Foundation case (2009)**, Delhi High Court examines section 377 Indian penal Code and articles 14, 19 and 21. Right to privacy was held to protect a "private space in which man may become and remain himself". It was said that individuals need a place of sanctuary where they can be free from societal control – where individuals can drop the mask, desist for a while from projecting on the world the image they want to be accepted as themselves an image that may reflect the values of their peers rather than the realities of their nature.

Recently, in **K.S. Puttaswamy (Retd.) v Union of India**[5], the Supreme Court endorsed right to privacy as a fundamental right. The one page order signed by all nine judges declared:

The right to privacy is protected as an intrinsic part of the right to life and personal liberty under article 21 and as a part of the freedoms guaranteed by part 3 of the constitution.

Cyber Stalking and Cyber Voyeurism

The gang rape of a 23 years old physiotherapy student in a moving bus in Delhi brought the world wide humiliation to India. On one part where it shook the society with fear and anger, it proved to an eye opener to the legislative provisions how they proved to be not sufficient for the protection of women; how the available laws are not creating much deterrence to the criminals. In this gang rape, the heinousness was so much high that tears rolled in every eye and it shook the consciousness of every Indian. People came on roads for justice to the victim and the government had to amend the law.

On the recommendations of Justice Verma committee, Criminal Law Amendment Bill, 2013 was passed by the parliament of India in March, 2013 and it got President's assent on 2nd April, 2013. It came into force on 3rd Feb, 2013. It is considered to be one of the stringent anti-rape laws in the country until now. The amendment revised various sections of Indian Penal Code, 1860. It amended related enactments too like The Code of Criminal Procedure, 1973, The Indian Evidence Act, 1872, The Protection of Children from Sexual Offences Act, 2012.

The Act for the first time introduced certain concepts including stalking and voyeurism. Though earlier these were punishable under other sections but there was no specific definition to the offences. Now we will discuss these offences in detail.

Cyber Voyeurism

Voyeurism is derived from the French word "voyeur" which literally means "one who looks". It is generally defined as "a person who derives sexual gratification from the convert observation of others as they undress or engage in sexual activities".

Voyeur is defined as "a person, who observes something without participating; one who gains pleasure by secretly another's sexual act".[6]

Under Indian Penal Code, the provision was added by the Criminal Law Amendment Act, 2013. Section 354-C[7] defines voyeurism. According to this section, if a woman is engaging in act which is usually done in private and any man watches her or captures her image at that time then he will be held liable for voyeurism. If the act is done for the first time then the punishment may extend to three years but such punishment will not be less than one year. In addition to this fine will also be imposed whereas on second or subsequent act, the punishment may be up to three years but such punishment will not be less than three years. This punishment is not limited to watching or capturing image but the accused may be held liable if he or on his behalf such images are disseminated. The provisions seek to protect victims from being watched or recorded without their consent in certain circumstances where victim will expect privacy. The expectation of privacy extends to public as well as private places.

However, this term is usually conjoined to any male who observes a woman secretly. This section's explanation takes the definition further to an instance where though the capturing of image can be with consent but its dissemination is not with consent. So in first explanation, voyeurism is practiced when a woman is doing some activity in private like taking a bath,

Feeding baby, engaged in sexual act, urinating, changing clothes etc. A man secretly watches that act or captures images of that.

Under Information Technology Act, 2000, voyeurism is a crime, irrespective of gender. Section 66E[8] provides for punishment in cases of violation of privacy. It states that any act by a person who, knowingly or unknowingly, without consent, takes a photograph of the private areas of a person, or send such photograph to someone else or publishes such a Photograph, under circumstances which violate the person's privacy, will be considered a crime.

The impact of voyeurism was authored by Justice Susheel Bala Dagar[9] as: "voyeurism is a ridiculous form of enjoyment for men but a mental torture for women. Men who indulge in such enjoyment do not seem to realize that they are infringing on the fundamental right to privacy of her body of the woman. Due to such offenders the women do not feel safe inside such places where she would usually expect not to be observed".

Cyber Stalking

Stalking is the term commonly used to refer to a pattern of behaviour which is towards a specific person by a specific person, the result of which is fear. The behaviour can involve criminal behaviour, non-criminal behaviour, innocent behaviour or both. The ultimate result of staking may be actual physical harm to the victim. It is a series of acts which constitute stalking. A single act cannot be termed as stalking.

"Stalking is a pattern of repeated and unwanted attention, harassment, contact, or any other course of conduct directed at a specific person that would cause a reasonable person to feel fear", according to the Department of Justice. Similar to crimes of sexual violence, stalking is about power and control.[10]

This kind of harassment is ranging across India, showed government data. In 2018, 9,438 Cases of stalking –one in every 55 minutes, on average- were reported, as per the National Crime Records Bureau (NCRB) report released in January, 2020. This is more than double the cases (4,699) reported in 2014. The number of stalking cases reported has been increasing- 6,266 in 2015, 7,190 in 2016 and 8145 in 2017. The crime-rate cases reported per 100,000 women- has also seen a rise. It increased from 0.8 in 2014 to 1.5 in 2018.[11]

Cyber stalking is different from physical stalking. In physical stalking, it becomes difficult for the stalker to hide his identity whereas the cyber stalker enjoys secrecy. In physical stalking, the stalker takes a high degree of risk while monitoring the activities of victim, on the other hand in cyber stalking, the internet provides the stalker a wide protective shield. As the stalker is not visible to victim, the risk decreases. In physical stalking, by observing the body language of the stalker, the victim can be more vigilant as to the intention of the stalker Whereas in cyber stalking it becomes very difficult to judge the intention of the stalker.

Under Indian Penal code[12], the offence of Stalking as has been defined by section 354-D. This section also is the outcome of the Criminal Law Amendment act, 2013. This section is basically divided into three parts. First part states what may be stalking. Second part describes when it will not be stalking and in third part the punishment for stalking has been provided. It is true that both men and women may be stalked but majority of victims are female and this section has been made gender specific i.e. women.

If any man follows a woman, tries to contact a woman even when she has shown her disinterest in him, the man will be liable to stalking. But if the stalking is for specified purposes under the section, the man will be exempted from accusation.

The important part of this section is ways to stalk which according to the section may be physical stalking as well as cyber stalking. In physical stalking, the stalker is there in person to follow the victim whereas in cyber stalking, the stalker may not even know her. Cyber stalking is simply an extension of physical form of stalking. It takes place where the electronic mediums such as internet are used to pursue, harass or contact another in an Unwelcome fashion. The term is used to refer to the use of the internet, email or other electronic communication devices to stalk another person.[13]

Stalking and harassment are problems that many people especially women, are familiar with in real life. These problems can occur on the internet. Cyber stalkers target their victims through chat rooms, message boards, discussion forums and e-mail. It takes many forms such as: threatening or obscene e-mail; spamming; live chat harassment called flaming; leaving improper messages on message board or in guest books; sending electronic viruses; sending unsolicited e-mail; and identity theft etc. These are a wide variety of means by which individuals may seek out and harass individuals even though they may not share the same geographical borders, and this may present a range of physical, emotional, and psychological consequences to the victim.[14]

After the Information Technology (Amendment) Act 2008, cyber stalking was recognised as cyber crime in India under section 66A in which punishment for sending offensive messages through communication services etc. had been provided. This section was used to affect the right of people to know, hence violated article 19 (1) (a) of the constitution beyond the extent permissible under the article. The section was struck down in its entirety in Shreya Singhal v. Union of India.[15]

Section 67A[16] of Information Technology Act, 2008 states that if stalker attempts to publish any sexually explicit material in electronic form i.e. through emails, messages or on social media.

Section 503[17] of the Indian Penal Code refers to the effect, which the threat is intended to have upon the mind of the person threatened. In any act of staking, there is a clear injury to the person being stalked in terms of mental distress. Therefore, this section provides for stalking and harassment.

Section 504[18] provides for remedy for use of abusive and insulting language. This is another form in which cyber stalking takes place where abusive words are sent through e-mail.

Section 509[19] relates to the modesty of woman whenever it is insulted by words, sounds or gestures.

Cyber Defamation

Defamation has been defined under Section 499 of the Indian Penal Code (IPC) as whoever, by words either spoken or intended to be read, or by signs or by visible representations, makes or publishes any imputation concerning any person intending to harm, or knowing or having reason to believe that such imputation will harm, the reputation of such person is said to defame that person.

Defamation falls into two categories:

1. **Libel** – A defamatory statement published in a written form.

2. **Slander** – A defamatory statement made in a verbal form (spoken).

However, a mere defamatory statement does not amount to defamation. The publication of such statement is a pre-requisite to establish defamation.

In India, Section 499 of the Indian Penal Code primarily governs the law on defamation, however, it is pertinent to note that the law has been extended to "electronic documents". Section 469 of the IPC (forgery for purpose of harming reputation) has been amended by the Information Technology Act, 2000 to include 'electronic record forged' and now reads as a whole as – whoever commits forgery, intending that the document or electronic record forged shall harm the reputation of any party, or knowing that it is likely to be used for that purpose, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

Section 66A of Information & Technology Act 2000 (IT Act), was quashed by the Supreme Court of India in **Shreya Singhal v. Union of India**, due to ambiguity in the definition of the word 'offensive' in the Section. The section stated that sending any offensive message to a computer or any other communication device would be an offence. Such unfettered power, under section 66A, was misused by the Government in curtailing and suppressing people's freedom of speech and expression and hence repealed.

Relationship of Cyber Stalking, Cyber Voyeurism and Cyber Defamation

Cyber defamation occurs when with the help of computers and internet someone publishes derogatory remarks or defamatory information. In the present times, people remain active on social media via instagram, facebook, twitter etc. it becomes easy to public to all of that person's friends or the perpetrator post defaming stories about the victim. Although this can happen to both genders, but women are more vulnerable. Unfortunately cyber defamation is not defined by the IT Act 2000 and it is treated by the criminal justice system under the same provisions of cyber pornography or publication of obscene materials in the internet. Whenever the offences like cyber stalking, cyber voyeurism and cyber defamation are committed, the privacy of a woman is interfered with. When the content collected from such offences is disseminated, the reputation of a woman is tarnished and that is what cyber defamation all about.

Critical Analysis of the Law Relating to Voyeurism, Stalking and Defamation

Under Indian law, voyeurism and stalking has been recognised as separate offences very much late. Even specific provisions have been made but still these provisions run through many shortcomings. An attempt has been made to discuss some of them.

Firstly, both the offences have been defined by keeping in view women as victims. This fact has been altogether ignored that the offences may be committed against men too. Thus the scope of sections is narrow. These legislations are proved to be gender bias legislation and against the constitutional notion of equality.

Secondly, cyber crimes are not bound by geographical limitation but law enforcement agencies are. It becomes difficult to ascertain from which territorial jurisdiction the crime has been committed, under which police station will it fall. This makes investigation and arresting the accused outside jurisdiction extremely difficult.

Thirdly, in the definition of stalking, the method of monitoring is not mentioned. It might happen that the person might lack the intention but his actions amount to stalking.[20]

Fourthly, under section 509 too, modesty of a woman is protected but no provision for male victims has been made. This section requires that the words outraging the modesty must be spoken, sound heard and gestures must be seen. Since in cyber crime all these requirements cannot be fulfilled, the stalker can easily escape from his liability.

Fifthly, intention cannot be assumed from communications on internet.[21]

Sixthly, in most of the voyeurism cases, the victims are not aware that the content regarding them has been uploaded online. In these cases, the modesty of women is outraged and in spite of having provisions for the protection of one's own privacy and human dignity, the system in our country fails to ensure the protection which it guarantees just because the case is left unreported and the victim is left to suffer.

Seventhly, these offences are not taken very seriously by the enforcement agencies. Usually an attempt is done to avoid the litigation, compromise is tried and generally it is advised to girl to stay out of this legal arena due to society norms of respect.

Eighthly, the major problem for legislation enforcement is identity of cyber stalker. Internet

has provided anonymous cyber stalking. The stalker may be a former friend or lover or totally stranger who met in chat room or simply a teenager playing a practical joke. It hardly needs stating that the inability, to identify the source of harassment or threats, hinders police investigation.[22]

Ninthly, there is no precise definition of cyber defamation.

Tenthly, by giving the broad coverage of internet and the rate of dissemination of information on this platform, it is difficult to ascertain the extent of damage in any monetary value.

Conclusion and Suggestions

We live in a rapidly expanding and mushrooming era of technological advances coupled with inscrutability and suspicion (leading onto heightening surveillance) due to which potential opportunities for unwanted pursuing are greater. Cyber stalking, cyber voyeurism and cyber defamation has cheated on the privacy of women. These offences are serious because of the impact they carry. They cause adverse effect on the social psyche and public order. It is equally true that for a change in the situation, we shall have to look upon the situation with new format and obsolete plans must be discarded. A single agency will be unable to tackle this problem. All agencies shall have to work together be it either society or law makers or enforcement agencies. Society needs a bid change in its psychological order. This can be done through education. Youth in the colleges should be imparted with the knowledge of equality. Parents should pay attention towards their wards and they should be taught the lesson of women respect. If any such thing happens in the society, the society should give up its "hooooh" expression, rather it should come forward to help the victim. This attitude will encourage the victim to fight against such elements.

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7. 354C- Voyeurism: Any man who watches, or captures the image of a woman engaging in a private act in circumstances where she would usually have the expectation of not being observed either by the perpetrator or by any other person at the behest of the perpetrator or disseminates such image shall be punished on the first conviction with imprisonment of either description for a term which shall not be less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description foe a term which shall not be less than three years, but which may extend to seven years, and shall also be liable to fine.

   Explanation 1- For the purposes of this section, "private act" includes an act of watching carried out in a place which, in the circumstances, would reasonably be expected to provide privacy and where the victim's genitals, posterior or breasts are exposed or covered only in Underwear; or the victim is using a lavatory; or the victim is doing a sexual act that is not of a kind ordinarily done in public.

Explanation 2- Where the victim consents to the capture of the images or any act, but not to their dissemination to third persons and where such image or act is disseminated, such dissemination shall be considered an offence under this section.

8.   The Information Technology Act, 2000 (21 of 2000)

9.   Siddharth Manohar, *Delhi District Court finds voyeurism as violation of right to privacy*, (Apr.23, 2020, 7:30PM), http://www.ccgdelhi.com//.

10.   *Stalking*, (Apr.23,2020,7:30PM), http://www.rainn.org/artcles/stalking.

11.   Shreya Raman, *One staking case every 55 minutes, cases still under reported*, (Apr.27,2020,4:42PM), http://www.indiaspend.com/one-stalking-case-every-55-minutes-cases-still-underreported.

12.   Section 354-D– (1) Any man who- Follows a woman and contacts, or attempts to contact such woman to foster personal interaction repeatedly despite a clear indication of disinterest by such woman; or

      (a)   Monitors the use by a woman of the internet, email or any other form of electronic communication, Commits the offence of stalking:

            Provided that such conduct shall not amount to stalking if the man who pursues it proves that-

            (a)   It was pursued for the purpose of preventing or detecting crime and the man accused of stalking had been entrusted with the responsibility of prevention and detection of crime by the State; or

            (b)   It was pursued under any law or to comply with any condition or requirement imposed by any person under any law; or

            (c)   In the particular circumstances such conduct was reasonable and justified.

      (2) Whoever commits the offence of stalking shall be punished on first conviction with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine; and be punished on a second or subsequent conviction, with imprisonment of either description for a term which may extend to five years, and shall also be liable to fine.

13.   Dr. R.K. Chaubey, An Introduction to Cyber Crimes and Cyber Law, 356, (Kamal Law House, Kolkata) (2009).

14.   Dr. Anita Verma, Cyber Crime and Law, 155, (Central Law Publication, Allahabad) (2009).

15.   A.I.R. 2015 S.C. 1523 (India).

16.   Section 67-A Punishment for publishing or transmitting of material containing sexually explicit act, etc., in electronic form.- whoever publishes or transmits or cause to be published or transmitted in the electronic form any material which contains sexually explicit act or conduct shall be punished on first conviction with imprisonment of either description for a term which may extend to five years and with fine which may extend to ten lakh rupees and in the event of second or subsequent conviction with imprisonment of either description for a term which may extend to seven years and also with fine which may extend to ten lakh rupees.

17.   Section 503 Criminal Intimidation.- whoever threatens another with any injury to his person, reputation or property, or to the person or reputation of any one in whom that person is interested, with intent to cause alarm to that person, or to cause that person to do any act which he is not legally bound to do, or to omit to do any act which that person is legally entitled to do, as the means of avoiding the execution of such threat, commits criminal intimidation.

      Explanation- A threat to injure the reputation of any deceased person in whom the person threatened is interested, is within this section.

18. Section 504 intentional insult with intent to provoke breach of the peace- whoever intentionally insults, and thereby gives provocation to any person, intending or knowing it to be likely that such provocation will cause him to break the public peace, or to commit any other offence, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both.

19. Section 509 word, gesture or act intended to insult the modesty of a woman- whoever, intending to insult the modesty of any woman, utters any word, makes any sound or gesture, or exhibits any object, intending that such word or sound shall be heard, or that such gesture or object shall be seen, by such woman, or intrudes upon the privacy of such woman, (shall be punished with simple imprisonment for a term which may extend to three years, and also with fine.

20. Heena keswani, *Cyber Stalking : A Critical Study*, Bha. L. R.,131,137 (2017).

21. Ibid.

22. Rohit Prakash, *Cyber Crime: A Critical Study*, International Journal of legal Studies, (Apr.27,2020,5:00PM), http:// www.lawbridge.com /wp-content/uploads/2019/09/Rohit-Prakash.pdf.

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When Bond turns into Bond (Age): An Analysis of Preeti Shenoy's *The Secret Wish List* in the Lens of Andrea Dworkin

Abstract

Marriage is considered as an auspicious ceremony, especially in Indian society. However, marital suppression, male domination and domestic violence exists even today. The life of women takes a topsy-turvy after marriage. The contribution of women in a family is indispensable. Women are often treated as slaves, whose sole duty is to serve the family. However, women are always taken for granted and their work goes unnoticed in the family. The unquestioning obedience of women fuels the supremacy of men. The contemporary women have begun to rise against the injustice and even consider breaking away from the marital bond to lead a happy and contented life. The Indian author Preeti Shenoy gives a realistic depiction of marital bondage among Indian women through her novel *The Secret Wish List*. The protagonist Diksha, who has endured her long suppressed and miserable life, breaks away from it and begins a new and happy phase in her life. This paper makes an attempt to study Shenoy's novel through the radical feministic approach of American radical writer and activist, Andrea Dworkin.

Key Words: Marital Suppression, Radical Feminism, Andrea Dworkin, Break up, New Life.

The present study examines the marital life and the gender bias involved in marital relationship in the Indian author Preeti Shenoy's 2012 novel *The Secret Wish List*. Indian society considers marriage as an auspicious ceremony. In marital life, women are often suppressed and forbidden from pursuing their dreams. In fact, the life of women takes topsy-turvy after their marriage. Though the contribution of women in a family is indispensable, they are always taken for granted and their work often goes unnoticed in the family. In addition to it, they are often treated as slaves, whose sole duty is to serve the family. However, contemporary women have begun to rise against the injustice and even consider breaking away from the marital bond to lead a happy and contented life.

Radical Feminism was a movement emerged in 1960s, that focuses to eliminate the dominion of men in social and economic contexts. The radical feminists tend to explore the exploitation of women on men. The patriarchal construction of the society attaches huge gain on men through the

subordination of women. Contradictory personality traits are assigned to men and women, which undeniably asserts the supremacy of men. The radical feminists challenge the unquestioning obedience of women and voice out against oppression of women. The paper inculcates the radical feministic approach through the theoretical framework of Andrea Dworkin. Andrea Dworkin was an eminent American radical feminist writer and activist who has nearly thirty years of experience in feminist writings. She has to her credit, two novels, nine non-fiction books and a collection of short stories. She analyses the patriarchal society and re-evaluates the existing norms through her works. The present study attempts to reveal how and why the protagonist Diksha in Shenoy's *The Secret Wish List* takes a bold attempt to break away from her marital relationship in the lens of Andrea Dworkin's revolutionary work *Woman Hating*.

Preeti Shenoy's *The Secret Wish List* revolves around the ebb and flow of the character Diksha. She has endured fifteen years of marital life with her insensitive husband, Sandeep. Unexpectedly, her past boyfriend Ankit resurfaces in her life. Only when Ankit comes into her life, Diksha feels complete. Sandeep rarely shares anything with Diksha. He belongs to the old school of Indian practice who regards his wife as an object to satisfy his needs. All Sandeep wants when he reaches home is to have dinner, watch television and intimacy with Diksha. As Simone De Beauvoir states, "Even civilizations that ignore the father's generative role demand that she be under the protection of a husband; and she also has the function of satisfying the male's sexual needs and caring for the home" (503). On the other hand, Ankit has real concern and care for Diksha, who even shares about his business with Diksha. Diksha finds a striking contrast between Sandeep and Ankit and finally designs her life with the person she loves.

Parental support plays a significant role in one's life, especially during the period of adolescence. In that period, as a ramification of hormonal changes, one is certainly carried away by the opposite gender. The feelings of love, attraction and infatuation are quite normal during this period. It is the responsibility of the parents to understand it and guide them in a proper way. As Ackard points out, "For youth, feeling connected to their families is an important anchor, and many do turn to parents for information and guidance" (Ackard 59). But Diksha lacks the support and guidance of her parents, when she is carried away by Ankit at the age of sixteen.

Diksha knows about Ankit in her school days as her brother Rohan's friend. Ankit looks smart and most of the girls get attracted towards him. Diksha's friend Tanu writes an anonymous note in Ankit's note mentioning, "I really, really, really like you" (Shenoy 6). Ankit mistakes it to be Diksha and confesses that he too likes her. From then, Diksha and Ankit had many meetings and they have become more close in each meeting. Once when they went for an inter-school competition, Ankit and Diksha met privately and kissed each other. But they were caught red-handed by their teachers and especially Rohan, who details everything to their parents.

Diksha's parents, instead of making her know what is wrong and what is right, criminalise her and show terrible anger at her. They even sent her to an all women's college in Kerala, where she is keenly watched by her relatives. To top it all, her parents arranged a forced marriage with Sandeep when she was in the second year of college. As Rao comments, "It (Marriage) involves emotional and legal commitment that is quite important in any adult life" (34). But Diksha is drawn into the marital life too early, that too forced by her parents. At first, Diksha thinks of marriage as a tool to

escape from her victimising circumstances. However, Diksha is forced to taste the pungent flavours of suppression, monotony and boredom in her post-marital life.

Marriage shuts the gates of autonomy for Diksha. After marriage, Diksha's life is limited to taking care of her family and is unable to think beyond the boundaries of her family needs. Unfortunately, as a typical Indian homemaker, Diksha forgets to take care of herself and her desires. As Khanna and Khatri comments, "She (Indian Housewife) keeps suppressing her wishes, her choices, her happiness to make everyone else happy and satisfied. She mostly abides by the family rules, and keeps everyone together, by keeping aside her individual identity" (259).

In the Indian scenario, women are adorned with supernatural powers and are worshipped as Goddess like Lakshmi, Sarawsati, Kali, etc., in scriptures. Unfortunately, in practice it is quite the opposite. In the patriarchal family structures, women are constantly dominated by men. Domestic violence is prevalent in many households, that includes physical or mental abuse or even both. As Singh says, "Though women today have proved themselves in almost every field, this gender based discrimination and supremacy of men over women and henceforth domestic violence against women is increasing day by day with every passing decade and continues till date with much greater frequency, magnitude and varied nature." (165).

Shenoy sketches Diksha as a typical Indian housewife, who blindly adapts herself to a pattern, which prioritizes the needs of her family. However after a heart-to-heart conversation with her cousin Vibha, Diksha realises the emptiness in her life. She gets weary of the authoritative and unvarying nature of Sandeep. As Diksha asserts, "The tiny little things are not big enough to break marriages and yet they are cracks that have been neglected. They stand out now like cacti on a barren desert-scape that is my marriage" (Shenoy 27). With the courage achieved after her dilemma, Diksha finally voices out to him about the growing discontentment in their marriage. No matter what, the patriarchal construction in Sandeep does not permit to accept the faults on his side. So, he not only blames Diksha but also succeeds in making her repent for voicing out her feelings against him. As a result Diksha feels, "His little speech has crushed me like a ten-ton truck. All my newfound bravery vanishes swiftly" (Shenoy 32). Silencing his wife acts as an armour for Sandeep to pursue his uncaring attitude towards his family.

Sandeep is a workaholic, who never cares for the desires of Diksha. He denies even simple pleasures of life such as eating out and going to a movie for Diksha and designs her schedule according to his will. Diksha wishes to eat out and watch movies once in a while. But Sandeep is a type of person who hates socialising and is against these things. In consonance with his programme, Sandeep's family has to spend every weekend in his mother's house unfailingly. Though Diksha detests it, she is left with no other option. Eventually, Diksha falls into the pattern and suppresses her wishes. In Volga's play *The Six of Them*, Volga portrays six female characters, who were of the opinion, "We want not husband and wife relationship but companionship" (Volga 489). Even Diksha longs to have a good companionship with her husband, but their spheres of life are contradictory.

Diksha's son Abhay is unheard of father's love. Sandeep neither cares about his activities nor encourages him in his endeavours. In fact, Abhay who is nine years old is raised solely by Diksha. Diksha takes care of the needs of Sandeep and Abhay but never gets a word of appreciation or recognition from her husband. He is selfish and "as far as he is concerned, his needs must always

come first" (Shenoy 148). Once Sandeep's mother stays in their house due to her illness. She notices all the happenings in the home and really worries for Diksha. She feels, "Sadly, my son is a selfish idiot. I erred in raising him" (Shenoy 120).

When Diksha meets her cousin Vibha, she creates her wish list and Vibha urges to fulfill her wishes. Out of her wish list, learning salsa seems to be easier and she joins a nearby salsa class. She hides it from her husband, for she knows he will oppose it even if she informs. But when Sandeep comes to know about it, his reaction is brutal. He suddenly bursts into the dance class, scolds Diksha in foul language and even hits her instructor Gaurav. Diksha is so struck with his behaviour, that she decides not to go to the salsa class anymore. In the fifteen years of marriage, learning salsa is the only thing that Diksha initiated for herself. But that too is unacceptable and spoiled by Sandeep. Diksha feels "so ashamed to be married to someone like Sandeep now" (Shenoy 189). Even then, Diksha bears to live with Sandeep. As Dworkin points out, "...women live with those who oppress them, sleep with them, have their children – we are tangled, hopelessly it seems, in the gut of the machinery and way of life which is ruinous to us" (33).

Diksha does not think about developing an extramarital affair till her past boyfriend Ankit resurfaces into her life. Diksha gets to know about her school friend Tanu and Ankit through a reunion site. The moment Diksha meets Ankit, she feels "my life from now on is going to be different" (Shenoy 173). They both hold their hands and Diksha "suddenly realise that holding hands is something I have never done with Sandeep in all the years that we have been married" (Shenoy 174). Diksha and Ankit are involved in lovemaking and Diksha always feels complete when she is with Ankit.

Ankit genuinely cares for Diksha and does not allow her to take a rickshaw. Both Tanu and Ankit feels sorry for Diksha, concerning her imprisoned marital life. Once when Sandeep is out of town, Diksha invites Ankit to her home. Abhay meets him as his mother's school friend. Ankit is truly interested in everything that Abhay says. Ankit appreciates Abhay as "a little genius" (Shenoy 208), which Sandeep has never done. Abhay loves to spend time with Ankit. With Diksha, Abhay and Ankit watching television together, Diksha "realise that this is something I have never experienced with Sandeep – this feeling of completeness and contentment. This feeling of functioning as a single team, of being a family unit, and experiencing the warmth only a family can bring" (Shenoy 209).

Diksha has lived her life according "to the diktats of my mother and of the society. I have really tried hard to make a happy life. Fact is, I do feel complete only with Ankit" (Shenoy 212). Diksha feels lost and unworthy in her life with Sandeep. But life with Ankit creates meaning and makes her life worth living. So, she decides to break away from her marital life with Sandeep and to unite with Ankit, who really cares for her and Abhay. As Dworkin asserts, "In order to change convention, women had to violate it. . . . There have also been, always, individual feminists- women who violated the strictures of the female role, who challenged male supremacy, who fought for the right to work, or sexual freedom, or release from the bondage of the marriage contract" (19). In accordance with it, for the first time, Diksha voices out her thoughts to Sandeep and expresses her love for Ankit. Obviously, Sandeep's reaction is harsh and he even calls up Diksha's brother and her parents to sort out the issue. Initially, they were all against her and are not convinced by her reasons. To her surprise, her mother-in-law supports Diksha and even accepts that there are faults on the side of Sandeep too. After this, her parents realise the depth of Diksha's problems. Eventually, Diksha walks out of her marriage and begins her happy life with Ankit, who also accepts Abhay as his son.

Marriage is a bond created by two individuals. It is the responsibility of two persons to sustain this bond. But when the bond turns into bondage and the male dominance overpowers, it creates a rupture in the relationship. Dworkin pens, "The commitment to ending male dominance as the fundamental psychological, political, and cultural reality of earth-lived life is the fundamental revolutionary commitment. It is a commitment to transformation of the self and transformation of the social reality on every level" (17). Even if a husband is too involved in his work, it is his duty to take care of the needs and desires of his wife. Similarly, a wife should also take care of her family in a fruitful manner. If it collapses, it may lead to serious consequences. In the novel, Diksha has endured her depressing marital life for fifteen years. But when she reaches a saturation point, she commits to end the supremacy of her husband and boldly breaks up her marriage to lead a contented life with Ankit.

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Banda Singh in the Eighteenth-Century Sikh Literature

Abstract

Banda is one of the fascinating and somewhat enigmatic figures of the eighteenth-century history of India. After his brief and dramatic meeting with Guru Gobind Singh at Nander (Deccan), Banda was sent to the North, with the mission of supplanting Mughal rule. In a short time, at the head of the Khalsa warriors, he swept away the Mughal authority in parts of the provinces of Delhi and Lahore. The non-Sikh writers of the early eighteenth century gave considerable space to Banda in their accounts. This may safely be attributed to the political activities of Banda and his success in holding power for some time.Banda Singh has been projected as a tyrant in the Persian sources. The eighteenth-century Sikh works, on the other hand, present a different picture of Banda's mission and activity which too need to be viewed in a fresh perspective.

Banda met Guru Gobind Singh at Nander in the Deccan in September 1708. At the Guru's behest he moved to the North along with a few chosen Singhs. He was carrying the Guru's *hukamnamas* (orders) for the Khalsa which he dispatched after reaching the present Haryana area. He was joined by the Khalsa in large numbers. After conquering a few places, in 1710 they conquered and razed Sirhind, the *sarkar* headquarters under Wazir Khan. Banda appointed his own administrators, issued a coin with regnal year one in 1710, and started issuing *hukamnamas* (orders) under a new seal. The coin and the seal attributed victory to Guru Nanak through Guru Gobind Singh, deriving authority, thus, from the Gurus and God. More conquests were made in the Punjab plains, the trans-Yamuna area was plundered, and the hill chiefs were made tributary. All this amounted to a direct challenge to the Mughal authority in the provinces of Delhi and Lahore, even posing a threat to the imperial capital. Two Mughal emperors, Bahadur Shah and Jahandar Shah, were unsuccessful against the Sikhs. Under Farrukh Siyar, the Mughals finally succeeded in capturing Banda Singh and over 700 of his companions in December1715 after the prolonged siege of Gurdas Nangal. They were taken to Delhi. In 1716 without a single exception, they chose martyrdom over accepting Islam.[1]

Writing in the second decade of the nineteenth century, Ratan Singh Bhangu, devoted 45 episodes of his *Sri Guru Panth Prakash* to Banda. Bhangu is known to be a strong critic of Banda and, therefore, the space given to him is somewhat surprising. A careful reading of the text makes it clear that Bhangu had great appreciation for what Banda was able to do. He says in fact that Banda had not been properly treated by the Sikh writers. He deserved a better treatment.[2]

Dhadi Nath Mal, who completed his *Amarnamah* a few days after Guru Gobind Singh's passing away in October 1708, was the first writer to take notice of Banda. The *Amarnamah* consists of 146 couplets but we may recount the essential story very briefly. Nath Mal refers to a mendicant of hot temper who used to live in Nander on the bank of the Godavari river; he had under his control some spirits of the wilderness; his heart was devoid of love; and his head was full of pride. On the day of the solar eclipse in 1708, Guru Gobind Singh visited Banda's *dera* and, in his absence, ordered his goats to be slaughtered. When Banda saw this, he was furious but remained helpless against the Guru. He collected the Hindus of Nander and made a representation to the emperor. In the imperial court Guru Gobind Singh exposed the irrational belief of the Hindus with regard to the cause of the solar eclipse and the people went back to their homes rather deflated. Banda fell at the feet of Guru Gobind Singh and begged for mercy. Guru Gobind Singh sent him to the Punjab with five Singhs.[3] There is no mention of the purpose for which Banda was sent to the Punjab.

In the *Chaupa Singh Rahitnama*, Dalla Brar asks Guru Gobind Singh who would guide the Sikhs now. All the four *Sahibzadas* (sons of Guru Gobind Singh) had died, and the 'Turks' were hostile towards the Sikhs. Guru Gobind Singh tells Dalla that Guruship was ordained by God for ten persons only, and he proposed to vest Guruship in the Khalsa and the Shabad. Under divine protection he would empower the sparrows to kill the hawks, and the power of the 'Turks' would be shattered. 'I will send a *banda* for revenge'. He explained further that this Banda would be a *sadh*, and he would make himself manifest exactly nine months and nine days after the passing away of Guru Gobind Singh. Eventually, the rule of the Panth would be established.[4]

In Koer Singh's *Gurbilas Patshahi 10*, Guru Gobind Singh orders Banda to perform the task fearlessly. Banda became a Sikh of the Guru and he was given weapons to bear. Four brave warriors (*bir*) were placed under his control. Banda was to take revenge for the death of the Sahibzadas with the support of the Singhs who were well versed in the use of arms. Banda was authorized by the Guru, and he fought battles as he pleased. He became somewhat proud of his success and infringed the *rahit* (the prescribed Sikh way of life). The support he had received from the Guru was automatically withdrawn, resulting in the loss of power by Banda, and his death.[5] In his brief reference to Banda, Sukha Singh in his *Gurbilas Patshahi Dasmi* mentions Baj Singh as the person who led the Singh volunteers in support of Banda. They were provided with drums and standards, and the Guru's order to them was to 'fight everyday against the Turks'.[6]

In his *Bansavalinama,* Kesar Singh Chhibber says Guru Gobind Singh discussed the question of Gurship with Kalikdas, a Brahman placing before him the whole case. Guru Nanak had thought of ten Gurus, and there was a threat from the *mlechh*. They had to be destroyed. A new Panth was to be created for the purpose. Kalikdas said that the situation called for a '*charanjit*' who had established his headquarters in the South. Guru Gobind Singh said that he knew that the '*charanjit*' would fight against the *mlechh* on his behalf.[7] The '*charanjit*' was no other person than the Bairagi who was to become Banda. Chhibber explains later, a '*charanjit*' was not an ordinary human being.

Chhibber says further that in the time of Bahadur Shah, Guru Gobind Singh discussed the question with Diwan Sahib Chand, Dharam Chand, Darbari, Gharbari, Guru's maternal uncle and Nand Chand. It was an urgent matter. Guru Gobind Singh mentioned a Bairagi *sadh*, the detached '*charanjit*', a renunciate, who could bear the burden of Gurship, if persuaded. They agreed with

Guru Gobind Singh. Therefore, he went to meet the Bairagi in his Thakurdwara with four Sikhs and asked them to put a cot at a spot where the Bairagi *sadh* used to sit. The Guru sat on cot and pressed it so that it could not be turned upside down. The Bairagi came and sat before him. They talked without anyone else being present with them. At last, the Bairagi stood up and fell at the feet of the Guru. He took *pahul* (initiation) of the double-edged sword and became a Singh. He had agreed to take up the burden. Having settled the issue, Guru Gobind Singh went to Burhanpur.[8]

There is a separate chapter on 'Banda Sahib' in Chhibber's *Bansavalinama*, Guru Gobind Singh had persuaded him to accept the burden of the duties of the Guru (without holding the office formally). Chhibber gives a brief account of the way in which Banda enlisted the support of the Sikh transporters and traders. He was called 'Guru Banda Sahib' or 'Guru Sahib Banda' by many a Sikh. He won a number of battles, including the one against Wazir Khan. Chhibber underlines that a true Sikh must avenge himself on the individuals who had harmed the Sikhs in any way. Graves were dug and tombs were destroyed. For Chhibber, Banda stood distinguished from all the Sikhs for his persistence in taking revenge and staking his own life in its pursuit.[9]

Sadhaura was conquered and set on fire; corpses were taken out of graves and burnt. The Sikh armies increased, and 'Guru Banda Sahib' became manifest to all. It was believed that he had the blessings of Guru Gobind Singh. It was rumoured in fact that the Bairagi Banda had been given Guruship. Sirhind was conquered and burnt; the women folk and relatives of the Puri Khatri Sucha (Suchanand, the *peshkar*) were tortured and plundered. Thus, he reaped what he had sown. It was well known that sons were punished for the sins of their fathers, and fathers for the sins of their sons. Here Chhibber quotes Kabir and refers to other *pothis* and *granths* on this point. He praises Banda Bairagi for risking his life to take revenge. 'No Sikh did this'.

Bahadur Shah sent his messenger to Banda to tell him that the emperor was a servant of Guru Gobind Singh but who was Banda? Was he authorized by the Guru? Banda said, 'the sword is the same but in different scabbard'. He was fighting on behalf of Guru Gobind Singh and in accordance with his command.

According to Chhibber, Banda kept on telling the Singhs to protect the poor, discard sin, and act according to their *dharam*. Also, they should take revenge, destroy the *mlechh*, and demolish the structures over their graves. They acquired *raj* (rule) but sat quietly at their places. Bahadur Shah left them alone with deference to Guru Gobind Singh. Whereas Banda remained detached (*nirlep*), the Singhs in power indulged in misdeeds. Chhibber gives the account of a Sikh *faujdar* who persisted in injustice and who was blown by guns by Banda's order. Indeed, Banda underscored the duty of justice for a ruler 'if you call yourselves Sikhs of Guru Gobind Singh, do not indulge in sin, *adharam*, and injustice'.

Chhibber presents the fall of Banda as a punishment for the sins of those Sikhs who exercised power according to their own whims and not in accordance with what Guru Gobind Singh had commanded. The Panth consisted of 'four parts', three of which were responsible to the Guru, whereas the fourth was accountable to Dharam Rai. The Sikhs were brought before the Guru and '*asikhs*' were sent to Dharam Rai. They had to account for their unjust acts. Farrukh Siyar ascended the throne and his *wazir* Shams Khan attacked the Singhs under Banda. He was defeated. More armies were sent against the Sikhs. Eventually, they were besieged in Gurdaspur. What Banda had

been saying all the time now became true. Gurdaspur became a crucible (*kuthali*) for the Sikhs. They were punished for their sins. 'Banda Sahib' allowed himself to be captured because he too had eaten *raj-dhan*. The Sikhs captured from Gurdaspur were taken to Delhi, along with 700 carts of Sikh heads. Pillars of Sikh heads were constructed on the way to Lahore and Delhi. At Delhi, five Sikhs were taken out of the prison every day and executed in the Chandni Chowk. They who remained steadfast in their faith had become Rajas. Banda confessed before Farrukh Siyar that he had received punishment for what he had done. 'You will also reap what you sow'. Banda gave his head but did not give up his faith. He did not really die. He was a '*charanjit*' who could assume any form.

In the *Mahima Prakash* of Sarup Das Bhalla, the first reference to Banda occurs in Guru Gobind Singh's conversation with a Jat Sikh woman when he had left Talwandi Sabo (Damdama) for the South. She could not understand, she said, why the Guru was not thinking of revenge for the death of Sahibzadas. Guru Gobind Singh asked her to draw lines on the dust and then to delete them. He asked the old lady if she had felt any pain over obliteration of the lines. She said 'of course, no'. Guru Gobind Singh likened the death of human beings to the obliteration of lines drawn on dust (in the design of the universe). Nevertheless, he said that he would send 'a *banda*' to take revenge.

Guru Gobind Singh's meeting with the BairagiMadho Das (Banda) is described in another *sakhi*. When Madho Das saw that his cot remained still after Guru Gobind Singh sat on it, he was surprised and submitted to the Guru immediately. Guru Gobind Singh said that, since Madho Das had become a Banda of Akal Purkh he would send Banda to the Punjab. Banda said that he would start his own Panth. Guru Gobind Singh told him that his Sikhs would not allow Banda to harm the Khalsa Panth in any way. Banda was instructed to remain a celibate. Otherwise, he would be thrown into a crucible (*kuthali*) to melt like gold. Baba Binod Singh and Baba Kahn Singh, the father and the son, and both Trehan Sahibzadas (descendants of Guru Angad), and Singhs like Baj Singh who had taken *pahul* from the Guru, were sent with Banda. Guru Gobind Singh gave five arrows to Banda from his own quiver to be used in crises. With these, Banda left for the Punjab.[11]

In the *sakhi* on Banda, Bhalla refers to the sack of Sirhind, massacre of thousands of the *mlechh*, conquest of Banur and Batala, use of the arrows given by Guru Gobind Singh in the battle with Wazir Khan, and the establishment of Banda's rule. After some time, Banda got married and had a son. The Guru's injunction of remaining celibate was thus set aside, and Banda had to suffer for it. He was besieged in 'Lohgarh'. Baba Kahn Singh and Baba Binod Singh were also with him. Banda turned away from the Guru due to ignorance and pride. He began to talk of getting married into a noble family. In the rest of the *sakhi*, the larger part, is given to Baba Binod Singh leaving Banda and Baba Kahn Singh being rescued from imprisonment. Baj Singh also figures prominently in this part. Banda is left hanging in the *sakhi* as a *bemukh* (who had turned away from the Guru).[12] Bhalla's account, clearly hostile to Banda, was based on oral information collected from the Amritsar region, especially current among the Bhalla descendants of Guru Amar Das.

Banda figures in four *sakhis* of another work called *Guru Kian Sakhian* by Svarup Singh Kaushish. During Guru Gobind Singh's visit to his *dera*, Mahant Jait Ram (a successor of Dadu) warned Guru Gobind Singh against a visit to the place of Madho Das who had wild spirits under his control. He showed respect to visitors by seating them on his cot but only to get it turned upside down

by the spirits under his control to make fun of his victims. Guru Gobind Singh said that he had some important business with Madho Das, and he was determined to meet the Bairagi whom he had met for the first time at Kankhal.[13]

At Nander, Guru Gobind Singh had a meeting with Madho Das on the day of the solar eclipse. Before Madho Das returned to his *dera*, Guru Gobind Singh had ordered the slaughter of a deer, a goat, and two lambs for the *langar* (community meal). Lunia Siddh, the Guru of Madho Das, had told him at one time that a Raj-Jogi would come to his *dera* to deprive him of his power, make him a disciple, and then enhance his power. On meeting Guru Gobind Singh, Madho Das said 'where was the need of killing those animals, and that too at a *dera* of Vaishnav *sadhs*?' Guru Gobind Singh said that Madho Das had met him at Hardwar in a group of *sadhs* headed by the Jogi Aughar Nath. Madho Das now recognized Guru Gobind Singh.[14]

Guru Gobind Singh told Madho Das that his animals had been killed to awaken his conscience. In the country as a whole hundreds of innocent people were losing their lives through oppression and Madho Das was not bothered about them. Madho Das said, 'I am your *banda*'. He was keen to serve any great cause. Guru Gobind Singh told Banda that it was difficult to follow the Guru's path of love and sacrifice. Madho Das reassured the Guru that he had become a true slave of his door. On the day following Madho Das was given *pahul* of the double-edged sword prepared by Guru Gobind Singh with the help of Daya Singh and others. Guru Gobind Singh put the 5ks on Madho Das and he became 'Banda Singh' bearing a shield, a sword and a spear. The Bairagi became a Singh. He was made Jathedar of the Panth and sent to Madar Des with 5 Singhs: Koer Singh, Baj Singh, Binod Singh, and both Kahn Singhs. Banda Singh was told to request the five for *ardas* in all crises. Guru Gobind Singh gave Banda Singh a sword, a seal, five arrows, and a *nishan sahib* before sending him towards the Punjab with Naik Bhagwant Singh.[15]

In Retrospect

All the writers agree that Banda Singh was commissioned by Guru Gobind Singh to go to the Punjab to lead the Khalsa in revolt against the Mughal authorities. Some of the writers explicitly states that he was initiated through *khande ki pahul* and made a Singh. Evidently, he was bound by the Khalsa *rahit,* a special injunction was to remain celibate. His purpose was to take revenge, shatter the Mughal power, and establish Sikh rule. At the same time, the Sikh writers of the eighteenth century look upon Banda Singh as a failure, and attribute this failure to infringement of the *rahit* or the injunction of celibacy. The only exception is Kesar Singh Chhibber. He admires 'Banda Sahib' for three main reasons: Banda Singh took revenge, he ensured justice, and he died as a martyr. Significantly, all Sikh writers look upon Banda as commissioned for a certain purpose on certain terms, and they judge him in that framework. They regardBanda Singh's activity as a projection of Guru Gobind Singh's intentions. Significantly, a contemporary *Rahitnama* called the *Nasihatnama* suggests that 'sovereignty for the Khalsa was conceived by Guru Gobind Singh'.[16]

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Interpretation of Factual World and Stylistic Approach of the Poem "Ode to a Nightingale" by John Keats

Abstract

The present research paper highlights the factual world and stylistic approach of John Keats, one of the greatest poets of the romantic era. Keats frequently associated love and pain both in life and in his poetry. He constantly unites different senses in one image. The fundamental force behind his poetry was his power to apply thoughts to every facet of life. In *"Ode to a Nightingale"* the speaker returns to the real world because he finds the bird's world dissatisfying. He longed for the world of perpetual delight but at the end he embraced the natural, finite world. Actually, the study is based upon an in-depth stylistic analysis of the poem "Ode to a Nightingale" by John Keats. Keats is measured to be the romantic of all romantics. The concepts of truth and idea of beauty are the idiosyncratic features of Keats' poetry, which differentiate him from even his peers. For him loveliness is precious in itself.

Key words: Interpretation, factual World, Stylistic Approach, Poem, Ode to a Nightingale, John Keats.

Introduction

John Keats was a great English poet and one of the youngest poets of the romantic moment who was born in London on 31 October 1795, the eldest of Thomas and Frances Jennings Keats's four children. He succeeded in the coming one of the greatest English poets at the age of Twenty Five only. Keats found relief and refuge in literature and art. The themes of Keats' works were love, loveliness, happiness, nature, melody and the humanity of humanism. Keats' enunciation is extremely connotative. His writing method is featured by sensual descriptions and enclosed a lot of poetic devices such as alliteration, personification, assonance, metaphors and consonance. The genuine world is an completely different storey and it is stands on events that occur on the ground. Ideal world is designed by a person in a mode of comfort but the factual world deviates from the ideal sense depending on the local importance. The real world is our hope and the world is definite. Keats has left behind numerous stunning odes.

Review of Related Literature:

1. In the words of Sanjai Kumar and Dr. Suman Singh (2012) the recurring images, feelings and concepts in the first six odes composed in 1810, echo and enforce one another. Keats had

observed the death of most of his family members when he was moderately young; As a result, for him any death or misfortune was simply a bad vision that was to end finally.

2. In the words of Soria Sikka (1998), Keats' poetry is based upon the understanding of the divine and eternal attractiveness behind the curtain of division, loss, conflict, misfortune and death. Behind this dark and depressing actuality stands the truth in which these forms of flaw are healed and resolved.

3. In the words of Mukesh Kumar (2014) Keats was a great poet; his mission of the beauty was never distorted by the theories.

4. According to Yi Hsuan Tso (2011). Keats' poetry generates a dreamlike deceptive world through which the reader not only provisionally escape from the frets of reality, but also experiences a minute that lifts the reader's mind to a higher stage of tranquil arbitration.

5. In the words of Lodge, Stylistics uses a more precise comprehensive and objective approach of highlighting style than the impressionistic generalizations of traditional criticism. Hence, stylistics is a specific and deviant use of language to recognize the factual and concealed purposes of the writer.

Statement of the Problem

There are lots of researches on John Keats' poems. But the depiction of factual world and Stylistic Approach of the Poem "Ode to a Nightingale" by John Keats is of great value.

Objectives of the Study

The very objectives of the study are:

1. To study the factual world of the poem "Ode to Nightingale".

2. To analyze the stylistic approach of the poem "Ode to Nightingale".

3. To highlight the combined influence of the formation of the poem, for its artistic excellence and as a sign of loveliness.

Research Methodology

Within the boundary and procedures of factual world and stylistic investigation, the opaque method of the poem is intensely explored to foreground the unseen intentions of the poet. The symbolic language, highly rich and sumptuous imagery, idealistic allusions, a mixture of sound patterns and even the general formation of the poem make it a perfect piece of art. However, the methodology is to dissect all the devices implied for sensitive and symbolic reason. Even the choices of devices embedded in the structure as a perfect and balanced piece of art; represent the pure idea of loveliness. Therefore, the methods of profound stylistic analysis will help to dissect the choices for their useful reason.

Concept of Factual World and Ode to a Nightingale by John Keats

Factual world is information that exclusively deals with facts. Factual world is short and non-explanatory. The best place to find truthful information is in knowledge and understanding. The main themes like Death, immortality, humanity and poetic imaginations are some of the major themes of this ode. Keats says that death is an inescapable occurrence. Poet John Keats paints it in both

unenthusiastic and optimistic ways. Question is how is the world of humans diverse from the world of the immortal bird nightingale? If we look at the fourth stanza, we can observe that world of the Nightingale is analysed as a fantastical place of enchantment with the "Queen-Moon" on her throne and "Clustered around by all her starry Fays." In contrast to the life of humans, the Nightingale "wast not born for death".

Idea of Stylistic Approach and Ode to a Nightingale by John Keats

A Stylistics method is how to look for and take stylistic aspects. Idea of stylistic approach is taught to recognize what makes the language of literature different from everyday language. The real idea of Stylistics is that a stylistic option has an 'effect' and that it should be likely to understand the causal relation between that stylistic choice and that effect. The sensuousness, overall formation of the poem, imagery, metaphorical language, romantic allusions, and various sound patterns prove it to be an unprecedented works of John Keats. The stylistic method is used to separate all the stylistic facets for emotive and pictorial aims to clarify this poem. John Keats's diction is highly connotative. John Keats writing style is characterized by sensual imagery and contains many poetic devices such as alliteration, embodiment, verse, metaphors and consonance. All of these structural work together to generate rhythm and music in his poems.

Results and Discussion

"Ode to a Nightingale" reveals the highest creative powers of the poet. The song of the Nightingale moves from the Poet to the depth of his heart and generates numbness and while he hears the song, he is embraced by the sweetness of his happiness and becomes so extreme that it changes into a kind of enjoyable ache. John Ketas is filled with a desire to flee from world of caring to the world of gorgeous place of the world. Keats commemorates the bird by thinking of the race of it as the sign of universal and undying melodic tone. The worldwide and everlasting tone has comforted human beings embittered by life and misfortunes by opening the casement of the remote, supernatural, religious, perpetual and idyllic. The poet is longing for the creative experience of an imaginatively perfect world and is focusing to escape from the realism and knowledge the ideal rather than complement one with the other. John Keats develops a dialectic by partaking both the states- the anxious here of man and the glad there of the Nightingale and serves as an arbitrator between two. Keats makes creative flight into the ideal world but accept the realities of life despite its fury and the poet soars high with his wings of poesy into the world of thoughts and ideal contentment. The moment consciousness makes him land on the grounds of reality and he bids farewell to the ideal bird. No one can escape into the perfect world everlastingly. Creative minds can have a brief flight into the imaginary world. However, ultimately one has to return to the genuine world and must believe the actuality. In the first stanza, the poet John Keats directs his words to the Nightingale and says that its sweet song has given him so great joy that there is an ache in his heart and thinks a sort of drowsiness as if he had taken a dose of hemlock or opiate. The pain in his heart is not due to envy of its joyful lot.

> My heart aches, and a drowsy numbness pains
> My sense, as though of hemlock I had drunk,
> Or emptied some dull opiate to the drains
> One minute past, and Lethe-wards had sunk:

Tis not through envy of thy happy lot,
But being too happy in thine happiness,—
That thou, light-winged Dryad of the trees
In some melodious plot
Of beechen green, and shadows numberless,
Singest of summer in full-throated ease.

Major Findings of the Study

A main concern in "Ode to a Nightingale" is Keats's insight of the conflicted scenery of human life, i.e., the inner connection or combination of pain or joy, intensity of emotion or numbness or lack of sentiment, life or death, mortal or immortal, the actual or the principle, and separation or link. The Nightingale is a sign of loveliness, immortality, and liberty from the world's difficulties. Nightingales are known for singing in the nighttime, hence the name. First starting from "Ode to Nightingale" which is a Keats' ode influenced by Greek legends, Nightingale is a sign of loveliness, immortality and freedom from the miserable and tiresome world. John Keats obsessed by its beauty and joy and wishes to escape to the world of the forest so that he may be free from the doubts and sorrows of daily human existence. In the fourth stanza, one can observed that the world of the nightingale is highlighted as a fantastical place of enchantment with the "Queen-Moon" on her throne and "Clustered around by all her starry Fays." In contrast to the existence of humans, the nightingale "wast not born for death" "I couldn't name", says Bridges, "an English poem of the same extent which contains so much beauty as this ode." The poetic method of John Keats reaches its climax in this ode. John Keats is recognized for the lively use of imagery in his poetry, At least twenty paintings have been rendered as a result of his significant descriptions. John Keats' poem "Ode to a Nightingale" is completion of sensitive shape of speeches, and sensuous imagery which give emotional and symbolic excellence to his poetry.

The Nightingale has traditionally been connected with humanity. The important myth of Philomela turned into a nightingale after being raped and tortured, stresses depressed and sufferings linked with love.

Conclusion

"Ode to a Nightingale" is a famous poem both in its extremely imaginative formation, its keen vulnerability to the beauty, and its mood of despondence thought of existence, its fervent expression and over all its noble and ideal implementation. However, as a whole it truly affirms the importance of the ideal. It is regarded as one of the great works of not only John Keats, but also, as the high watermark in romantic poetry and affirms Keats' idea of loveliness which is to be worshiped in itself and not for any truth-seeking reason. The Poet highlights on the instant feelings and failings. All the emotive and symbolic devices, the formation of the poem, and even the bird with its song represent pure and imaginative loveliness which is the basic conception of Keats's poetry. John Keats came to know that the type of mind he pursued was a false lure, insufficient to the needs of the real world and in the end; he traded the visionary for the naturalized mind and embracing experience. His thought is a means to understand existence, a means of quest for the fact and attractiveness and the most dependable mode of experience and insight.

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Role of Medium of Instruction in the Enrolment of Higher Education in India

Abstract

The study tries to find out if the medium of instruction used in school has any bearing on whether or not a student is admitted to reputed higher education in India. The research was carried out at the Central University of South Bihar (CUSB), Gaya (a case). The convenience sampling approach was used to sample 332 students for the study. The information was gathered using a closed-ended questionnaire and analysed using SPSS. According to the findings, the medium of instruction has a considerable impact on university admissions. According to the data, around 71 percent of university students received secondary education in English medium schools.

Keywords: Language planning, medium of instruction, multilingualism, English language. NEP 2020

Introduction

The NEP 2020 emphasises the importance of home language/mother-tongue in education, particularly in school education. It suggests the use of home language/mother-tongue in school education primarily because many studies conducted in this area indicate the advantages of home language/mother-tongue in early education. The other reason for this emphasis is that after adopting *the three language formula* in 1950s, studies found a decline in the number of languages used as a medium of instruction in India (Srinivasa Rao, 2008; Meganathan, 2011). There are other probable causes, but one that is worth mentioning, is the need to preserve and develop Indian languages in order to preserve the nation's linguistic and cultural diversity.

In India, the medium of education has long been a sensitive issue. It is now more of a political matter than an academic one. There have always been two perspectives on it: one that is practical and the other that is theatrical. It is a well-known truth in India that English as a medium of instruction is more popular among educated, affluent urban people and that has extended vividly to rural areas in the last two decades. People are aware of the advantages of adopting English as a medium of instruction for better career prospects in the future. The National Curriculum Framework – 2005 stipulates, 'The level of introduction of English has now become a matter of political response to people's aspirations rendering almost irrelevant an academic debate on the merits of very early introduction' (quoted in NCERT: 01). It is interesting to know whether English as a medium of instruction at school levels gives any advantage to the students in getting admission to premier

educational institutions or not. Getting an opportunity to enroll in a good higher educational institution, particularly in any central government funded educational institutions, is one of the key things to have good career prospects in India. In such a case, it is interesting to know the economic, social and academic background of the students who get admission to such premier higher educational institutions. The present study is an effort to understand whether the medium of instruction at school level plays any significant role in getting admission to these institutions or not. In order to understand the general tendency and directionality of medium of instruction vis-à-vis enrolment in premier higher educational intuitions, the researcher has selected one premier university as a case; CUSB.

Methodology

The present study uses a case study research design, and its strategy is quantitative. 332 (196 Male and 136 Female) students from undergraduate, postgraduate, and Ph. D. programs were sampled with the help of the 'convenience sampling method' for the study (Bryman, 174). The data was collected with the help of close-ended questionnaire. The questionnaire was administered with the help of Google Form. The collected data was scrutinized and quantified in a spreadsheet. The data were analyzed with the help of IBM-SPSS.

Discussion

The frequency analysis of the data shows that out of 332 students, 214 (64.5%) got their primary education in English medium and 118 (35.5%) in Hindi or a regional language medium. The percentage of English medium students increases slightly when we look at the data for medium of instruction at the secondary level. The percentages of English medium and Hindi or regional languages medium are 72.6 and 27.4 respectively. As far as the medium of instruction at the senior secondary level is concerned, the percentage of the students who studied in schools where the medium of instruction is Hindi or regional languages is the least (20.5%). It means some of the students who studied in Hindi or regional languages medium shifted to English medium schools during their school education. At the same time, there is no evidence that the students who studied in the English medium schools shifted to the schools where the medium of instruction is Hindi or regional languages. The average percentage of English medium students and Hindi or regional language medium of all
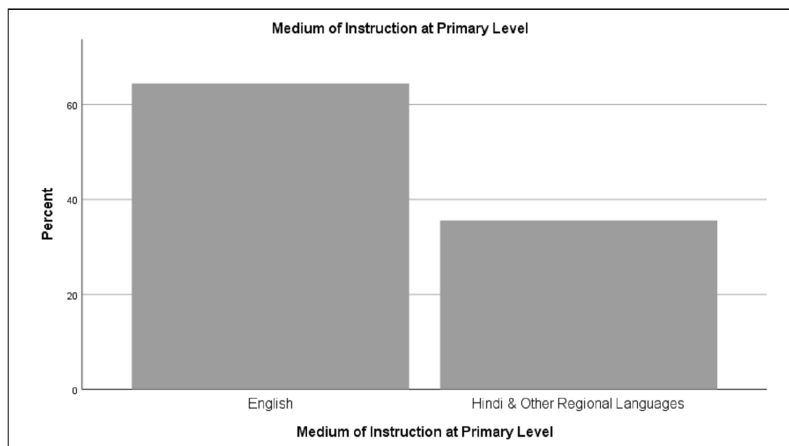
Graph No. 1.1

the three-level would be 72.2 and 27.8 respectively. The data clearly indicates that those who study in English medium schools share 72.2% of seats in the university. The mentioned data can be understood better with the help of the following graphs.
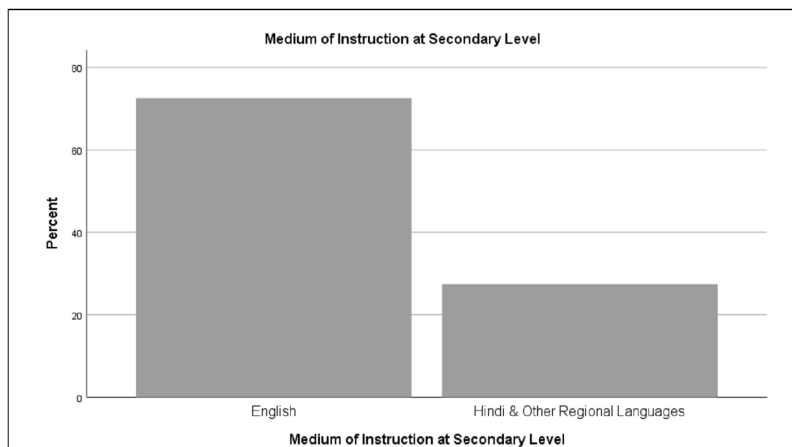
Graph No. 1.2
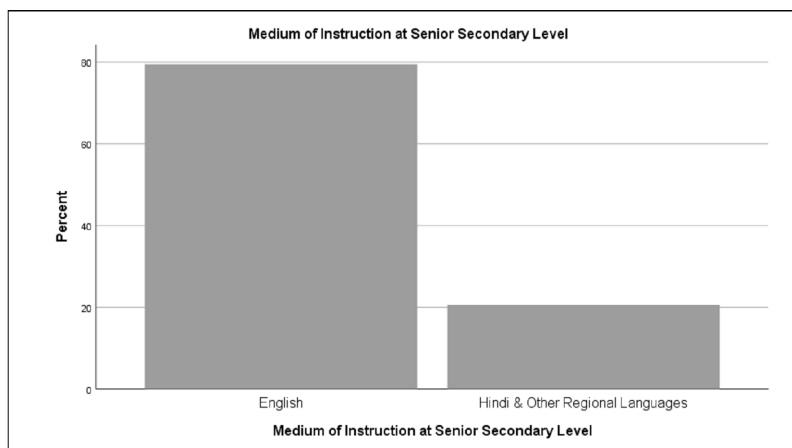
Graph No. 1.3

According to Nagarajan (2021), about 26% of students study in schools where the medium of instruction is English in India. It means about 74% of students study in schools where the medium of instruction is either Hindi or regional languages. The majority of the students in Central University of South Bihar (the case for the study) come from the states like Bihar, Jharkhand, West Bengal, and Odisha. In these states, the percentage of students who study in English medium schools is far below than the national average. For example, only 10% of students study in English medium schools in Bihar and 5.6% in West Bengal. As we have seen in the analysis when it comes to the admission of premier higher educational institutions, the students who study in Hindi or regional language medium have a significant disadvantage. There is a possibility that they are unable to score good marks in the entrance examination. Another reason for low enrolment could be because those who study in Hindi or a regional language medium are less likely to pursue higher education or apply to prestigious universities.

Now we will look to determine if gender, program, and student categories have anything to do with the medium of instruction. The first null hypothesis is that there is no significant difference between the gender of the respondents and their medium of instruction at the school level. In order to test this null hypothesis, let us go for the Chi-square test result. The p-Value for primary, secondary and senior secondary levels are 0.698, 0.530, and 0.64 respectively. All the three p values are greater than the Alpha value. Therefore, it can be said that the Chi-square test result confirms the null hypothesis. It means gender does not have any significant relationship to the medium of instruction of the students at school level. The following graphs can be seen for further understanding.
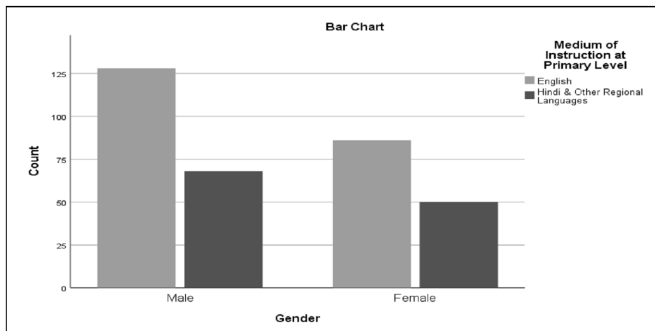
Graph No. 2.1
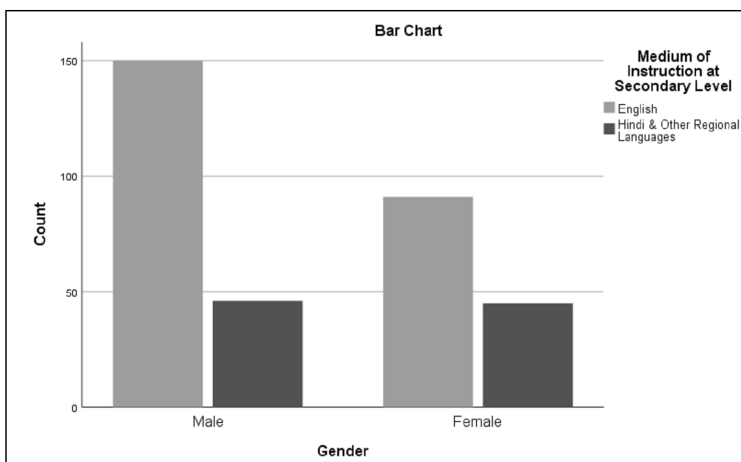
Graph No. 2.2
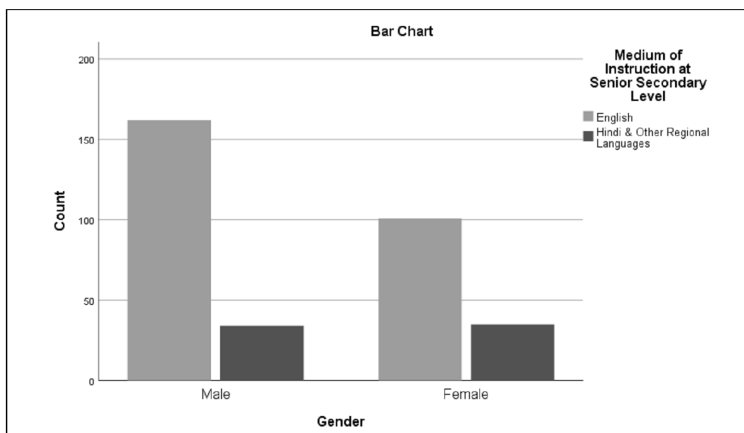
Graph No. 2.3

The other independent variable for the study is program levels (Undergraduate, Post-graduate, and M. Phil./Ph. D.). The null hypothesis is that the program levels of the students do not have any statistically significant relationship to the medium of instruction of the students at the school level. The p-value for all three levels is 0.003, 0.000, and 0.059 respectively. It means the p

Graph No. 3.1

values for primary and secondary level is less than the Alpha value, whereas at the senior secondary level the p-value is more than the Alpha value. The data shows that the null hypothesis is rejected and the alternate hypothesis is accepted for medium of instruction at the primary and secondary level, but the null hypothesis is accepted for senior secondary level. It means there is a statistically significant difference between program levels and medium of instruction at primary and secondary but there is

Graph No. 3.2

no statistically significant difference between the program levels and medium of instruction at the senior secondary level. In other words, there is a significant association between program levels and medium of instruction at primary and secondary levels but not at the senior secondary level. Before we move further for interpretation, let us look at the following graphs.
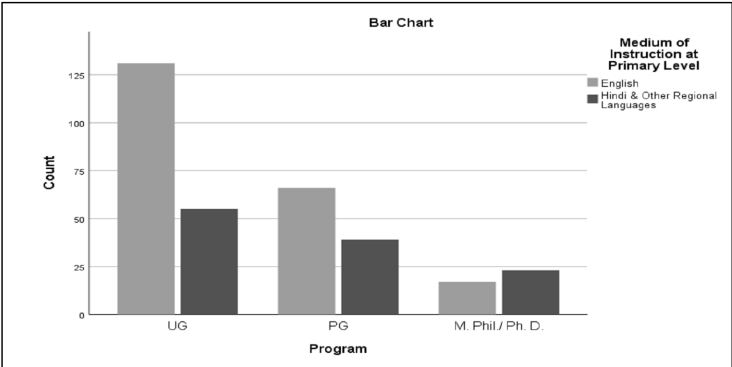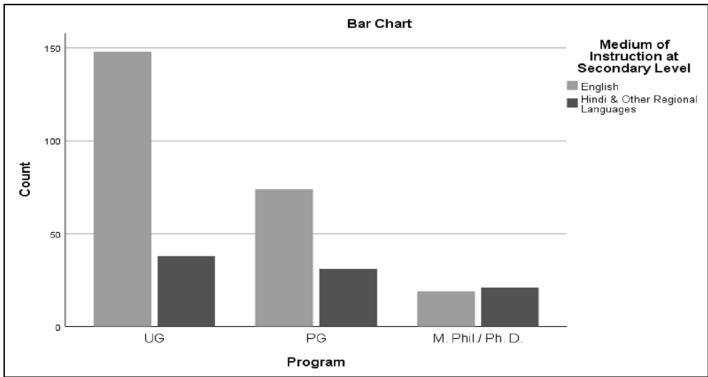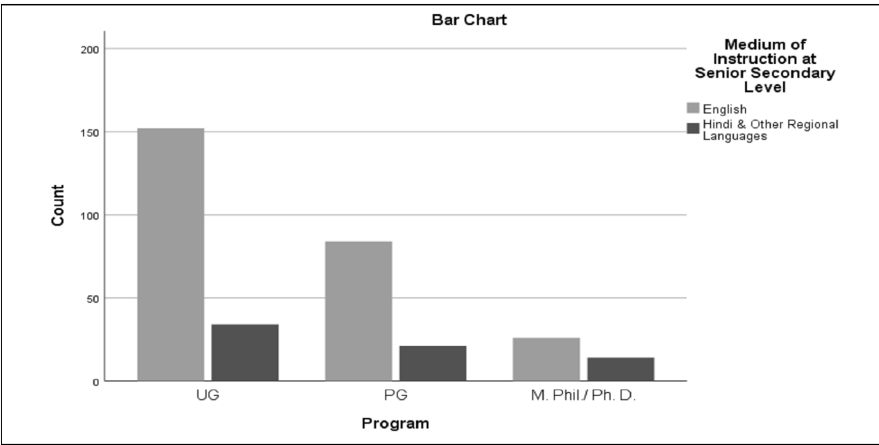
Graph No. 3.3

The above data can be interpreted in multiple ways. As the data shows, the number of English medium students starts decreasing and the number of Hindi medium students starts increasing when we move from undergraduate to research level. One possibility is that the students who come from English medium schools, they get job opportunities earlier, and they do not go for further higher education and research. The other interpretation is that the students who come from Hindi or regional language medium schools have an interest in research and further higher education.

The next null hypothesis is that there is no statistically significant difference between the categories (UR, EWS, OBC, SC & ST) of the students and their medium of instruction at the school level. The p values of Chi-square test for all three groups are 0.003, 0.001, and 0.047 respectively. The p values in all the levels here are less than the Alpha value. It means the null hypothesis is rejected and the alternate hypothesis is accepted. There is strong evidence that there is a statistically significant difference between the categories of the students and their medium of instruction at primary and secondary levels. However, in the case of medium of instruction at the senior secondary level, there is less strong evidence since the difference between the p-value and Alpha value is less. Let us look at the following graphs for more details.

At the primary level, the graphs show that 74.2% and 71.8% of the students of Unreserved and EWS categories respectively come from English medium schools. In the case of OBC, SC, and

Graph No. 4.1

ST, the percentages are 58.6, 45.7, and 40 respectively. It shows that for unreserved and EWS categories, more students have come from English medium schools, whereas in the case of OBC, it is slightly more. As far as SC and ST categories are concerned, it shows just the opposite result. For these two categories, more students belong to Hindi or regional language medium schools. Almost the similar result we have for the secondary level as well.
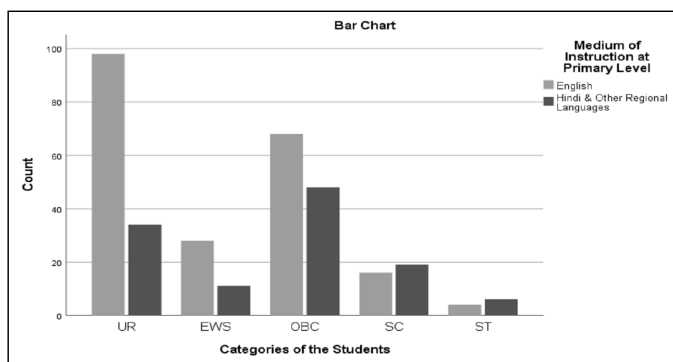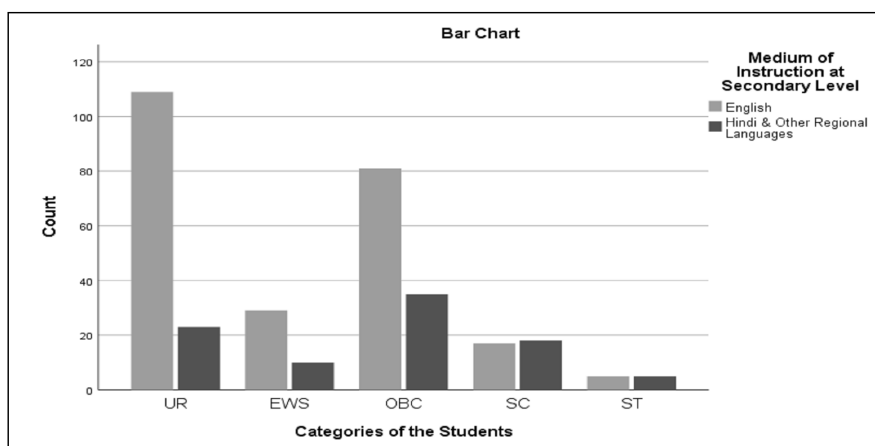
Graph No. 4.2
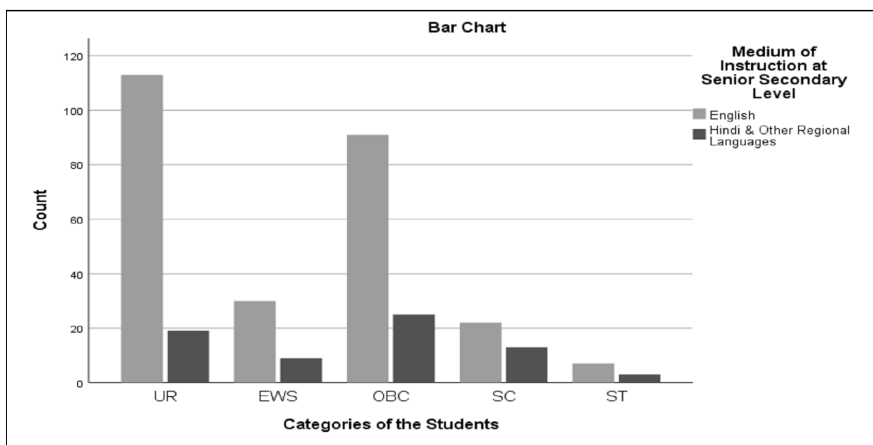
Graph No. 4.3

If we look at the graph of the senior secondary level, the results are similar for general, EWS, and OBC but different for SC and ST. Here we can observe that more students come from English medium schools in the case of SC and ST too. One of the reasons behind this difference is that in Bihar and a few other states senior secondary classes were used to/ are still run in colleges and for science subjects more students prefer English as their medium of instruction (particularly for reading textbooks and writing examinations). One thing can be easily noticed that at the senior secondary level, the gap of percentage between English medium and Hindi or regional language medium has increased. It shows a similar pattern as we have seen in the case of other independent variables.

Findings

The study reveals that roughly 72% of students enrolled in the Central University of South Bihar have completed their school education in English medium schools. If the result of the study is generalized in the Indian context, it demonstrates that a substantial number of Indian students who attend Hindi or regional language medium schools have a lower chance of being admitted to prestigious higher education institutions. According to the data, their representation in such institutions is fairly minimal.

The study tries to test three independent variables (gender, program, and categories) and their impact on the medium of instruction of the respondents at the school level. The study suggests that gender does not have any statistically significant relation to the medium of instruction of the students. However, male respondents slightly more go to English medium school than those of their female counterparts. Another finding of the study is that there is a significant drop in the percentage of students who come from English medium schools if we move from undergraduate to M. Phil./Ph. D. level. The study suggests that in SC and ST categories, more students come from Hindi or regional medium schools in the university.

Recommendations

A survey could be conducted to know why the students who study in Hindi or regional languages medium schools have significantly low representation in premier higher educational institutions. To overcome this gap, the government (both state and central) must formulate policies. It appears that

there is an urgent need to improve the quality of education in schools where Hindi or regional languages are used as the medium of teaching. The government has to devise measures both for the dropout of such students and improve the quality of school education so that students coming from Hindi or regional languages medium schools can have better representation in premier higher educational institutions.

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Introducing Soft Skills/ Life Skills in the Curriculum for Enhancing Employability of the Graduates

Abstract

The main focus of higher education institutes is to develop necessary hard skills among the students. It is universally accepted that only 'hard skills' are not sufficient to make our students employable in the globalized world. Students must have effective communication skills, leadership qualities, decision making abilities, positive attitude, assertiveness, team spirit and so many other qualities which are part of 'soft skills'/ 'life skills'. Our students can get good marks in written examinations. The lack of confidence and communication skills hinders their performance in the 'Interviews'. Therefore, while designing the curriculum, year-wise topics related to soft skills must be introduced in the syllabus. Taking into account the expectations from multi-national companies (MNCs) and business offices, the planning should be made to impart basic soft skills among the students. In the present research paper, an attempt is made to focus on a few soft skills/ life skills which can help students to enrich employable skills required for making career in 21st century. Organizing workshops on 'Soft Skills Development' is one of the ways of acquainting students with necessary soft skills.

Key Words: Soft Skills, IQ, EQ, Employable Skills.

1. Introduction

Skilled human resources with necessary soft skills have thousands of career opportunities in the rapidly changing world scenario. Higher education institutes manufacture thousands of degree holders every year. Unfortunately, the ratio of number of graduates and employability is very high. There are different reasons. Students' soft skills can increase their employability. Basic soft skills like communication skills, positive attitude, self-confidence, assertiveness, leadership qualities, decision-making abilities, interpersonal skills, professional ethics and team-spirit can increase the employability of the students. Soft skills/ life skills play crucial role in developing employable skills among the students. The present research article is an attempt to focus on significance of soft skills/ life skills in enhancing employability of the graduates.

1.1. Objectives

The objectives of the present research can be stated as below:

1. To highlight major soft skills/ life skills required for enhancing employability of the students.

2. To develop employable skills among the students through workshops on soft skills.

3. To make a comprehensive statement on importance of soft skills/ life skills in achieving success in life.

2. Material and Methods

In order to achieve the above stated objectives, the following material and methods are employed:

1. The online survey of soft skills acquired and developed by the UG students was conducted.

2. A group of students was finalized for online soft skills development workshop.

3. According to the need of the students, a 'Ten Days Online Soft Skills Development Workshop' was conducted. Experts in different subject areas were invited to conduct online interactive sessions for the students.

4. An attempt is made to highlight the importance of 'Soft Skills'/ 'Life Skills' in developing employable skills among the students with the help of outcomes of 'Ten Days Workshop on Soft Skills'.

3. Soft Skills

"Soft Skill" correlates with some terms of a very close meaning: "Life Skills", "Emotional Intelligence Quotients", "Social Skills", and "Interpersonal Skills". Soft skills is a term often associated with a person's Emotional Intelligence Quotient, the cluster of personality traits, social graces, communication, language, personal habits, friendliness, managing people, leadership, etc. that characterize relationships with other people. Soft skills, also known as people skills, complement hard skills to enhance an individual's relationships, job performance and career prospects. Soft skills consist of non-technical competencies, skills, behavior connected to one's personality. Soft skills reflect person's attitude, manners and etiquette, values and ethics.

4. Soft Skills for Students

The online survey of soft skills acquired and developed by the UG students was conducted. An attempt was made to identify a few soft skills/ life skills which are very essential in one's personal as well as professional life. The following study highlights these selected 'Soft Skills'/ 'Life Skills' and their significance:

4.1 Positive Thinking and Attitude

Attitude is a very crucial part of human behavior and personality. Barun K. Mitra in his book, *Personality Development and Soft Skills* (2011), attitude is classified as:

- Positive or negative
- Optimistic or pessimistic
- Flexible or stubborn
- Motivated or demotivated
- Deep or shallow
- Humble or arrogant
- Driven (for results) or passive
- Measured or reactive

William James once said, "The greatest discovery of my generation is that human being can change his life by changing the attitude of mind". The development of an individual depends on his/ her attitude. As member of society, we are product and parcel of human society including values, traditions, culture, manners, etiquette etc. Our behavior is the reflection of our attitude. It is said that "a pessimist sees the difficulty in every opportunity, whereas an optimist sees opportunity in every difficulty.

Norman Vincent Peale (1952) defines positive thinking "as a positive mental attitude that firmly believes that things will soon be better and with that belief, one can overcome any type of difficulty in his favour". An attempt should be made to develop 'positive thinking' among the students. A skilled teacher can inculcate positive thinking among the students and make them dynamic and motivated. In the workshops on soft skills, teachers/ trainers can put before the students different success stories to foster positive thinking and attitude among the students. Students should be made ready to accept challenges. They should be able to undertake 'risk' in their life with necessary planning. An individual can achieve his/ her targets if he/she possesses 'Positive Attitude'. An individual with 'Positive thought and Attitude' can manage any challenging situation and find opportunities in difficult situation also.

How to develop Positive Attitude and Thinking

- Goal setting- work with determination
- SWOT Analysis
- Strong faith
- Banish your doubts, negative thinking and imaginary fear
- Keep the mind completely disciplined, under control and free from temptation
- Develop confident and commitment
- Study the biography of great personalities in the world
- Train your mind

4.2 Teamwork and Leadership Qualities

Katzenbach and Smith described teams as specific types of formal groups of individuals who are members of an organization or its immediate environment (for example, partner, stakeholder or supply chain organizations) and who possess complementary characteristics; share a common goal; and are mutually accountable for their performance. (Katzenbach and Smith, 1993)

"A team is a small group of people with complementary skills and abilities who are committed to a common goal and approach for which they hold each other accountable".

When we think about any company or organization, the success at institutional level largely depends on teamwork and commitment. Everybody should believe in the company's vision and work toward a common goal, even if we disagree with some procedures or dislike the people involved.

At initial stage, soft skills development workshops can initiate leadership qualities among the students. All kinds of 'Leaders' are created in our higher education institutes. For example, scientists, managers, technicians, political leaders, architects, doctors, administrators etc. The Missile Man of

India and the 11th President of India, Dr. A.P.J. Abdul Kalam has rightly said that only the noble leaders can transform India into a developed nation. That is the dream of Dr. Kalam. Therefore, in order to develop 'Leadership Qualities and Team-spirit' among the students, 'Workshops on Soft Skills' can play an important role.

Activities for Developing Teamwork Skills

1. Form groups of four or five students and assign them learning tasks. Change the members of the group as frequently as possible.

2. Conduct group discussion activities.

3. Form groups of four or five students and assign them 'Group Projects'. In such projects, they have to collect information, analyze data, prepare power-point slides etc.

4. The instructor can narrate the story of Tom Sawyer. In this story, Tom Sawyer manages to complete the task given by his Aunt Polly as a punishment for disobeying her.

4.3 Assertiveness

Assertiveness means the ability to express opinions or desires strongly and with confidence, so that people take notice. (Dhanavel, S.P. *English and Soft Skills*, 2010). This skill is very important in order to develop confidence and leadership qualities among the students. One must be aware of his/her responsibilities as well as rights. Instead of promoting 'submissiveness', skills like 'assertiveness' must be inculcated among the students. Soft skills development workshops increase that much confidence among the students that they can frankly and politely express their opinions, remarks and comments. They should be able to have a healthy argument with others based on ethics and values which are imparted to them at different levels. They should be able to have their own 'standpoint' on any cotemporary issue. Workshops on 'Soft Skills' can provide such a platform to the students.

How to develop 'Assertiveness' among the Students:

(i) Conducting interactive sessions in the classroom

(ii) Switching off 'One-Way-Method' of classroom and focus should be given on 'Two-Way-Communication' in the classroom. Let students express their views on contemporary issues.

(iii) Peer group activities should be conducted.

(iv) Activities like debating, elocution, panel discussion etc. should be conducted.

4.4. Emotional Intelligence

IQ stands for 'Intellectual Intelligence/ Quotient'. EQ stands for 'Emotional Intelligence/ Quotient'. Research has proved that only IQ is not major ingredient for getting success in personal and professional life. People having moderate IQ and high level of EQ earn everything in their life and not only make their own life happy but they become the reason for happy life of others. People having high level of EQ can easily cope up with any situation. Emotional intelligence can be defined as the ability to manage one's own and others' emotions and feelings. It is about how you manage your behavior (actions) and your behavior with others when you feel emotions, such as fear, anger, or any other. (B.N. Ghosh-Managing Soft Skills for Personality Development- 2012). Martinez-Pons (1997) defines emotional intelligence as "an array of non-cognitive skills, capabilities and competencies

that influence a person's ability to cope with environmental demands and pressures".

The six emotions identified universally are- anger, happiness, surprise, sadness, disgust and fear. However, intelligence is related to logic, reasoning, planning, learning, thinking and problem-solving. Effective performance of individuals, political leaders, corporate leaders, managers, the sales force, organizations, students, teachers and others is increasingly being connected with improving one's emotional intelligence. (B.N. Ghosh-Managing Soft Skills for Personality Development- 2012). Martinez-Pons (1997)

Importance of Emotional Intelligence in Developing Holistic Personality of the Students

In order to have the holistic development of students' personality, emotional intelligence has its significant role. In the rapidly changing world scenario, one's emotions play key role in understanding others and dealing with human resources. Therefore, developing emotional intelligence of the students is one of the goals of workshops on 'Soft Skills'. Life is a journey and individuals have to undergo all kinds of experiences may be favorable or unfavorable; good or bad; pleasant or unpleasant; acceptable or unacceptable. Therefore, workshops on soft skills impart a kind of training to the students to cope up with any situation in the life.

In the workshops on soft skills, the counselors and experts can train students to develop their emotional intelligence through different techniques. 'Emotional intelligence' helps an individual to manage the stress at different levels; it develops 'team spirit' and initiates healthy environment at work place. Those who are having high level of 'emotional intelligence' can negotiate others and believe in team work; that can lead towards a culturally enriched society.

4.5. Interpersonal Communication Skills

Man is a social animal. We live, prosper and decay in the same society where we are born and brought up. That is the part of cycle of the universe. The process of 'socialization' initiates at the early stage at home. There is direct influence of our family members, neighbors, friends, peers, elders, teachers and other human beings around us in the development of our personality and relations. As a part of society, 'communication' is the basic requirement to have healthy relations in informal as well as formal situations. The word 'communication' comes from the Latin word '*Communis*', meaning 'to share' i.e. sharing of thoughts, feelings, emotions, ideas, concepts etc. William Newman and Charles Summer have defined 'communication as an exchange of facts, ideas, opinions or emotions by two or more persons'.

Interpersonal skills focus on the effect of communication on another person (Duffy et.al, 2004). It can be defined as communication between two or more people and involves the transfer of information from one person to another. Communication is at the core of human relations at all levels- may be formal, informal or semi-formal. Communication takes place with language or without language. Human communication is the complex phenomenon. It is verbal as well as non-verbal. Body language, gesture, eye-contact etc. play pivotal role in human communication. Language is the most effective and powerful means of communication. Languages and human communication go hand in hand. Non-verbal communication is complementary and supplementary to verbal communication.

In the workshops on 'Soft Skills', the revision of 'Communication Skills' should be conducted. Maximum efforts should be taken to develop communication skills among the students. Students should be made confident enough to talk frankly in the polite manner in all situations/ contexts. Business etiquette, corporate etiquette should be added in the curriculum for the students of languages, humanities, social sciences, commerce and business management.

5. Conclusion

To sum up, 'Soft Skills Development' is a umbrella term. It consists of different skills including positive attitude, teamwork and leadership qualities, assertiveness, stress management, time management, goal setting, interpersonal communication skills etc. In the present research an attempt was made to discuss a few soft skills those which will help students to enrich employable skills. Soft skills are supplementary and complementary to 'Hard Skills' and can enrich self-confidence, positive attitude and leadership qualities among the students. It can make students not only active but proactive in identifying and preventing potential problems. They can achieve success in personal as well as professional life through sincerity, hard work, team spirit and positive attitude.

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Electronic Voting: Exploring the Possibilities through the Blockchain Technology in India

Abstract

Elections are basic pillars of a democratic system as they allow the citizen of the nation to express their point of view through voting. Electronic democracy is simply the use of technology tools to facilitate democratic activities. Electronic voting has been used in variety of ways with significant advantages over paper-based systems, such a way to increase efficiency and lower mistake rates. e-Voting is a multidimensional dynamic process that allows citizens to participate in government interactions. Blockchain is a disruptive technology of the modern day that has the potential to increase the overall robustness of the country's e-voting systems. The use of blockchain technology may make it possible to achieve a highly dependable and verifiable election process. The following article gives an overlook of the blockchain-based electronic voting system. The primary purpose is to assess the present scenario of blockchain-based voting research and associated possible obstacles, in order to forecast future trends.

Keywords: e-Democracy, e-Voting, Blockchain Technology.

1. Introduction

Increased use of information and technology has the potential to change both government service delivery and democracy's vibrancy. While electronic voting machines and digitized voter registration records have been used in elections for decades, the advent of new technologies as well as increased access to them has shifted individuals' perspectives. There is a considerable thought that how the new technologies impact and enhance the electoral integrity?

In this light, India's Election Commission had for a period of time working over the possibilities of further digitising the country's electoral system. Exploring the possibilities to conduct elections over a blockchain technology system whose theoretical and technical framework that provides a transparent and open data record. To gain access to the path and analyse its potential for the greater welfare of India's voting system.

In any country, democratic voting is a significant and serious event. Elections are necessary for establishing democratic government, in which the ultimate authority rests with the population of a

country. It is critical that the techniques by which a government election is held are adequate for electoral processes to discover actual value in a democratic set up of a society and deliver on expected terms. Contestation of elections entered into a new period where the role of technology raised for a fair, transparent and verifiable elections and the democratic goals must be more realizable. People are expected to trust the results that is announced by the government when it comes to election. Electoral democracy is a type of representative democracy in which citizens elect their representatives to the legislature by using their legal right to vote. However, recent events in India reveal a pattern of public reluctance in enforcing this legislative entitlement. Considering this, there is a solution: blockchain technology.

A blockchain is a distributed ledger of data that is copied across multiple nodes on a "peer to peer" network in order to accomplish the integrity and verifiability of data recorded on the ledger. This technology have traditionally been used to support cryptocurrencies like Bitcoin and Ethereum, but their use in non-cryptocurrency applications has steadily increased, with some solutions allowing individuals and businesses to draught legally binding "smart contracts," enabling detailed supply chain network monitoring, and several projects focusing on enabling remote voting and elections. (Saini, 2020) Incorporating blockchain into a digital government can help with basic e-voting concerns, as well as improving election transparency, auditability, voter confidence, and democracy.

1.1. e-Democracy and Technology

"A system of administration in which all the people of a state or polity.. are involved in making decisions about its affairs, generally by voting to elect representatives to a parliament or equivalent assembly," according to Oxford English Dictionary. E-democracy is the use of ICT to support and enhance democracy, constitutional institutions, and democratic processes. Traditional democratic methods have not been separated from e-democracy. It is in addition and intertwined with conventional democratic processes in order to broaden the public's options for participating in political processes. Adopts cutting-edge technology mechanism that can be applied to democratic proceedings. e-democracy is a deliberative process in which citizens use digital or electronic methods to allow broader and more convenient participation in government. E-forms, virtual town hall meetings, e-voting, and other kinds of e-participation, as well as any other type of "digital engagement," are examples of these initiatives. (Kumar, 2017)

The use of digital mechanism to accelerate democratic activity is known as electronic democracy. e-democracy is the utilisation of digital mechanisms to speed up democratic workings in a country. e-democracy refers to all methods of communications that allow and enable individuals to hold governments and politicians answerable for their decision making in the public domain. Electronic voting processes relates to E-Governance which contributes to the democratic participation of the citizens in government interaction through the electoral participation.

1.2. Blockchain and e-Democracy

Digital technology has profoundly altered citizens daily life and made it considerably smarter. Digital technologies are used in e-governance to deliver public services in a more efficiently and user-friendly manner. In amalgamation with e-governance, uses digital governance to increase citizens involvement in government affairs and decision-making processes, ensuring that higher authority is

held accountable. Electronic voting, for example, provides electors with a quick and convenient voting experiences, enticing more locals to participate in elections.

Voting is the most common way to participate in democracy, yet the present election system has been affected by voting fraud. Duplicity favoured special interest groups, fraudulent voting, and a lack of confidence in the accuracy of vote counting. Because voting fraud makes individuals doubt that their ballots matter, the majority of people choose not to vote. It tarnishes the democratic electoral process's integrity. The issue of security is very important. Identity theft and its consequences, such as financial loss or credit loss, can happen from a breach of security in any online engagement, whether private or public. Many nations have expressed interest in electronic voting machines, which could improve vote transparency and reduce fraud. However, the attraction is accompanied by security concerns.

The blockchain offers a practical and efficient answer to voting system issues. The following is how the blockchain-based voting works: A user transmits his valid identification and username for verification on blockchain before voting. The user will receive his or her own ballot after being validated. The verifier does not always have to be the government. Miners, who have a motivation to act ethically, can do the duty of verification. Furthermore, because encryption is used, the verification procedure can run directly on encrypted data without exposing the users' identities. During the election, the user fills out his polling booth and submits it to the blockchain-based ballot box. Because voter votes using a different device, hacking a single gadget has less impact on the voting outcomes. Each user can audit the vote results after the election because each user has access to open data on blockchain. Furthermore, because blockchains allow people to vote anonymously, other voters will be unaware of their choices.

1.3. Block and Election

A blockchain is a widely distributed network that maintains a constant expanding register of data that is entirely and reliably safeguarded from tampering. Each block has a timestamp as well as a link to the previous block. They have significant challenges exercising their democratic right to vote. Through the blockchain technology there could be spurt in the number of voters participation as it will curtail the chances of absentee voting due to geographical restriction. This could be advantageous for some members of the military services who are stationed in remote areas, as voting from those locations is difficult.

We need an electoral process that is transparent, fair, affordable, and convenient in today's world. At a low cost, blockchain technology allows for the creation of a highly credible and verifiable electoral process. Voting can be done from the comfort of one's own home utilizing this technology. It's possible to accomplish it on your own personal gadget. Furthermore, people's perspectives on a variety of difficult problems can be solicited on a regular basis. People will get more involved in the governing process as a result of this. (Devprakash, 2022)

1.4. Blockchain and Its Interaction with Voters

Voter confidence refers to a voter's belief that his or her vote was correctly counted in an election. According to the "Winner or Loser" effect, those who voted for the winning party or candidate are more likely to trust the outcome than those who voted for the losing side. Voter

confidence changes dramatically as a result of this effect, undermining one of the essential concepts of representative democracy, which is the ability to correctly choose members of government. Voters' conviction in the technology's ability to deliver verifiable findings has a big impact. Secrecy paired with individual verifiability are important to voters when it comes to their ability to trust the system.

From a government viewpoint, electronic voting technology can boost voter participation rates and faith, as well as revive interest in the voting system. Elections are a valid democratic decision-making method. As the number of votes cast in person rises, citizens become more aware of the significance of the electoral system. The electoral system is the method through which people choose who will represent them in political and administrative choices. Democracy is a form of government in which citizens elect representatives.

This will usher in a new era of electoral democracy, in which Blockchain technology will return power to the people, rather than their representatives, who may be subject to a variety of flaws. Voting is done via blockchain technology, and votes can be cast as transactions. The blockchain is built in such a way that it can keep track of votes. As the votes may be counted by the voters themselves, everyone can confirm and agree on the final count. Voters can confirm that no votes were withdrawn, modified, or illegal votes were added thanks to the blockchain audit trail. The blockchain technology's transparency and discretion serve as a reassuring factor, dispelling any doubts about the technology's legitimacy.

There are numerous advantages to such a system over the present state of the art. Election system based on Blockchain technology have the potential to provide society with a reliable voting mechanism effectively increase election transparency and, as a result, strengthening voter confidence. Most notably, it provides increased openness by maintaining an accessible voter registry while respecting the privacy of voters. It is a more safe system since it requires approval from all nodes for a transaction to be completed. An attacker must have access to all nodes in a network in order to change the outcome of an election.

2. Voting Methods

From the recruitment of election workers through the final processing of results, the voting process has numerous stages. Elections are the formal and organised process of electing a person to a elected office or other post through a voting. A vote is an election participant's response to a specific question; each question has a set of responses or candidates; and a ballot is a structure that contains one or more votes. Any system that provides mechanisms to receive votes as input and create the sum of those votes as an output, and hence manages elections, is referred to as a voting system.

2.1. Traditional Voting System

Although the widespread adoption of electronic technology in all parts of lives has resulted in the digitization of some elections, the bulk of national elections throughout the globe are still conducted using conventional ballot paper voting system. The names of selected candidates are pre-printed in a systematic order on these ballots, and they are counted manually. Tally teams, who are in charge of counting the votes, are typically made up of personnel from all contesting parties. This is a key flaw in the ballot paper counting system, as more experienced tally counters can skew the results in their

favour if the opposition party's counters are inexperienced or naive. This put the election's accuracy criterion in jeopardy.

2.2. Electronic Voting System

Electronic voting is a internet concept that has given a innovative platform for the improvement in the electoral system. And created immense possibilities of citizen participation in the election process. In order to establish and maintain political legitimacy, voters must have faith in the electoral process and the integrity of the voting results. Through this modern technology the trust of the voters gradually developed in this voting system as the traditional voting system has many flaws such as vote tampering, counting errors, and lower rate of voters turnout. Due to electronic voting the representation of voters in the election increases as it provides citizens to participate in the process through a suitable and convenient way. Citizens who would normally refrain from voting owing to major responsibilities may be able to increase their involvement using technological means.

Direct Recording Electronic (DRE), the first fully electronic voting system, is utilised in a number of nations throughout the world. Brazil, India, Venezuela, and the United States are only a few examples. Electronic voting machines were once utilised in European countries like Germany, the Netherlands, and Ireland, but they were phased out. With the advancement of modern technology as DRE, older election mechanism faded away that was based on lever machines or punched card system. DRE register votes through the application of touch screen technology. It creates a tabulation of the voting data saved in a detachable memory component as well as a printed copy after the election.

One disadvantage of the DRE is that, in spite its duplicated information, the stored information is created using the same software as the initial count, making an independent and trustworthy recount difficult. There are also Direct Record Electronic (DRE)-VVPAT (Voter Verified Paper Audit Trials) devices that allow users to produce hard proof of vote for election candidate. Despite the fact that this function improves audibility, it does not rule out the possibility of software tampering.

In the polling process, electronic voting employs automated technology to assist in the casting and counting of votes. To provide voter anonymity while reducing polling costs and assuring polling integrity and end-to-end verification by addressing security and privacy concerns in accordance with the standards.
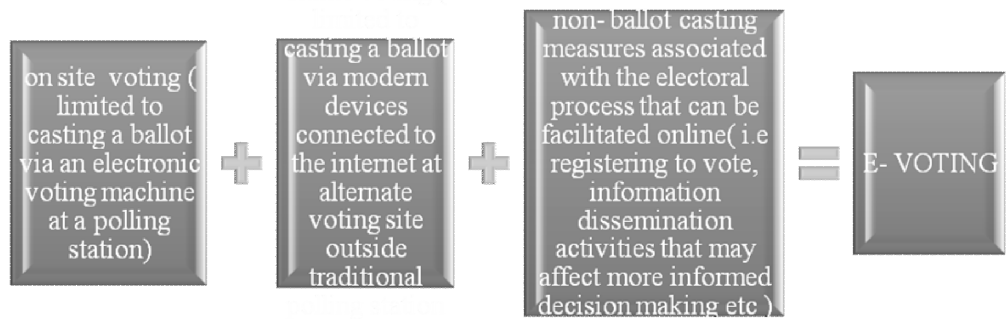
Figure 1 : E-Voting (Trotta, 2018)

3. Challenges Faced Blockchain - Based Electronic Voting System

There are always concerns with large-scale technological advancements, and blockchain voting is no exception. When it comes to blockchain methods, there are several flaws. Scalability is one of the blockchain's most pressing security challenges. Distributed ledger technology's design is essentially scalable. Any time there was a change, the blockchain would scale up. Small groups of users are most suited to blockchain. However, when used for wide-scale elections, the number of users on the network would grow, resulting in higher transaction costs and longer transaction times.

On the other hand in the terms of acceptability, the blockchain technology presently is in a developing stage. To understand the complex mechanisms of the advance technology is a challenging task in many developing countries with the low literacy rate. The digital divide factor may develop a sense of consciousness among who are less knowledgeable in terms of accessing the functions of the new technology.The intricacy of the blockchain may deter ordinary citizens from considering the merits of Blockchin - based online voting. In addition to it there hasn't been enough research into public ledger and blockchain-based applications to determine whether this technology is preferable to the current voting method.

Study has revealed distinct issues and challenges relating to technical issues. Blockchain works successfully for a number of users. When the digital network is used for massive elections, however, the number of participants grows, resulting in a larger cost and length of time to complete the process. Blockchain uses pseudonyms as a username. This technique does not guarantee perfect anonymity and privacy. Because the transactions are public, examining and analysing them may reveal the user's identity. The functioning of the blockchain is not well suited to national elections that use an alphanumeric code. Transactional anonymity and privacy are difficult to achieve in blockchain technology.

Conclusion

E-democracy thrives best when there is government determination and direction to make it happen by implementing the structured reforms required to take into acknowledge the expressed viewpoints. Incorporating technological advancements into a representative democracy usually necessitates structural and procedural modifications. Recent elections have demonstrated how far voting technologies must progress in order to guarantee fully secure, reliable, and democratic elections. Technical concerns, recounting lag, and a lack of accountability are just a several of the issues that need to be addressed. For democracy to be true representation, voter faith in the electoral process is critical.

The use of electronic voting methods is expected to grow in the future years. The e-voting option may help to increase voter turnout in the future by expanding the number of methods individuals can vote. Electronic voting's future, in which innovations are employed to help on-site elections, is full with opportunities as well as potential concerns that must be addressed. The high-resolution information provided by blockchain has an impact on democracy. At a low cost, blockchain technology allows for a highly credible and verifiable election to be held. Existing democratic systems have come under fire, and governments all over the world are scrambling to improve their ties with citizens. For increased public efficiency, the government and citizens require actions and policies that utilise cutting-edge technologies.

Distributed ledgers technologies, such as blockchain, have a lot to contribute to the new Digital Governance landscape. Whether in terms of decentralisation of power or through the fostering of transparency. Meanwhile, concerns about the voting system's security and scalability with blockchain technology remain unanswered. The problem of security is a particularly crucial one. Breach of security in any online engagement, whether private or public, can result in identity theft and its implications, such as financial loss or credit harm.

However in the years ahead, it will be fascinating to observe how blockchain technology works into its various potential uses, and how it can be used to meet the demands of the many individuals who rely on technical advancement to meet our challenges of the 21st century.

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Extending beyond THE SELF: The Philosophical and Political Understanding of the Pandemic

Abstract

The CORONA Pandemic brought in devastation that was beyond human comprehension. Millions of people around the world slipped into the grip of extreme poverty, lost their near and dear ones and now many are living a dwindling life. Corona forced people to live their life in and by the houses, thus people got arrested in their houses. The twenty-four hours togetherness could have given immense pleasure to every member of the family but it became a cause of mental ailment. This paper is a Politico-Philosophical analysis in this respect. Once the political, medical, and personal help is provided, philosophical theories can be applied as methods to understand the life better. The improved understanding through philosophical counseling can help people in expanding the horizons of understanding and limitation of mind.

The physical and mental limitations can be used in either ways negatively or positively. Philosophical understanding helps in using a situation like pandemic positively. The philosophical counseling helps a person to recognize his 'defined self' and to extend beyond limitation. It is only by infringing the limitation of mind that one can experience freedom.

Keywords: Political, Philosophy, Prejudiced mind, Limited existence, Conceptualization,, Significant life.

Introduction

Every human mind carries his own world with himself. 'Libinietz' the famous German philosopher while propounding his Theory of 'Monadology' states that there is no empty spere in the universe, the whole world is made up of monads (metaphysical points that are active and conscious). The spiritual and material world is also a combination of monads. Every monad reflects the whole world in itself and accordingly move forward in the evolutionary process. Qualitatively every monad is alike but in the process of evolution (development of the self) they stand at different stages or level due to their difference in understanding. The level of consciousness in every monad is different, so is their understanding about the world which determines their hierarchy in evolution. He also states that the mind monad is superior to body monad because the paver of reflection and appellation is much

stronger in them. Hence the body is regulated by the mind, as the more conscious, more rational always dominates.[1]

Thus, the mind creates the understanding according to which the body functions. It is the 'mind' which determines 'my world, my existence'. The mind frames my limitation and gives meaning to 'myself'. The 'I' defines me, comes out of my understanding about the world. This defined and limited 'me' is extended as my world and is expressed through my relations, behaviour, feelings, interests, hobbies and all other expressions of my life. This world is the frame of my being, which is created out of culture, society and upbringing.

My perception and my personality is an outcome of a pre-determined self acknowledged as 'I'. It is due to the personality which a human being posseses that a pattern appears in behaviour. This pattern of behaviour is so deep rooted that it seems almost impossible to change it. One may hold himself for a certain point of time but it does not last long because this pattern or behaviour of mind is conceptually well ingrained and established in the mind. One may have many reasons to support his beliefs, not to exceed his boundaries but tries to convert the other person into his own frame. While doing and seeing we forget that every person is moved with his own power of reflection and appetite.

When the conversion does not happen, a statement comes up from the disappointed mind - "No one understands me". From here the problem of existence begins, where one finds "the other to be hell ".[2] This is the situation when frustration and disappointment emerges in the mind sometimes even shattering the family or social relations. But this is only one aspect of the coin. The other aspect is that it is the problem of existence which encourages a person to think over his pre-determined personality and redefine himself. The effort of redefining results in the expansion of mind opens up a new and different understanding about the world. The power of reflection improves with the improved perception and the quest for unknown reality springs up within the mind.

Thus, the physical and mental limitations can be used in either ways negatively or positively. Philosophical understanding helps in using a situation like pandemic positively. The philosophical counseling helps a person to recognize his defined self and to extend beyond limitation. It is by infringing the limitation of mind only that one can experience freedom.

The coronavirus (COVID-19) pandemic brought unprecedented change in people's lives and the lifestyles so saw sharp reduction in ease and comforts. The global health upheaval changed the nature of direct and indirect interactions between humans. Consequentially human mind also underwent great transformation. Peaceful relations across ages turned hostile their by making stability of mind and society unstable. The people struggled at three different levels—

(a) **Opportunity** : People came to be deprived of the opportunities that were coming their way. The cutdowns in jobs and reduction in salaries and perks killed the survival instincts of the people.

(b) **Capability** : Inspite of showing the best of skills in performance, the people were not given platforms to earn their livelihood and secure stable life. The orders issued by the government for the people to stay at home and putting all non-essential businesses under closure to prevent prevent spread of infection widely added to the stress of people. Governments response totally sidelined people's understanding to act with responsibility people. In a way people lost their faith in themselves.

(c) **Motivation** : The absence of the first two, killed the morale of the people. The popular behaviour voluntarily changed in a very short span of time and as a result we witnessed the most tragic consequences in deaths of numerous people in this period.[3]

Human activity came to standstill with most of the countries being under lockdown. Closure of all activity created situations for daily wage earners, older generation, women and children. The uncertainties and fears associated with the virus outbreak and doubt of catching infection, increased the prevalence of symptoms of anxiety, depression, Stress and other forms of psycho-social illness in the general population.

Responsibility of women increased threefold. Apart from the daily cooking, they had to take care of children's study and elderly care. On the other hand spouses who lost jobs became too idle resulting in harbouring of enemity against the one other.[4] National Commission for women in India, acknowledged that the number of domestic violence cases in the country increased during this time.[5] Pathways to atrocities towards women increased multiple fold. Women working as household assistants and wage labourers found it extremely difficult to access health and essential services. Restrictions in earning disrupted their access to social and protective networks and formal support services such as hotlines, crisis centres, shelters, legal aid, and protection and counselling services as without outside mobility it became difficult for them to call for help.[6] Thus loss of livelihoods by male members, only added to the atrocities on women. The anger and frustration of male members made life of women difficult. Women were deprived of basic health care and hygiene by hiding or depriving them of soaps, sanitisers masks that were important in protecting them from the virus. Women turned out to be the last ones to receive health care and relief services.

For the older generation pandemic became a cause of greater concern. Isolation in case of infection resulted in greater loneliness and discrimination for them. Insufficient care made them even more vulnerable to covid and related diseases. Even the ones who were in good health lost on peer group interactions because of curtailed mobility.

Time well spent at home became a torture for many with nothing to perform and achieve. Studies conducted around the world in child psychiatry, psychology and public health showed that the pandemic increased child vulnerability as well. Many became victims of child related crimes which endangered their mental health, resulting in decline of subjective well-being.

On the other hand professional time of healthcare providers and delivery drivers increased to unprecedented levels giving them fewer minutes to have even patient meals and rest.

The 24 hours togetherness could have given immense pleasure to every member of the family but it become a cause of mental ailment, exposing the innate selfish nature of human beings. Both the genders complained about having to spend time with their family members 24/7. The complaints exposed the tensions, arguments and conflicts within families. Many studies revealed COVID-19 related stressors, such as high levels of anxiety and depressive symptoms as dominant factors affecting the life of individual humans. In addition, the three factors explained above provided insights into the complex dynamics of human interactions and possible strategies to manage them.

This paper is a politico-philosophical analysis insy this respect. Medical, political and societal interventions can help in overcoming such dreaded situations which include actions such as :

- Building networks of community life.

- Provision of self-care tools for all ages to help them manage their distress and build resilience.

- Help members of society identify signs of distress and provide support.

- Creating spaces for family and community members to connect to each other and draw support. (online and offline)

- Encouraging people to talk about stress related issues in professional and personal spheres; emphasizing on building organisational measures for employee well-being.

But philosophical theories can be well applied as methods and tools to understand the life better. The improved understanding through philosophical counseling can help people in expanding the limitations of mind and horizons of understanding.

Purpose of Philosophysing

Philosophy aims to question assumptions we make about our lives and really dig in the details of why we think, what we think and how we choose to step out. It can help a person to see more clearly that there are other ways of looking at the world other than our own.

The philosophical theories help people in dealing with life events in an effective manner. As such, they can be of interest to those who requires assistance to manage life events. The approach utilizes both ancient and contemporary philosophical assumptions and theories to alter human mind so that it can deal with disastrous situations. Assumptions offer the beliefs that philosophy is concerned with providing answers to the question of how people ought to live a good or healthy life. Theory on the other hand offers the belief that it can help people reach towards such answers.[7]

The Structure of a 'Defined Mind'

The word Philosophy means love for knowledge, knowledge in turn does not just mean factual information but is the search for truth.[8]

Thus the method of philosophy which is known as 'philosophysing' is a continuous struggle to come closer to that one truth. A common opinion about philosophy is that it deals with metaphysics so it always talks about the truth beyond the world. But actually a philosopher through his ideas and doctrines likes to connect with the actual real world and bring a shift in the perception of common people. Not only that a philosopher through the method of philosophysing comes across truth himself and also helps others to arrive at the same truth through the proposed methods.

According to Plato, man as he is, is not acquainted with truth. He lives in his own world of desires, aspirations and beliefs. The sensual projections get associated with the individual experiences and create a new truth. Thus truth seem to be many. Each one tries to present his own reflection as true and final but even if they become successful in doing so, the yarning or search remains. Plato says this yearning is a search for ultimate truth which is often rejected and suppressed by us.[9]

This yearning shows that we have the capacity to break the prejudices and limitations of our defined mind. A doubt remains if the whole truth can be known by a human mind? The answer is that its difficult to achieve absolute reality and get to final truth, but even if a part of it is achieved it may give immense pleasure by changing our outlook towards the world.

Various philosophical thinkers have offered various ways to attain this ultimate truth. Like the Dialectical method of socretes and Plato, the Cartesian method of Descartes, the Dialactical method

of Hegal and Marx, Phinominology of Husrral etc. Contemporary thinkers like Gandhi, Aurobindo, Osho etc. also proposed certain methods and techniques to attain the reality. These methods may help us in understanding the defined and structured mind.

The structure of a 'defined mind' has three elements:

(1)   the particular pattern,

(2)   particular form,

(3)   the thought or concept expressed by a pattern.

Particular pattern means a similar pattern of emotions, thoughts and behaviour resulting in similar mental state. Repetition of the patterned behaviour in every situation for example, if a person is a skeptic by nature, he will express disbelief towards every situation and every person. Such a person will be interested in examining people by keeping oneself aloof.

The second element of a structured or prejudiced mind is the particular form, which is usually realized when one tries to change the pattern of his mind. The pattern of the mind resists any kind of change. Changing the pattern needs conscious effort. Taking the earlier example of the skeptic person, he will need a long continues and conscious effort to change the form of his patterned mind. It is usually seen that one may controls his pattern and mind for sometime but falls back into the old frame soon.

The third element of the defined mind is the thought or concept expressed by the pattern. This means when one works in accordance with the particular pattern of the mind, he wants to explain the situation in a specific manner. In the example of a skeptic person, we can understand his thought in a statement like 'people cannot be believed.' In short what does the 'other' mean for a person can be understood by his patterned behaviour. This can be analysed by the philosophical investigative methods.[10]

Thus the pattern of one's mind, the emotive behaviour and the pattern of the thoughts not only expresses the attitude and thinking towards oneself and others but also shows ones perception and understanding of life. In other words my pattern expresses my concepts about the world. These concepts replicate the structure of my mind/my world. This limitation of the mind is the radius beyond which every human being yearns or aspires to move.

To conclude, we express ourself and our individual world not only through our thoughts but also through our emotions and behaviour. Some examples can be illustrated to make the point clear.

1.   If I have done something about which I am ashamed of, this feeling of mine can be understood by a statement "This kind of act is disgraceful."

2.   When I want to initiate some work but am worried about failure such an emotion can be expressed as (In comparison to many other things) "success is very important in life."

3.   Similarly if I constantly try to control my wife/husband. The thought which is shown through such a behaviour is "Love is authority or possession."

4.   My understanding about friendship is reflected through my behaviour towards friends.

5.   When I have a fight with my neighbour my understanding of justice is manifested.[11]

The basic or underlying problem of one's life can be known through his choices, ambitions, desires and reactions. Thus in day to day living through our behaviour and other expressions, we

indicate our attitude towards life. All the ancient Indian thoughts are concerned with the transformation of human mind. The theories proposed in India are just simple devices for entering into meditation. These people were not bothered about the truth or falsity of the theory rather they were interested in its utility. That is its capacity to transform man. So these thoughts can be called as methods for transforming the human mind.[12]

Hence, when Shankaracharya says that the whole world is an illusion, just a dream, he also means it is also a device. What Shankaracharya means by saying this is to remember constantly that whatever may be the 'case', it is just a dream. If in the span of 24 hours we can remember this fact, its realization will make us conscious of our own being, pass through the difficult time and lead a contended life. This Vedantic method has been one of the oldest Indian methods for Self Actualisation. That is why Indians have insisted on the world being unreal. To perceive the world in an altogether different way we need to change the attitude. Shankaracharya introduced the concept of separation between man and the world to develop this attitude (Concept of Maya- Jagat Mythya :brahman satyam) so that man could detach himself from the world and become a witness.

Conclusion

Pandemic brought in unforeseen changes in peoples life and altered their understanding of human interactions and stability. Uncertainity looms large over when the situation and human interactions would be restored. But we can say that timely political, medical and most importantly philosophical guidance can help individuals to counter the negative impacts of covid so that can regain their inner peace.

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Indianness in Poetry of P.C.K. Prem

Abstract

This Paper explores the image of Indian landscapes: settings and scenes. The Indianness would also be interpreted through their allusions to Indian myths, legends and philosophy. Next there is an examination of his social awareness through his showcase of the Indian socio-cultural and political issues. The study also looks at the process of Indianization, where there is a creative use of the English language. Prem sees the Ganga from a rational point of view. In Prem's presentation of the Indian scenes there is an undeniable distraction with the hurtful consequences for human qualities by the Modern economic culture of new qualities, globalization, and diversity. Prem involves the myths in a post-modernist style; opposing the significance and the exactness of these narratives. During the time spent nativizing the English tongue, the poet shows his literary liberty at the degree of lexis, sentence structure, grammar and punctuation. Prem's use of English is typically Indian. The repetitions, grammar and the punctuation marks, the collocations mixed in the English language, and the mythical metaphors confirm the uniqueness of his graceful style.

Keywords: mythical, Indian socio-cultural, Indian landscapes

Introduction

P.C.K. Prem's poems reflect the genuine parts of Indianness which is shown through his reflect towards Indian: setting and subject matter, allusions to Indian myths, myth and philosophy, portrayal of Indian culture, contemporary social and political allusions, and the use of Indian words and linguistic structure through the course of collocation, lexical acquiring, and by formal and useful nativization. P.C.K. Prem's association with the bureaucratic system and his philosophical examining into the happenings give an Indian seeing eye to the scene, the mythos, and the socio cultural political events of the nation. He has recognizable Indian elements in his artistic mediation of experience.

Discussion

There is a picaresque elaboration of Indian Landscapes in his poetry. Prem draws upon the contemporary wasteland. His works remain saturated with thematic gravity, serious thoughtfulness, as well as time-spirit reflection. He at his best reflects modern man of the city, his shallow and artificial urbanity and his being on the crossroads of life. The beauty of Nature does not fascinate the writer much, wherever it occurs, it serves as a living background to the social scenario. He is an interpreter of the human maladies. In the poem 'Thought' (Among the Shadows 2) the poet recounts his experience of the river Ganga as:

> It is taste of black blood that travels painfully along the Ganges. Centuries of operations in dust and beads of burning pyres And floating bodies Have neither given pleasures Nor contentment to capture a towering feeling of grace That walks alone with eternity. ('Thought' ll. 1-11, Among the Shadows)

The persona looks at the river as an anguished character. The atrocities inflicted on the river have denied it off of all the alleged adoration and blessedness joined to it. Rather than being adequately intense to wash away the human sins and inciting salvation, the river modernly is vulnerable and blossoming with human mercy. The persona progresses the river rationally instead of religiously. The image of "dark blood" is reminiscent of the synthetic and human tainting of the river, the blood of life is in rebellion with its own self, obliterating itself and the dependents. "Operations in dust", "beads of burning pyres", and "floating bodies" gives the image of the river, seen all round the year. The persona is dubious of the mysticism of the acts, and thinks of them as inadequate in recharging eternity. Other than Ganga different scenes found in Prem's poetry which connect with Shimla.

Prem's poetry makes sense of the Indian Scenes in a special respectable way. P.C.K. Prem depicts the contemporary socio-cultural scenes. The poet sensibly depicts the harmful effects of the modern economic culture with new qualities, globalization, and eclecticism. He further communicates that life at present is challenging to live, and because of these progressions there is just chaos, confusion, and illusion. He finds the age in 'Posters' (Rainbows at Sixty 66) as:

> Life at this moment Not an easy life to live in confusions To avoid media, papers and posters …Not all are fortunate In building happy homes Among glossy brochures of banks Dishing out loans on easy terms And finally mortgaging Lives and homes silently ('Posters', ll. 1-11, Rainbows at Sixty)

The media is fast enough in its careful channelization in order to bespeak of its capability. They are intrinsically intruding into celebs individual matters with the end goal that one is denied of individual space. Further, the money related instincts are charming people by giving simple house loans, but on a high rate of interest. Unexpectedly, under the weight of heavy interest costs people are losing their lives as well as their home.

Technology has progressed to such an extent that it has replaced human emotion and sentiment in 'Look Up' (Oracles of the Last Decade 324) where "an irreducible equation / of relations and fake emotions" (ll. 324) and in 'Posters' (Rainbows at Sixty 484) "electronic gadgets evaluate life. / Its patterns, designs and existence/ Computers monitor with defective keyboard/ And cryptic mouse in a child's hand." (ll. 484). Also it has added a functional deterioration of education. The "keyboards" (l. 485) or the basic education is "defective" (l. 485) and the "mouse" (l. 485) or the management is obscure. A child matures with this adulterated education. The persona repeatedly presents the dilemma of a modern man resulting from the prevalent absurdity in an urban society. One observes in 'Rituals in Death':

> Years passed without an intuition
> that a day of reckoning would knock
> at gala festivities a grand celebration,
> no double,
> splendid colours on canopy
> and many human faces invited dubiously. (The Bermuda Triangles 245)

Here poet tries to explain the reality of death and no one can deny its reality. As years passes and we face the real time of death. All gather and it takes place as a ritual. In 'A Simple Equation':

Because you presented meals on a table, I eat I listened to commentary, and praised not the delicacies for these were tasteless.

To expect a six was a howler when a norm of two fixed for it appeared on teevee, a doctor was advising, a planned family and that Colgate cleaned teeth emitting foul smell…..

A queer contradiction no one makes a point and defines a scenario. (The Bermuda Triangles 247)

The persona calls the Indian modern life "A queer contradiction" (l. 247). Infidelity has become the modern culture; it is no more criticized, rather celebrated as an icon of freedom: "It is admiring your girlfriend/ and straightway spreading into the bed/ when a waiting wife snores" (ll. 248). This is the image of contemporary society where people ridicule sincerity in relationships. It is a hedonistic age that has barred all values and spirituality of ancient Indian texts. Even the doctors have become irresponsible and licentious: "… a doctor is seen "making love to a nurse/ in the Intensive Care Unit" (ll. 278). In such a degraded society the child too refuses to be born.

Prem's poetry presents Indian Myths, Myth and Philosophy in a special practical way. P.C.K Prem considers myth to be an understanding of past, present, and future that "gives men the power to live with inspiration, and this is why myth were constructed" (Personal letters). However, in spite of this idea, Prem exploits myths to highlight contemporary decadence. Prem suggests those Indian myths which suit the events of the contemporary society, besides standing as a criticism, and remark on it. Also, in 'Fort':

In ruins lie hands and stones
mute and still in tranquility and blizzard,
to shape up an oriental charisma
when a mystery surrounds the wall in debris,
half collapsed wall that stand brown and black,
as witnesses of annihilation.
…….Men indulge in often to create fears
of palace, empire and arty architecture,
where evenings are drenched in melancholy
musical tunes and poetry buried
in slow motion. (Rainbows at Sixty 439)

with the help of Indian religious myth he attempts "To recreate history reduced to fragments" (l. 459). In 'Notes on Dullness' (The Bermuda Triangles 225) he alludes to the myth of Indra's seduction trip to Gautama's ashram and associates it with the present spiritual and emotional sterility: "The weather reports throw suspicions on God Indra for he has gone incognito on a seduction trip to Gautama's Ashram" ('Notes on Dullness', ll. 226) :

Weather reports throw suspicions
on *God Indra* for he has gone incognito,
…. I rush out in blindness
And eyes suffer immunity

> from scenarios of desertion,
> where the living tread without resistance
> to create a vacuum.
> ('Notes on Dullness', ll. 226)

This allusion is a satire on the contemporary society. Indra is the image of treachery. He treacherously made love to Ahalya, the wife of Gautama. The result of this act is seen in the contemporary society where: These days it is dry rains have not come … and mouth remains without water. ('Notes on Dullness', ll. 226)

Conclusion

Prem has contributed towards nativizing the English tongue as per his need of expression. In the process he uses specific elements- lexical, grammatical, collocation-and Indianize the medium to make a particular language. Prem's use of English is typically Indian. The repetitions, the sentence structures, the punctuation marks and the collocations implanted in the English language and the mythical metaphors verify the uniqueness of his lovely style. Prem's linguistic digression is pointed toward reinvigorating the language and breaking the boundaries of semantic field. They synergize the language with the Indian cultural idea by being playful.

P.C.K. Prem is well established to the Indian soil and expresses his sense of belonging through his poetry. He is culturally, and socially conscious about the events of the past and the present shaped by it. To cite, Sativinder Kaur "Indianness is not just a simple word but very pious and mystic in itself, having the depth of thousand seas. In this depth is hidden the nectar of Vedas, Puranas, Upanishads, Mahabharata, Geeta and Guru Govind Sahib" (Kaur 1). Moreover, it is the experience and perception that determines the works of the poet, for it is India that provides him the food for thought and expression.

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Pt. Neki Ram Sharma: A Hindu Leader

Neki Ram's ancestors, who were brahmins by caste and Mishras by sub-caste, originally belonged to Hastinapur, the old capital of the Pandavas. In the first quarter of fourth century A.D., they migrated to Manglore, a village near Saharanpur. They shifted to Haryana sometime in the last quarter of tenth century and founded Mangolsar village around a tank near Rohtak. Neki Ram's ancestors further moved to a nearby Kelanga village in the beginning of sixteenth century.

It was two years after the foundation of the Indian National Congress at Bombay that Pandit Neki Ram Sharma was born far away from Bombay in an obscure village of Haryana. Who could foresee that this humble child would grow into a prominent Congress leader in the region of Haryana?

Neki Ram had made his mark as a Hindu leader before he plunged into national politics. He came prominently under the influence of Sanatan Dharma. It was in 1887 that the Sanatan Dharma Sabha was founded by Pt. Din Dayal Sharma at Jhajjar in Rohtak district. This example was followed in various towns of the Punjab, U.P., Bihar, Rajasthan and Central Provinces. In 1902 all the local Sanatan Dharma Sabhas and the allied Hindu organizations were merged into the Bharat Dharma Mahamandal which began to guide the activities of the Sanatan Dharma Sabhas.

Neki Ram was born and brought up in a Sanatanist family. He actively associated himself with the Sanatan Dharma movement even during his student days. In 1905 he founded shri Sanatan Dharma Vardhani Sabha at Sitapur when he was only eighteen. He frequently organised and addressed its meetings. He also developed his equation with the promnent Sanatanist leaders of the day like Din Dayal Sharma and Madan Mohan Malaviya.

Since 1907 Neki Ram had the opportunity to address several Sanatan Dharma meetings in the Punjab. While addressing such meetings, he not only propagated the principles of Sanatan Dharma, but also criticised the unjust policies and measure of the government. After the arrest of Veer Savarkar in 1910, the province of Punjab, particularly Rohtak district, lived under the fear of suppression. The area was placed under the Seditiou Meeting Act, and the searches and arrests of Sanatanist leaders were often made. Neki Ram, being one of the well-known activists of Sanatan Dharma, was obviously not spared, his family-members were subjected to harassment; his name was included in the list of anti-govt. persons; and the local authorities started having a vigilant eye on his activities.

In recognition of his services as a Sanatanist leader, Neki Ram was elevated to the position of President of the Punjab Pratinidhi Sanatan Dharma Sabha in 1923 which was affiliated to the Bharat Dharma Mahamandal. One of its annual sessions was held at Rawalpindi in 1924. Neki Ram wanted that the proposed conference should oppose the social evils like the unmatched marriages, caste

system based on birth, increasing tendency of becoming sadhus and sanyasis and the miseries of widowhood. While taking part in the proceeding of the Subject Committee, he urged the members to underake the task of eradicating the said evils. His liberal proposals were, however, turned down by the conservative leaders of the Mahamandal. He di not sit idle, but launched a relentless campaign against the conservative leadership. He approached different local Sanatan Dharma Sabhas, affiliated to the Bharat Dharma Mahamandal, and urged them to come forward to oppose the reactionary elements. He also condemned the existing constitution of the Mahamandal which empowered its chief to nominate his successor. He regarded this power as the key to the establishment of a new mahantship in the Hindu organisation. Neki Ram sadly remarked: "When the mahants of the Sikh gurdwaras are being asked to surrender their power, a new mahantship has been established by the Mahamandal."

Neki Ram was shocked at the assertion of the Mahamandal that it discovered the seventh Darshan, ascribing its authorship to Rishi Angrish - a Hindu law-giver. According to Neki Ram, who was himself a learned student of the Hindu scriptures, the Mahamandal had gravely lowered down the sanctity of the Sanatan Dharma by putting forward such an unauthentic publication. He also assailed the leadership of the Mahamandal for propounding ideas which were repugnantto the tenets of the Santan Dharma. He called upon all the genuine lovers of the Santan Dharma to condemn the undesirable attitude of the leaders of the Mahamandal and withdraw their support from the organisation.

As the reaction to his activities, Neki Ram was prohibited from attending the forthcoming session of the Mahamandal. He was also threatened to be killed by its conservative followers. In 1925 some orthodox Sanatanists reached his house at Bhiwani and started blowing lathis injuring Neki Ram and his two brothers - Har Gopal and Ram Chandra. In February 1926 Neki ram happened to meet malaviya at Poona and acquainted him with the incident. The latter consoled him by saying that such difficulties were the part of the job of a social worker and advised him to march ahead courageously.

A few years later a similar incident occurred again. On 14 January 1934 under the leadership of Neki Ram a meeting of the Sanatanists was held at Delhi favouring temple entry for harijans. Meanwhile, a group of conservative Sanatanists equipped with lathis reached the venue and tried to distrub the meeting. Thereupon, Neki Ram, who always regarded his principles dearer than his life itself, laid his bare head before a threatened lathi saying: "Here, I am, but remember, you will be the first person to shower flowers on my samadhi." Good sense, however, prevailed and the assilants were completely routed and disarmed.

Neki Ram no doubt did his best to improve the image of the Bharat Dharma Mahamandal. He persuaded its leadership to introduce social reforms. Through his boldness and outspokenness, Neki Ram fully exposed the true character of the degenerated Mahamandal which had then become the property of the fundamentalists. He convinced its followers saying that the Hindu society could not be reformed till the hold of the fundamentalists was ended. Neki Ram undoubtedly struggled against the fundamentalists enthusiastically.

Neki Ram did not remain only a spirited leader of the Santan Dharma Sabha. He emerged as a prominent leader of the Hindu Mahasabha in the 1920's. The Hindus led by Pt. Madan Mohan Malaviya, Lala Lajpat Rai, Swami Sharddhananda, Dr. B.S. Moonje, Neki Ram and other decided to

organise themselves into a strong organisation so that the life, property and honour of their community could be saved.

Since strength lies in unity, the first taks before them was to unite the Hindus under one flag and one programme. The first sign of such revival appeared in the Congress pandal at Gaya where a conference of the Hindu Mahasabha was held in December 1922. It was chaired by Malaviya and attended and addressed by many including Neki Ram. It thoroughly discussed the questions pertaining to the disintegration of the Hindu community, the need for a strong communal organisation and the revival of the organisation. Neki Ram frankly remarked at the session that the All-India Hindu Mahasabha would not be effective till the hold of sychophants was ended. His viewpoint was fully appreciated and he was entrusted with the office of the Propaganda Secretary of the Hindu Mahasabha. Various committees constituted with specific purposes and Neki Ram was associated with the Organisation Committee.

After returning from Gaya, Neki Ram Organised the Punjab Provincial Hindu Sabha, affiliated to the All - India Mahasabha. With a view to achieving this mission before the commencement of the histroic session of the Hindu Mahasabha to be held at Banaras on 19-20 August 1923, he made Lahore the headquarters of his activities.

Being the Propaganda Secretary of the All-India Hindu Mahasabha, Neki Ram reached Banaras a week before the commencement of th session. He exerted hard making suitable arrangements so as to ensure its success.

Are you desirous of effecting a speedy consolidation of your community by bridging up the existing gulfs and cementing together in bonds of common-love and interest? Are you desirous of seeing the Hindu community purged of evils which are sapping its very life and hindering its march towards its destined goal? If so, hasten to Banaras where the representative Hindus from all parts of India will meet to find out the solution for the religious, social, political and physical amelioration of the Hindus.

As a result of the efforts made by the Hindu leaders, including Neki Ram, Banaras session of the Hindu Mahasabha was held successfully.

By the time of the Banaras session Neki Ram had come to be recognised as one of the top-ranking leaders of the Hindu Mahasabha. Henceforth, he was often invited by the organisers of various local Hindu Sabhas to address their meetings. On 19-22 April 1924 a meeting of the Hindu Sahayak Sabha was held at Jammu where Neki Ram was invited as its chief guest. While speaking form its forum, he defined the Hindu sangathan saying "The sangathan is in itself more a movement for strengthening the Hindus than injuring any other religion or sec."

In August-September 1924 a violent outbreak occurred in Kohat where the Muslims raided the shops and houses of the Hindus. The Muslims committed wholesale plunder and incendiarism which forced the Hindus and Sikhs to seek shelter in Rawalpindi and other places of the Punjab. Through his paper, the Sandesh, Neki Ram expressed his grief at the loss sustained by the Hindus and Sikhs, and the failure of local government in protecting their lives and property. While discussing the Kohat tragedy in his paper, he not only apprised the people of the woeful tales of the tragedy, but also urged them to donate liberally for the cause of the victims and offer prayers for the eternal peace of the

departed souls. He also warned the Hindus, saying: Either you should get yourselves organised to prove your existence or you have to face extinction.

In October 1925 a meeting of the Hindus was addressed by Neki Ram at Sukkar (Sindh). The speaker discussed at length the prevailing condition of the Hindus exhorting them to strengthen the Hindus sangathan, join the Hindu Mahasabha, abstain from early marriage, curtail marriage expenditure, become physically strong and study the Hindu scriptures. Expressing his belief, he remarked, "if the Hindus follow these principles, they can fight or for their rights forcefully." Commenting on the speeches made by Neki Ram at Sukkar, The Tribune in one of its issues said, "Neki Ram delivered the most inspiring, interesting and spirited lecture in Sukkar on Friday night, the 16th October." In December 1925 the annual session of the Hindu Mahasabha was held at Kanpur. While speaking from its forum, Neki Ram supported the cause of Shuddhi movement saying: "The doors of the Hindus religion are ever open for reconversion."

The Haryana Hindu Conference was held at Rohtak on 24-25 January 1926. It was presided over by Malaviya who was taken out in a procession through the main streets and bazars of the city. Some important resolutions regarding the cow-protection, betterment of the untochables, abolition of begaar, etc. were carried in the conference. Neki Ream helped in organising the conference and supported the resolutions.

One of the greatest honours to Neki Ram as a leader of the Hindu Mahasaabha was that he was requested to preside over the second session of the Burma Provincial Hindu Sabha. It was to be held at Mandalay in the beginning in 1928. His name for its presidentship was recommended by Lala Lajpat Rai. On his arrival at Rangoon on 17 January 1928 Neki Ram was enthusiastically received by the Burmese Hindus.

On 18 January a public meeting was organised at Rangoon in honour of Neki Ram. Here he was presented with a maan-patra on behalf of the Hindus of Rangoon. Speaking on the occassion, he thanked the people, explained to them the meaning of the Hindu sangathan and urged them to strengthen it. Next day Neki Ram accompanied by a number of volunteers reached Mandalay where a grand reception was accorded to him.

Under the chairmanship of Neki Ram the second session of the Burma Provincial Hindu sabha was held at Mandalay on 21-23 January 1928. The conference was largely attended by the Hindustanis as well as the Bursmese, including several Buddhist monks and ladies. In the course of his lengthy lectures Neki Ram spoke on the social, political and religious problem of the Hindus. He urged the Hindus to strengthen their organisation and raise funds to help the members of their community in difficult times.

After presiding over the conference, Neki Ram left Mandalay for Rangoon on 2 February 1928 by train. At every station on the way he was accorded a hearty welcome. on 3 February he addressed a public meeting at Rangoon and then left for Calcutta. On 4 February a hearty send-off was accorded to him by the Burmese Hindus.

By the end of 1928 certain differences arose between Neki Ram and other leaders of the Hindu Mahasabha like Bhai Parmanand and Dr. B.S. Moonje on the issue of boycotting of the Simon comission. A resolution supporting the boycott of the Simon Commission was passed by the Hindu Mahasabha in its session held at Madras in December 1927. Neki Ram felt shocked when he learnt

that some of the Executive Members of the Sabha had joined hands with the government in welcoming the commission. Thereupon, he approached the President of the Sabha, Dr. Moonje, urging him to save the image of the organisation by taking stern action against the defaulters. Neki Ram could not get a staisfactory respsonse from the President whereupon he resigned from the organisation.

While summing up the activities of Neki Ram as a leader of the Hindus, it may be said that there was a time when he was a leading Sanatanist and Mahasabhaite. He started his public career as a socio-religious leader by joining the Sanatan Dharma Sabha. He launched a vigorous campaign for conducting the Sabha on liberal lines. He felt it much better than he had originally found it. He launched an effective crusade against the social evils that had crept into the Hindu community. To safeguard the interests of the Hindus, which, he thought, had been threatened by the tacit unholy alliance between the British and the Muslim League, he actively associated himself with the Hindu Mahasabha during the period of 1922 to 1928. By joining the Hindu Mahasabha which was undoubtedly a communal organisation Neki Ram got himself diverted from the mainstream of national politics. It is, however, true that subsequently he disassociated himself from it when he realised that he was on the wrong track. But because of this 'derailment', Neki Ram's image as a nationalist leader was damaged beyond redemption.

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Beyond Victimhood: An Analytical Reading of Mohandas Naimishray's *Apne Apne Pinjare*, Part-1

Abstract

The objective of this paper is to explore Monhandas Naimishray's *Apne Apne Pinjare*- Part-1in order to provide an analytical reading of his life-story beyond victimhood narrative while substantiating Dalit writing as real against non-Dalits. The paper may be divided in three sections. The first section would present his literary contribution in context of general perception that is the expectation from Dalits to narrate their own experiences of victimhood in life-story. The Second section would look at beyond the above mentioned perception in life-story through the use of love stories. Mohan's relationships with a number of female characters are discussed as the story unfolds from childhood to adulthood. Third section deals with need to go beyond the general perception in order to claim individuality against the formation of political identity that restricts exploration of Dalits. Naimshray's *Apne Apne Pinjare*-1 (1995) has been taken to substantiate his contribution as well.

Key words: Perceptions, Real, Contribution, love story, Identity, Caste

The research paper explores above mentioned perceptions with references to a number of critical studies made by writers such as Sarah Beth Hunt, Laura R. Brueck, Ramnarayan S. Rawat, etc. They facilitate to understand how Dalit writings differ from non-Dalits regarding real representation of Dalits. Dalit literature is a document of life experiences of the marginalized section of society - Dalit. It is also a medium of expression of experiences that has been faced by them throughout life in the form of excommunication, exploitation, humiliation and marginalisation for centuries in the Indian caste-ridden society and repercussion of being Dalit. There are many writings about Dalits. The list includes Munshi Premchand's "Kafan", "Thakur's Kuan", *Godan* (1936), in Hindi literature. Apart from Premchand, Mulk Raj Anand's Novel *Untouchable* (1935), Arundhati Roy's *The God of Small Things* (1997) in Indian English literature. Many non-Dalits write about Dalit world. But Dalits neither accept their writings as Dalit writings nor consider their representations of Dalit worlds as real. Many Dalits claim that they have edge over non-Dalit writers being Dalit. The differences could be understood in terms of theoretical concepts: *Svanubhuti* (self-Perception) and *Sahanubhuti* (Sympathy). Sarah Beth Hunt writes "Hindi Dalit writers have taken this a step further and have constructed a powerful counter-discourse emphasizing the authority of *Svanubhuti* (Self-Perception) and discrediting literature based on *Sahanubhuti* (Sympathy) as elitist and oppressive" (204). *Svanubhuti* exists in writing of Dalits. Further, Dalit writers' claim related to their experiences in

terms of the caste discrimination and violence and the repercussion of being Dalit which exist in Dalit writings through *Svanubhuti*. They present the world of Dalit which involves the lived experiences. To simplify their claim, they assert that their writings are more real and ideologically more emancipating than non-Dalits when life-story is counted as source to know about Dalit worlds.

The real representation of Dalits by Dalits in comparison to non-Dalits has been recognized and accepted by many writers after several decades' debate which has reached to the conclusion that Dalits can articulate their voices well in genre such as life-story. Dalit writers self-experiences are expressed in the contemporary life writings of Dalits with minute details. Considering and accepting their claim for representing Dalits reality, the same kind of depiction emerges regarding Dalit world in the writings of Mohandas Naimishray. He is one of the pioneer writers in Hindi Dalit writings. He depicts in his life-story the meaning of being Dalit.

Victimhood Narrative: The life-story, *Apne Apne Pinjrae* part- 1 starts narrating in the very beginning about the emergence of caste practices in Meerut, Uttar Pradesh. The places in the life-story are named after a particular sub-caste - Chamar. The places are called with names of sub-caste such as Chamar gate, Chamar schools etc. The experiences of characters in the life-story are recognizable to understand the depiction of Chamars, an untouchable sub-caste. They experience the denial of progress, basic necessities such as water and food, victimization in riot of Hindu-Muslim, etc. These are some of the incidents which make caste visible at the very beginning of the life-story. All the said caste discriminations happen to Chamar, a sub-caste, in the caste system in life-story. So, Chamar caste is subject for articulation of Dalit representation in this paper. The world of Chamar has dominated in the life-story of Naimishray therefore the paper would also be referring to the Chamar, a sub-caste.

An interview of Naimishray published in the book, *Apne Apne Pinjare: Samishyatamk Adhayan* (2009), reveals that he has articulated the experiences of his life and the people of Chamar. He asserts the relevance of his life-story in representation of Dalits:

> *Apne Apne Pinjare* is not just my own Life-story alone. Rather along with the Dalit society, this is an autobiography of the city from which the first revolution of 1857 started. The streets of the city, the markets, Bridge created in the city with, politics, question of women, poverty stricken Dalit. Readers will find all these things in my autobiography … This is the city where thousands of Dalit lived like me. (173)

The above referred description highlights the world of Dalit in the space of Meerut. He is narrating the space from where he comes. The space has not been glorified but an articulation of a long resistance of Dalit throughout several decades. The world of Dalits (Chamar) in his life-story provides surprise and pity reality that Dalits have been living since Indian independence and even before that. Naimishray relooks the history of Meerut in terms of places and their names, and developments. Geographically, the changes have come in Meerut city. They are narrated in the life-story. They lead to remind continuity of the existence of the caste system. The development of the city is divided into two parts. Half of the city is well developed in terms of progress. The other half is left out for development. Mohan, an alter ego of the author, lives in the undeveloped space during his childhood in the slum of Meerut. Naimishray writes in *Apne Apne Pinjare, Part-1* about poor condition in which Mohan lives:

> Our slum is bare and Flat, odorless. However there is a foul smell prevailing in the environment. Each and every home is filled with leather. The pieces of leather are lying to dry in the yard. Whenever the wind blows, it seems that somewhere around the Chamarvada is... (11)

As the above mentioned quote draws our attention to think that leather work is associated with Chamars, an untouchable caste. Mohan is brought up in one such family whose occupation deals with leather. Leather work has never been considered a work of reputation, or any kind of social dignity due to the taboo and concept of impurity associated with it. Those people who are engaged in leather work are considered as untouchable and impure. They are mostly Dalits. The Social interactions of Mohan and his family provide glimpses of the worst kind of life which they have been living as they belong to leather work and being Dalit. The following experiences are part of most of Dalits. It is a prevalent part of general perception constituting victimhood regarding caste system.

The social interaction of Mohan with Brahmin Priest suggests the pathetic practices that prevent the child from touching the hand of Brahmin while receiving an offering. Naimishray writes "One day, the fingers of the priest touched my hand. The priest got angry. While shouting, he says "you are an offspring of Chamar. You have spoiled everything. How many times you are told to accept offering by making distance" *(Apane Apne Pinjare*-1, 31).

Apart from the social interaction of Mohan and his family, he also narrates the world of Village where he and his entire family are prevented from quenching their thirst with water in the village. One of such incidents happens when Mohan along with his family goes to meet his sister in Niddari village. They are tired when they cover a great distance. They look for water. They have to drink "the dirty water" from the pond because an Upper caste man has refused to give them water for their thirst" (169). The negation of basic necessity such as water made them hyper realized the caste discrimination. In addition to visible discrimination, there are some of incidents that suggest nuance and very subtle caste discrimination. Mohan along with his father and some of the slum people decide to go for a fair. A great distance they have covered. During their journey they meet some strangers who come to them by carts. The interesting thing to note is the shift of behaviour of strangers as Mohan's Father, Ram Prasad, tells them that they belong to "Chamargate" (64). Both well decorated carts of the Strangers move quickly as if they do not let their carts to be touched by ours. People in Hindu religion are not the only people who exploit Dalits but Muslims too do not stay behind.

Moreover, it is tragic when Muslim's behaviour is very inhuman and subversive to the family of Mohan. The houses of Chamars are few. They are surrounded by Muslims who dominate over the society of Chamars. The vocabulary used by Upper class Muslims is full of casteist remarks. One such character is Nawab who is the landlord of the house of Mohan. "Nawab never calls Baa (Father of Mohan) by his name. He calls him some time Shoemaker (Mochi) or Chamar" (39). Even if Mohan's father becomes Mayor of the colony (Basti), Nawab calls him with casteist names. The entire interaction of Nawab with Ram Prasad shows that caste is related to birth. Once a person is born in one caste, he/she may not go up in the society. One can change class but caste is impossible to change due to which caste is the most dangerous than class discrimination. Both the religions, Hindu and Muslim, discriminate the poor helpless Dalits. The untouchables are ignored, exploited by society.

However, Naimishray's depiction of Dalit world of Chamars does not rely on the narrative of victimhood that Chamar experiences in Meerut. He has also depicted solidarity that develops between Mohan's family and Muslim families during the turmoil of riot as a sign of coming together of Dalits and Muslims. Mohan's family has a very good relationship with the poor Muslim families who share food, emotions, even tough time as well. After the riot in Meerut, the neighbour of Mohan's family comes out to talk when Ganni calls out his father's name "Oh, Ramprasad! There is a curfew so what you do not want to talk, we gather our courage. Yadram was the first who came out in the street, later followed by Mhow. By then Baa (Ram Prasad) has also come out" (46).

It is apparent from the above quote that Dalit share the bond with the Muslims as neighbours and the bond of victimhood. The interaction of two communities across religion and caste is a kind of complex and mature depiction. As the depiction portrays both sides of the Muslim's world. They suppress and help Dalit. They victimize and are also victims. The various depictions of Muslim men and women suggests that Naimishray has not presented one sided world of Muslims.

Apart from depicting the poor situation of Dalits and the complex bond with Muslims community, Naimishray represents real world of Chamar and corrects stereotypical understanding of Chamars with leather. The world of Chamar is not homogenous. It is depicted variously in context of their daily occupations. Naimishray indicates a number of people whose occupations are different. Some were labourers, "shoemakers, sleeper makers, daily wagers, etc." (17). Mohan's father, Surya Kant, is a government official. Later his uncle Ram Prasad who adopts Mohan is a shoemaker. Subsequently, he becomes the Mayor of the slum, the name of the slum - Chamar Gate. Banvari, Brother of Tayi, is a barber in his village.

Depicting the heterogeneous world of Chamars, Naimishray corrects the social assumption that Chamars' occupation is only leather work. The occupation of leather work is used by the caste system against the entire sub-caste Chamar to justify that the entire sub-caste Chamar is untouchable. It is not difficult to reach the conclusion that due to their socially menial jobs they are considered inferior.

Further, Studies on the sub-caste Chamar have challenged the assumption that Chamars' occupation is only leather work: tanning, skinning, shoe-making. Briggs described various kinds of occupations in *The Religious Life of India: The Chamars* (1920):

> The Chamar is found almost exclusively in the Meerut and Rohilkhand Divisions. He is most numerous in the Saharanpur, Bijnor, and Muzaffarnagar Districts, and he is found in considerable numbers in the Meerut, Moradabad, and Bulandshahr Districts . . . He is cultivator, a shoemaker, and a tanner. (24)

Briggs recognized the heterogeneity in the occupations of Chamars. They are spread in various parts of Uttar Pradesh with different occupations. The kuril, one of the branches of the Chamar caste, stay around Kanpur. They are leather workers and field workers. Briggs writes,"The Kori or Koli Chamar is found in Gorakhpur and Lucknow Division … They are shoe-maker, a field-labourer, a groom and a weaver. They do not touch dead camels or horses" (25).

The above mentioned study of Briggs strongly emphasizes that Chamar must not be only considered as workers of leathers. They have been contributing to the other fields such as daily wagers, weavers, cultivators etc. The assumption of casteist nature has been exposed through the

study of Briggs as he claimed the heterogeneity of their occupations. In one developmental study, Ramnarayan S. Rawat highlights the defaming Chamar in his historical work on Chamar *Reconsidering Untouchability: Chamars and Dalit History in North India*:

> The caste-based occupational stereotypes of Dalit groups like the Chamars perpetuated accusations of Cattle poisoning against Chamars in Jhajjar in October 2002 and in the 1880 in eastern Uttar Pradesh . . . Every caste in India is defined solely in reference to a supposedly impure occupation that provides the basis for their untouchability. In the case of Chamars, who constitute 14 percent of the total population of Uttar Pradesh, it is leatherwork. (6)

Naimishray has reflected anthropological and historical correct situations of the sub-caste as his depiction covers various representations of sub caste. His representation of sub caste in his life-story *Apne Apne Pinjare*-1 is supported by two studies that have been discussed above. Moreover, his representation is likely to be accepted theoretically on various grounds such as his personal experiences, *svanubhutiyan*, and incorporation of various experiences in his life-story.

Second Section: accepting his life-story, *Apne Apne Pinjare*-1, as a reliable source of Dalit world for the reasons mentioned above paragraphs. The importance of work is highly appreciable and considering it as a first published Hindi Dalit life-story. The shift occurs when we try to understand his life-story as a romantic story. The use of the love stories becomes a part of criticism. Mohan's relationship with a number of women is discussed as the story unfolds from childhood to adulthood. There are girls with whom he remains in relation as a young person. There is a strong sense that Naimishray is using the love stories that are in life-story to make it interesting and commercialized.

Alka Pandey in her article, "Uddhar ke Log: Abhivyakti Ki Navin Dastak" (People on Other side: New ways of Expression), draws attention to the limitation of traditional Dalit life-story that are limited due to its limited focus. She discussed novel, *Uddhar ke Log* (People on Other side) that has been written by Ajay Navariya. Pandey emphasizes the use of novel to express the experiences which the author has experienced. She explained the literary beauty of the novel exists in several senses. It focuses beyond a "narration of self-love", not a "description of Love-stories". It projects the "contradiction" and "ironies of Dalit world" (23).

Pandey has reflected the limitation of traditional autobiographies. One of the serious drawbacks in autobiographies is the use of love stories that seemed to serve the general audience. The use of love stories also diverts from the depiction of Dalit world as it revolves around few individuals. There could be another reason for the objection as well. What is important is to note the objection for the literary quality if someone uses love-stories. The objection comes to the life-story of Naimishray's. There are various female characters with whom Mohan is brought up in the life-story. These female characters reflect the development of Mohan. Bhoori is the first female character who comes into his life when he is growing up as a teenager. Naimishray suggests that she does not bathe in the open, which again shows the passing of time. The time has moved up from the earlier childish behavior to responsible girl. The second girl who appears in the life of Mohan is Bhirju who used to play with Mohan when he was a child and likes to play a game in which they become each other's bride and bride-groom. Their relationship again shows the growth of both of them. They share the emotional bond that is acceptable as well because they have been living as neighbours. There is a development of relationship between both as a teenage relationship. The next relation where Mohan takes aggressive

steps to reconcile himself with Rasvanti. Rasvanti is one of his neighbours. Their relationship articulates the stand that Mohan can take for her. He is so emotional for her that he cannot tolerate her getting married to someone else. The impact of her going away from him is reflected in his decision to leave Meerut. His leaving of Meerut allows the reader to experience the world of Major Cities such as Bombai.

Bombai city makes him release poverty, hunger, and unemployment. However, the city world initially provides him relief from the caste identity. People do not ask him of his caste. They do ask the city where he came from. It seems that they have nothing to do with religion. Therefore, they do not ask about it. The impression of women makes him realize that women are recognized by their clothes, gestures, unlike their caste. The city has both beauty and ugliness. The ugliness is its indifference in the city which Mohan wrote in his poem when he sees a man lying alongside the road. He writes:

> A Man
> Lying on the road
> People come, see, and go away,
> Without taking anything
> A man lying on the road…
> Dogs come, see, smell and go away
> Without taking anything
> A man lying on the road…
> Flies came, see and drop
> A lot of slums
> On the dead body
> A man lying on the road. (139)

The inhuman indifferences are being complained in the above mentioned lines. A dead man who dies in Bombai is left out there without any burial. The indifferences exist in the city which he witnesses and brings Mohan close to Suzi in Bombai. Mohan's uncle is an alcoholic who used to visit Disuza's house for social drinking. Mohan meets her in Mr. Desuza's house. The interaction between Mohan and Suzi happens against the prevailing indifference which clearly indicates growing young intimacy between them. The relationship does not last as Mohan's father falls ill. The relationship ends as Mohan leaves Bombai. The description of love stories can be interpreted as means to push the boundaries that portrayed Dalit writers as realistic writers, only expressing the pains.

Third Section: The use of love stories facilitate the assertions to go even further when Dalit in literary writings go beyond the expected, overloaded notions, and preconceived notion which limits Dalit writing in terms of exposure and readers.

Naimishray explores and finds new audiences for his literary works. He breaks the expectation and goes beyond the conformity about the Dalit life-story as he uses love stories for the purpose of character development. The use of love story has worked for Dalit writing in creating variety for them. The stories work for various purposes that must not be limited to entertainment.

Hunt's book *Hindi Dalit Literature and the Politics of Representation* (2014) adds the existing complexity when it comes for a Dalit to choose to become a writer. She refers to the

individuality that is being erased by the political identity that limits exposure for Dalit writers. She highlights an article, "Bat Nikalegi to Phir Dur Talak Jayegi" by a young writer, Indu, who emphasized, "I am not a Dalit writer, and I don't want to be (242)." The reaction of Indu provides in his article that suggests extremely negation of Dalit identity which does not allow him to explore the world of creativity. Therefore, he refuses to carry forward Dalit identity. It is not only some of Dalit writers who challenge and resist to accept Dalit identity. Dalit women resist the idea of male Dalit representing women. Brueck writes *Writing Resistance: The Rhetorical Imagination Hindi Dalit Literature* about the resistance of women.

> Notion of Dalit consciousness is also essentialist, positing a singular idea of how Dalits should think and write and how they should cultivate political and personal awareness. It does not represent the alternative concern of Dalit women …. who struggle within the confines of patriarchy as well as caste, nor does it represent the identity and consciousness of those materially advantaged, middle and upper middle class Dalits whom Dalit journalist Chandra Prasad Called Dalit Bourgeoisie. (76)

The above quote and previous paragraph draw attention to the emergence of limitations that many sections feel as authors and as women characters. Therefore, they resist accepting the collective title that limits their creativity and oppresses their individuality. Naimishray goes beyond the defined writings for Dalit writers. Moreover, he allows possibilities to negotiate the limitation that will bring the freedom to himself to choose in writing and for the emerging writers as well. In absence to negotiation, the collective political Dalit identity is resisted by writers such as Indu. One side, Naimishray holds as a Dalit writer, and other side he exercise the freedom as an individual through writing love stories.

The paper has made arguments so far as followed. The paper starts describing discrimination exists in society of Meerut which is shown by Naimishray through a victimhood narrative related to general perception. Chamars characters experience the same in various social interactions. The experiences are real representation in comparison to non-Dalits who writes about Dalit world. Later, the paper discusses that Naimishray presented heterogeneous occupations of Chamars in order to present the reality of Chamar world and rescue it from being stereotyped with leather work, supported by various studies. Apart from correcting Chamar world, Naimishray uses of love stories to show his departure from the general perception of victimhood and suggests that love stories are used to develop the characters and indicating passing of time. His going beyond victimhood narratives allows the freedom as an author not to adhere to one kind of narrative. Otherwise, the absence of the freedom to choose might have led him to write like a stereotypical life-story of only pain and victimhood. The third section of the paper alerts against danger of writing about a world in which dynamism of Dalit may fit and there is identity crisis.

Conclusion

Hindi Dalit writers, especially, pioneer one need to write variously in order to prevent the hurdle that are formed by Dalit and Non-Dalit who constrain the exposure of Dalit writings. The stereotypical expectation present Dalit writings in very limited way by the Dalit and non-Dalit. Limiting Dalits to one kind of depiction in literary world is reworking of caste system. Naimishray has successfully sustained the collective identity which involves the expression of caste discrimination at

various levels. He moves away from the victimhood narrative through his individuality in his life-story by correcting the understanding of Chamar's occupations, involving the love stories, involves poem as well. The individuality allows him space to represent many words of Chamars rather than a world. There is a need to represent many sides of Dalit world in order to write about the caste system that is functioning dynamically in post-independence.

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Psychic Landscape of Sylvia Plath and Kamala Das Poems

Abstract

Sylvia Plath's verse covers an extensive variety of topics as well as ideas. This piece of writing uses Derridian deconstructive philosophy to disentangle the implications of subject matter and brings to light the vast variety of connotations available to book reviewers in diverse circumstances. Deconstruction is a hypothesis that involves the close reading of texts in order to demonstrate that any given text has irreconcilably contradictory meanings, rather than being a unified, logical whole (J. Hills Miller, essay Steven's Rock and Criticism as Cure (1976). The review deconstructs Plath's sonnets in order to provide a majority of conclusions related to human activities and brain research in this piece. It would be disputed how different clairvoyant states appear in her verse, preventing any standard reading of it. Deconstructing the text, it will be argued, has a number of implications associated with individual mind along with its mentalities. The seriousness reflected in Plath's writing, lends credibility to the material, further more allows reviewers to deduce the majority of implications relating to a particular mindset and behaviour. According to Carl Jung (1975), verse is important in comprehending the artist's thinking. Plath's verse contains original examples and images that are the outputs of the clairvoyant nonstop capacity for transformation. Her subjects are all inclusive since they deal with the terrifying concept of human existence. That is why her verse has had such an impact 50 years after she ended it all in February of 1963. This paper portrays divided persona in the sonnets of Kamala Das, also known as Kamala Surayya, who wrote in Malayalam as MadhaviKutty. Split-self is best portrayed in feminine verse as a safe lady who knows what is socially acceptable as a female sexual orientation and what is congruent with herself. In the realm of English sonnets, her work vividly describes Indian females and their split-self. To express her internal condition as an artist, she likes self-openness, awareness, and self-contemplation. This artist is more interested in self-testing and self-disclosure than in self-openness. She ruminates on her past lives as a writer and a woman. She made it clear in her poem to her family, commentators, and listeners that she isn't here to be "ordered

Keywords: Madness, Fear, Masochism, Kamala Das, Poetry

Introduction

"To create a symbolic life, a portrait of the artist that will have meaning for others and so create a feeling of community it only among a few thousand".

Above lines rightly suggest the confessional elements in the verses of Sylvia Plath and Kamala Das. The poets lay bare their innermost recesses and inevitably the depths of the souls are demonstrated and the frustrations suppress inside the brain are argued by the poet with an astonishing and occasionally terrifying business and candor. The self of the poet is thus the subject, the style and the content of her poetry. This paper has emphasized the poetic accomplishments of Plath and Das, their differences, strangeness and resemblance as confessional poets and their scuffles and striving to sustain in their patriarchal world. Sylvia Plath, suffocated by negative forces within society by the superiority of man, sought release in aesthetic experience, while Kamala Das, a radical feminist, experimented for a secured relationship and finally identified herself with spiritual fantasies. Sylvia Plath and Kamala Das are the writers who have sidelined themselves from the traditional writings and have poured a feminine gesture. Though they lash out at the male dominated set-up of society in several of their poems, it would be wrong to comment them as committed women liber. Their perception of woman is never one-sided.

Psychological aspects of Plath's Poetry

The focus of this test paper is on the mystic concerns that can be found in Plath's poetry. In Plath's sonnets, there are a few mental models that appear and disappear. While some of these, such as discouragement, doubts, and the Electra complex, have been properly addressed; the current examination will focus on mystic issues like franticness, dread, and masochism. An examination of her poetry unveils that these enigmatic themes make her writings more creative and resourceful. Such topics will be explored further in relation to her sonnets.

Madness

Pascal writes those human beings are intrinsically frantic and their nature to remain undisturbed would also be considered as a form of franticness (Felman, 2003). Nietzsche's frenzy poses a greeting and admonition to the advanced world. Individuals who have survived mental shock are likely to attain a sensation of request by setting down distressing feelings in a tale structure (Casey and Long, 2003). According to Kaufman (2001) and Jamison (1989), there is a tough link amid creativity and cognitive illness (Kaufman, 2001). A deconstruction of a selection of Plath's sonnets reveals the elements of franticness. Plath's heinousness is exemplified in the sonnet "Woman Lazarus." She sees self-destruction as a game she must play over and over until she triumphs by erasing her reality from the world's outer layer for all time. It examines Plath's verse deconstructivity in order to show how the artist's specialization is produced by her.

Out of the ash

> I rise with my red hair

> And I eat men like air (Plath 198)

Fear

Dread is received as a notice both organically and emotionally. Naturally, it indicates that death, damage, or annihilation is imminent. Mentally, it increases the likelihood of character deterioration. The victim believes that dread is harmful to his character and that his success is at jeopardy. Dread might be described as an exaggerated form of anxiety. Unease, like the id in Freudian language,

arises from a distressing scenario related to an individual's current situation. As a result, there are two types of dread: natural and mental. The first alternative is rational and manageable, whereas the second is absurd and difficult to survive. Both types of fear are present in Plath's circumstance, but the mental one is more overwhelming. A large number of her sonnets can be approximated using this method. "Progressive in your dress coat, maestro of the honey bees, you move through the many-breasted hives (Plath 118)," the passage asserts, implying as if the father is intense as a deity or cleric. He is going around with them as though he has developed immunity against the pricks of the bumblebees. The small girl in the final sonnet is fearful of honey bees and is cautious in approaching them. "Little on their own, but my god, together!" (Plath211). She should be the bee rearer's young girl, thus she should be dedicated to their cause, but her attitude toward honey bees is just the opposite.

Masochism

Masochism can be viewed as a form of precognition. When an individual is unable to exact retribution on others for the traumas he faces on a daily basis, he starts prodding his own self in order to maintain his unhappy spirit in balance. "Woman Lazarus" is the most cutting-edge manifestation of the discourse surrounding Tennyson's "Ulysses." This passage of verse by Plath serves as an illustration of how contemporary American poetry hone the pressure that depicts Victorian emotional conversation. Both of the above-mentioned sonnets' titles show that the speakers are apart from the artists (Sastri, 20005). Plath, according to Forbes, separates herself from the speaker. Because of the component of fear in Plath's verse, Mores compares her to identifiable Gothic authors like Mary Shelley and Emily Bronte. Mores concludes her review with "Woman Lazarus," which contains the most astounding symbolism. In "Woman Lazarus," Susan Van Dyne delves into the Gothic elements. "'Lady Lazarus' is one of the most Gothic of the lot," she argues (Dyne, p 134).

Psychological poems of Kamala Das

Kamala Das is all around respected for her confession booth sonnets and condemned constantly for her actual genuineness and normality of complete examination of her compositions that grandstand how she has accomplished her thought process to introduce the crude truth of a lady in a man centric culture. Kamala still up in the air on the minds and destinations about the cognizance of ladies which would be, once more, unsuitable to the male-predominant society. Her verse is more than worried with regards to the ladies and their classified life separated from the power that can move the social principles to introduce her as a person and a home of warmth and love. Brought into the world in 1934, Kamala Das was an all-around respected Indian author, writer, brief tale essayist, memoirist, and an Indian artist. She utilized her pseudo name "Madhavi Kutty" in her Malayalam works. She alludes her pet name "Ami" in her diaries. Kamala Das was an all-around famous Indian novelist, writer, brief story essayist, memoirist, and Indian artist who was born in 1934. In her Malayalam works, she used the pen name "Madhavi Kutty." In her diaries, she mentions her pet's name "Ami." After conversion to Islam, she was popularly Known as Kamala Suraiyya. Split-self is a common occurrence that is interpreted differently in different parts of abstract analysis.

Discussion

Florence Howe's vast twentieth-century library of American ladies' literature, "No More Masks

(1973)," was fast to introduce the phrase "split-self." During the 1970s, when no female writers had entered the world of western writing, it was the unexpected rise of ladies' collections that sparked the development. It included a number of different books, including Ellen Bass and Florence Howe's "No More Masks! An Anthology of Poems by Women (1973)"; Anais Nin's "Rising Tides: twentieth Century American Women Poets (1973)"; Elaine Gill's "Mountain Moving Day: Poems by Women (1973)"; Nancy Smith's "No More Masks! An Anthology of Poems by Women (1973)" "I, That Am Ever Stranger: Poems on Women's Experience (1974)" by Esther James; "We Become New: Poems by Contemporary American Women (1975)" by Kathryn Ruby and Lucille Iverson; and "Nancy" by Kathryn Ruby and Lucille Iverson.)"; lastly Nancy Esther James and Mary Webber Balazs' "Contacting This Earth: The idea of the collections presented throughout that decade was evident in their preludes and presentations. They were all compelled, for the most part, to disprove the common conviction that women's verse was someway less fortunate than men's verse. No More Masks by Florence Howe represents a safe lady who feels what is characterised based on her own self and what is socially supported for her sexual orientation, as well as what she believes she is and should feel about herself. Kamala Das' lyric should be considered for her ladylike mindfulness. Because of the general public, she was put in perilous situations for a long time during her early years. Her discontinuity is due to exploitative attributions. As a writer, she recognises her creative potential and strives to go past the boundaries. Her persona as a writer is characterised by self-thoughtfulness, self-openness, and mindfulness. Rather than self-openness, the writer's goal is self-evaluation and self-discovery.. In sonnets like "The Looking Glass," "The Sunshine Cat," and "The Invitation," she expresses the agitation building inside her and stressing her out.

She creates a self-portrait in verse, which serves as an ideal core. Her sonnets feature a lady persona who speaks to her "mangled self" about dissecting her sonnets. She is tormented by both the present and the past, which has created a significant sense of urgency in her. Her civilization has fooled her and taken advantage of her. Her personality crisis is the subject of a sonnet titled "The Suicide." She is concerned about her character's deterioration.

> But
> I must pose
> I must pretend
> I must act the role
> Of happy woman
> Happy wife
> I must keep the right distance
> Between me and high
> I must keep the distance
> Between me and the low
> O sea, I am fed up
> I want to be simple
> I want to be loved.
> And If love is not be had
> I want to be dead....

She is driven to be influenced by someone else, and she is unable to choose her role. It is a man who forces her to pick her parts. She is forced to choose between being an icon and being a slave. She didn't choose her work. She is exhausted, sentimental, and falls asleep during her first extended periods in her Malabar tribe house.

Kamala Das's works have an expected duality, which is a result of her guiltlessness in her youth to sexuality, life among outsiders, and adulthood marriage, including her unfeeling spouse. As a result, it nurtures a divided character in her works, and the reason for it is frequently attributed to—

In her sonnets, she has created her own realm, which is entirely Indian. In any event, in the majority of the sonnets, ladylike reasonableness takes precedence over Indianness. She demonstrates enormous bravery in opposing sexual imperialism and engaging young women by providing assurance and trust that they, too, can reject the chauvinist culture that misjudges, exploits, and passivizes women (Kaur: 1996, p.232).

Her main focus is to protect women from embarrassment and sufferin "Nani," the ones who suffer embarrassment and anguish, is the subject of one of her most renowned sonnets. The storey revolves around a pregnant housemaid who wraps herself in seven sonnets written by Kamala Das. Self-destruction is a protest motivated by moral apprehension and humiliation in the community where she lived. Nani's portrayal of hanging herself is heartbreaking, as she destroys both herself and her pregnancy. In this sonnet, Kamala Das' internal identity is represented by pregnancy, which raises certain questions that cannot be answered -

> Nani, the pregnant maid, hanged herself
> In the privy one day. For three long hours
> Until the police came, she was hanging
> There
> A clumsy puppet, and when the wind
> Blew
> Turning her gently on the rope. . .

Conclusion

Plath's multi-faceted personality was studied through deconstruction of her verse. It addressed mystic topics such as franticness, masochism, and fear. The analysis of her sonnets revealed a major clairvoyant issue: frenzy. There seemed to be a link between her work and her franticness. Plath's work appeared to be frenzied, but it was her franticness that led to her usually chaotic existence. Plath's masochism was revealed through repeated readings of her verse. She tormented herself to find out what piqued her curiosity. Rereading her work reminded her of the sufferings she experienced that ultimately made her feel better. Plath's poetry was re-evaluated, and she was revealed to be a dread victim. By all accounts, she was overcome by a sense of foreboding. Her current situation just increased to her anxiety, as did her irritated mind. Verse gives her a way to express her intense feelings and sentiments, making her everyday routine more enjoyable. These clairvoyant issues aid in understanding her existence.. Kamala Das' sonnets are recognised for their intended dualism, which ranges from adolescent honesty to diverse adult vocations, such as public involvement and marriage. As a result, one can certainly perceive a divided character in Kamala Das' works, as well as the explanation for this dualism. If someone wants to organise her, they should consider several aspects

of her life, including her beautiful self, internal identity, creative self, feminine self, self-image self, youthful self, unique self, legendary self, oneself, and sexual self..

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Re-emergence of Taliban: A Strategic Praxis in Reshaping South Asian Order

Abstract

George Orwell, in his famous allegory Animal Farm quoted, *"All Animals are equal, but some animals are more equal than others"*. As far as the international affairs are concerned, the recent turn of events in India's neighborhood is not a very pleasant site to behold. The emergence of Taliban in the vicinity after a tragic withdrawal of the US forces has forced the region to relook into its equations. While US withdrawal was inevitable and it was sooner or later had to be done, the fallback of a state back into the medieval Islamic era under the Taliban is a distress.

The Afghan state which has hoped for a liberal and developed order and was in a way trying to fit into the democratic framework now finds itself in a perplexed state. The outright abuse of Human and above all the women rights in this era is simply unacceptable.

India, being one of the largest neighbors has also one of the oldest cultural links with Afghanistan. India traces its connectivity with Afghanistan from the mentions in the greatest epic, *Mahabharata* as well under the rule of *Chandragupta Maurya*.

The recent fallout of Afghanistan has huge implications for India. While Indian soft-power initiatives in the region are at stake, so is the danger of rise in Islamic terrorism in Kashmir. There are concerns regarding the geo-strategic and economic co-operation in the region.

This paper will look into the various facets of the fallout of Afghanistan in the region and its implications on India. It will focus on the security complex for India, its geopolitical and strategic impacts for the future.

Keywords: Afghanistan; India; South-Asia; Strategic; Economy; Kashmir.

Introduction

India-Afghan connection dates back to Indus valley civilization (Qaseem Saeed, 2020) but recently Afghanistan has been the centre of attention for not only India but whole world order. The withdrawal of US troops and fall of Kabul explained failure of 20 years of war against Taliban. The presence of US troops on Afghan soil was nothing but just a mere claim of being super power, which took the same turn as 9/11. India has always been among closest ally to Afghanistan, the fall of Kabul is not just a situation of crisis for Afghanistan but also for India. Whereas Pakistan being closest ally to America has always support Taliban and provided resources to senior Taliban officials. Even in 2001 US led invasion of Afghanistan, the US offered Pakistan two choices: "Islamabad could disavow

the Taliban and support the US, or it could continue supporting the group and become a de facto enemy of the US war effort" (Pakistan's relations with the US after the fall of Kabul, 2021). After severe pressure from United States, General Pervez Musharraf as Head of the Pakistani government charted a middle course. He chose to help the US armed forces target al-Qaeda operatives fleeing Afghanistan, including by using Pakistani roads and airspace. However, he also granted refuge to senior Taliban leaders and provided material and advisory support to the group as it regained a foothold in Afghanistan.

India has been only country in South Asia which has contributed for rebuilding Afghanistan without conditions; Indian government has built Salma Dam on Hari river in Chishti Sharif District of Heart Province officially as Afghan-India friendship Dam (Signing ceremony of MoU for the construction of the Lalandar [Shatoot] Dam in Afghanistan, 2021), which almost produces 42MW power providing irrigation facility to 75,000 hectare of land, the government of India has also contributed in the newly build Parliament of Afghanistan, every year nearly 700 Afghan soldiers have been trained in several training institutes of India like National Defence Academy, Officers Training academy, Indian Military Academy etc (Afghan soldiers, military cadets undergoing training in India stare at an uncertain future, 2021). It is likely to be understood why it is strategically important for India to maintain peace in Afghanistan.

The Indian government has from time to time has made several efforts in maintaining peace in the region, India was among only country which supported Soviet-backed Democratic Republic of Afghanistan, and the presence of Soviet Union's military in the Afghan territory and also provided humanitarian aid to the Afghan government of President Najibullah. After the outbreak of civil war and Taliban gaining power Pakistan, Saudi Arabia and UAE were the only states that recognised Taliban regime. After which India became the key supporters of anti-Taliban Northern alliance. After the over throwing the regime by US led coalition force, India established diplomatic relations with newly formed democratic government, provided humanitarian aid and actively participated in reconstruction efforts. India has $750-900 million in humanitarian and economic aid and also is largest regional provider of aid for Afghanistan (India to provide Rs 6,292 crore as development assistance to other countries, Rs 200 crore for Afghanistan, 2022). India has also deployed few hundreds of Indo-Tibetan Border Police to provide security to its citizens and projects supported by India.

The South Asia together with Middle East and Africa is among most affected regions by terrorism; the West world is capitalizing this conflict in several regions and strengthening their defence expo in these regions. International organizations like- United Nations, NATO and European Council behaves absolutely meaningless in this situation, whether it's Arab Spring, or Ukraine conflict or the Fall of Kabul. Every time these organisations have just played audience role and did exactly nothing. Even on some occasion Permanent member states of these organisations have made deals and signed treaty with terrorist organisations. The Fall of Kabul was also one of the reasons because United States accepted terms of Taliban unconditionally without understanding its consequences.

Fall of Kabul

The Doha agreement (Agreement for Bringing Peace to Afghanistan, 2020) between America and Taliban was the main reason why Kabul came under the control of Taliban forces, but this

twenty year of war should be understood properly before criticising the young generation of Afghanistan. The very reason why NATO and US troops were in Afghanistan was US led invasion of Afghanistan, 40 countries including all members of NATO states participated in the Invasion till the Taliban government was overthrown, after all this war of twenty years and casualty where almost 2,12,191 peoples were killed, it took twenty years for US led NATO forces to replace Taliban with Taliban, where it is also claimed many times that States like Saudi Arabia, Qatar and China have supported Taliban from time to time.

The Fall of Kabul was fastest downfall of any government, this very attempt when Taliban came back to power and established Islamic Emirate in Afghanistan happened in weeks, even the US department of State assumed that it may take approximately 90 days for Taliban to take over after US troops will leave Afghanistan but Taliban captured Arg and claimed to form government of 15th of August 2021, whereas US troops left a week after that. This very re-emergence of Taliban not only proved downfall of American dominance in the world order but also proved that any Islamic country can face coup d'état or rebellious situation within their territory in the name of Islamic revolution or resistance and forces like NATO will exfiltrate their own citizens and personnel's at the very moment you may feel their need to fight and stand against such forces. While analysis the two case studies, first Afghanistan and then Ukraine, we can easily understand the nature of western provocation for raising a conflict but when the time comes we will not find any troops on grounds for saving innocent lives.

When Amrullah Saleh tried to resist the forces of Taliban in the Panjshir region (Amrullah Saleh asks UN to step in, prevent Taliban onslaught in Panjshir, 2021), despite of supporting Anti-Taliban Forces in the outskirt regions, EU and China are opening platform for dialogue with Taliban government, providing them legitimacy to rule and claim legitimacy with other countries. This instance not only led to exile of many leader of Afghanistan but also provided them an opportunity that it may also impress future generations of Islamic countries to join Al-Qaeda, Taliban, Hezbollah, Hamas and ISIL-K, all these organizations have been declared terrorist organisation by many states but they have been governing in some or the other part of the world. However a separate group calling them "Pakistani Taliban" emerged in the tribal regions has come into existence since 2005 also known as "Tehrik-e-Taliban Pakistan".

India's Geo-strategic Interest for Afghanistan

India's first Geo-strategic and foremost important interest in Afghanistan was to ensure that Pakistan does not gain priority with the Afghanistan government, because India's concern of regional security will be at stake. Re-emergence of Taliban government puts the regional security of India and the whole region at a great risk. Terrorist like Osama Bin Laden have been provided shelter and passage through this channels (Office of the Director of National Intelligence, n.d.), these mountains have been shelter for many Laden and Al-Zawairi's. India's trade and connectivity at the Delaram highway that was built by India in Afghanistan will also be affected, as Afghanistan is the bridge between Central Asia and India to achieve its strategic objective with Central Asian countries having large amount of Oil and Natural gas deposits. It also connects India with Eurasia through Chabahar bypassing Pakistan. Afghanistan is of grave important to India to counter China and Pakistan through a strategic point of view. India's base installation at Chabahar and military presence in Afghanistan

can be a point of advantage for India. When we see the importance of Wakhan corridor, located in the Pamir Mountains, north-east of Afghnaistan, and in the extreme of which is situated China, is the strongest signal of the intent of preventing and armed confrontation. China's border remains closed during at least five months a year due to snow. However, this path has a very important role in future as energy corridor layout of alternative gas and oil pipelines to the current one that transport energy products to China. This factors may be intimidating but as a matter of fact India's Afghanistan policy not only defines India's future with Afghanistan but also ensure security of Indian territory through its Strategic partner.

China Factor and its Implications for India

Chinese engagement within Afghanistan is for both the peace negotiations as well as promotion of regional connectivity and economic growth. Beijing agreed to be the principle cartographer, proposing the setting up of "peace and reconciliation forum", this resulted in the formation of the 'Quadrilateral Coordination Group' (QCG) comprising of Afghanistan, Pakistan, China and USA. The QCG's formation can be seen as a significant shift as it provided the only platform for Sino-US political cooperation in Afghanistan. It marked a *de facto* realisation - albeit a delayed one- by China of the 'Kabul Declaration on the Good Neighbourly Relations' under which China pledged to support the peace process and reconstruction efforts. The current political dispensation in Kabul has attempted to use the "China Card" both for persuading Islamabad to bring Afghan Taliban to the negotiation table as well as to mobilise China's cooperation on the issues of security, economic development and regional integration.

The arc of China's Afghanistan policy over the years has therefore visibly evolved from "calculated indifference to active engagement", as Beijing's interests in the region are expanding at a fast pace. Seminal to sculpting of Beijing's Afghanistan policy have been its own geopolitical considerations and security concerns. Foremost, China is wary of Afghanistan being a potential breeding ground for Uyghur separatists which will adversely impact its Xinjiang province. There are concerns about drug trafficking from Afghanistan to China. China wants NATO withdrawal to be conditional to some political settlement in Afghanistan as it fears that otherwise chronic political and strategic instability in Afghanistan will adversely impact Beijing's transcontinental infrastructure project, which aims to connect China with the countries of Southeast, South, and Central Asia; the Gulf region; North and East Africa; and Europe. China would like to ensure that Kabul is not antagonistic to its ally Pakistan and finally, China's growing involvement in Afghan issues exemplifies the "Chinese aspiration to alter the global perception in favour of China as a powerful regional, and perhaps even a global player, which has the potential to resolve the problem of the longest-standing insurgency South Asia has ever witnessed". However, despite its increasing engagement and interest in the country China does not envisage a physical military presence in the conflict-ridden country despite the escalation of insurgent violence.

On the economic front, China is the biggest foreign investor in Afghanistan having invested in copper extraction, oil and gas sector and road and rail infrastructure. China's lack of commitment to the cause of managing conflict in Afghanistan by military means, it has been widely criticised for free riding on the stabilising efforts of the US-led forces while it expanded its resource exploration ventures in the country.

Conclusion

While India has been through thick and thin with Afghanistan since the very beginning, India now has to weigh its options depending upon its own interests in the region. Being the crusader of Women rights, India has always maintained the need for more and more stringent laws and equal rights as enshrined in the Constitution of India. With Afghanistan back into the hands of Taliban and the emerging violation of Human rights and Women rights in particular in Afghanistan, India should uphold the torch for the freedom of people for their rights.

Strategically, the tilt of Indian Foreign policy from an idealist to more of a realist approach is commendable in maintaining the status quo in the region. The recent donation of 50,000 tonnes of quality wheat in a conflict-ridden Afghanistan for its citizens (The Print, 2022) is a welcome step. In this approach, India even though engaging with the Taliban led Afghanistan is helping the citizens of the country rather than the Islamist government. For India, its public diplomacy through the soft power approaches has always been the foremost source, and in this way it can and will go for a long run in maintain the strategic game.

There were many fingers pointed over India's approach in the conflict in Afghanistan post US withdrawal. While the west has always asked for a strong handed approach from India, the Indian approach of protecting both Indian and Afghan interests has been commendable. The China factor in guise of increasing Pakistan's presence in Afghanistan is a worrisome scenario for India but given the historic and cultural connect of India and Afghanistan along with a strong pro India sentiment among the citizens of Afghanistan will help India maintain its strong presence in spite of increased Taliban led nuisance.

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Governance and its Dynamics: A Process of People's Participation

Abstract

The functioning of government and administration have experienced a rapid transformation in last few decades. In general, we observe that the relationship between government and administration is based on the principle of hierarchy that brings rigidity. In order to eradicate these evil practices, the focus has turned to Governance from the Government in last few decades. Governance is a wider perspective that defines the manner in which state is governing. To be more precise, *'governance'* shows to what extent institutions are participative, democratic, transparent and accountable towards citizens. Governance is about rule of law, democratization of institutions, holding the value of constitutionalism; it is a process of creating and sustaining an environment for inclusive and responsive political processes and settlements. It made development process citizen centric and participative. Governance is a democratic drive to put focus on authority rather than exercising power on stakeholders. Thus, this write-up provides a comprehensive view of governance, mainly based on secondary available sources. The methodology adopted is descriptive and analytical.

Key Words: Governance, Transparency, Accountability, Democratic, Participation.

Introduction

'*Governance'* is a debatable concept, particularly in developing countries; therefore, there are difference of opinion about the meaning of the concept '*governance'* between the conservatives and liberals, socialists and communists; authoritarians and democrats, bourgeois and proletarians; and even between the legislatures and activists involved in the process of development of the developing countries. It is well said that '*Governance'* understood as a concept and '*Governance'* understood as a practice, is an ambiguity that could be described as a slippage between concept and practice.[1] New Public Management (NPM) also brings new dimensions into the field of governance. NPM and the use of technological advancement in administrative procedure made rule ridden traditional administration as "progressive public administration". NPM brings efficiency and effectiveness in the administrative procedure at the same time NPM also brings behavioural, organisational and cultural development of citizens. The indicators that determine better performance of the government that is simply called indicators of the good governance is considered as a tool for providing strength to the democracy and its value and for the efficient and effective administrative procedure. NPM focus on the efficient and effective utilization of available resources that help to establish an accountable, responsive and citizen centric administration.[2]

Governance as a Concept

Governance is more or less a relation between those who 'govern' (i.e., the ruler) and 'governed' (ruled). With the evolution of social organisation, we find a social stratification or a hierarchy around us, where few individuals and institutions played a dominant role in a particular module. Kings, Chieftain, Feudal Lords are few examples of it. The head of institution tried to establish better relation with their people so that they would continue their regime for longer period of time. The nature of such institutions was different than what we have today. Earlier kings claimed to have 'divine right' to rule and their wisdom cannot be challenged. In this regard, we remember the famous French king's statement *'I am the State'*. With the evolution of institution like nation state we find that theory like 'Social Contract' came into prominence. People assert their consent in sovereign entity with a hope of getting better and secure life. This is the core value of governance. Though the notion governance which we discussed today is entirely different but the value still remains same by and large. Earlier Kings were supposed to protect and deliver quality life and services to their citizens and in return citizens were needed to respect that contract. It was something like father-son relationship. Where father (i.e., King) is supposed to feed and protect his son (citizens) and in return son is expected to respect and obey his father. Thus, governance is a process of creating and sustaining an environment for inclusive and responsive political processes and settlements.[3]

Some scholars identify the roots of good governance in western liberal thought. In democratic state, today, this notion of good governance has been widened and diversified. The concept of governance or good governance came into focus in the aftermath of Second World War. Democratic values of rule of law, equity, justice and the Universal Declaration of Human Rights by United Nations has accelerated the concept of governance. In order to deeply explore the idea of governance we need to understand the changing role of state and its policy of people centric development. A change in the pattern of education, health sector, and the emerging global solidarity and struggle of poor and deprived has necessitated the concept of governance or good governance.

Dynamics of Governance

The term governance is derived from the Greek word *'kybernan'* which means to steer and to pilot or be at the helm of things. Governance is an act of governing, it includes mechanism for participation in decision making process, decentralized units of governance and in service delivery. Governance helps to strengthened government institutions at the local level; it includes local government, civil society organizations, non-governmental organizations (NGOs). One of the prime objectives of governance is to protect the interest of deprived, marginalized and vulnerable sections of society. The rapid growth of the liberalization, globalization and privatization (LPG) has accelerated the process of governance.

Governance in general connotes management of social and economic resource for the development. Governance is a coordination of efforts and resource available to both public and private partner. It includes all rules, framework, institution for efficient conduct and accountability of public and private business. Governance includes all such institution with which people interact. Therefore, it is important to strengthen all these institutions. In this regard, government has pivotal role to play as the final onus is on them (government). The term *'Governance'* assumed significance since 1989 with its advocacy by World Bank. The World Bank reinvented it in a different context as

a 'new approach to development'.[4] The World Bank (1992) in its subsequent documents titled "Governance and Development" defines governance as the manner in which power is exercised in the management of country's economic and social resources for development.[5] Thus, governance depends on following factors: (a) the form of political regime (parliamentary or presidential, military or civilian, authoritarian or democratic); (b) the process by which authority is exercised in the management of a country's economic and social resources; and (c) the capacity of government to design, formulate, and implement policies.[6]

Further, it has three major components, namely, (1) **Process**, (2) **Content**, and (3) **Deliverables**. A democratic drive from the government to governance put focus on authority rather than exercising power on stakeholders, diffusion of information and mechanism for access to it, along with the effective leadership and the approach of public service delivery.[7] Governance also refers to the exercise of political and administrative authority at all levels to manage a country's affairs. It comprises the mechanisms, processes and institutions, through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences.[8]

The '*process*' of governance includes factor such as **transparency** and **accountability**. '*Content*' includes values such as justice and equity. Governance cannot be all process and values. It must ensure that citizens, especially the poorest, have the basic needs and have a life with dignity.[9] Good governance is a commitment of the government to create such a system that would ensure justice and peace and protect human right and civil liberties. Good governance holds two distinct views: (a) competent management of country's resources and affairs in a manner that is open, transparent, accountable, equitable, and responsive to people's needs; and b) other argues that governance is 'good' when it serves not just any public interest but that of the most poor and marginalised people in society.[10] **Kofi Annan**, former Secretary-General to United Nations, asserts that the *"good governance is perhaps the single most important factor in eradicating poverty and promoting development."*[11]

Institutional Perspective of Governance

The World Bank: As described in 1994 report *'Governance: The World Bank's Experience'*, good governance is epitomized by predictable, open and enlightened policy making (that is, transparent processes); bureaucracy imbibed with a professional ethos; an executive arm of government accountable for its action; and a strong civil society participating in public affairs; and all behaving under the rule of law.[12]

European Union: In the context of a political and institutional environment that uphold human rights, democratic principles, and the rule of law, good governance is the transparent and accountable management of human, natural, economic and financial resource for equitable and sustainable development. It entails clear decision-making procedures at the level of public authorities, transparent and accountable institutions, the primacy of law in managing and distributing resources, and capacity building for elaborating and implementing measure that aim to prevent and combat corruption.[13]

United Nations Development Programme (UNDP): Governance is the exercise of economic, political and administrative authority to manage a country's affairs at all levels. It comprises mechanism, processes, and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their legal obligations and mediate their differences.[14]

Commission on Global Governance: Governance is the sum of the many ways individuals and Institutions, public and private, manage their common affairs. It is a continuing process through which conflicting or diverse interest may be accommodated and cooperative action may be taken. It includes formal instructions and regimes empowered to enforce compliance, as well as informal arrangements that people and Institutions either have agreed to or perceived to be in their interest.[15]

People's Perspective: Governance is 'good' only if it benefits the social groups that are most impoverished and socially vulnerable. There may be some element of good governance that may benefit all sections of society, and if these are identified and demonstrated, they can be supported. But in the event of conflict of interest, if a policy, law or governance practice benefits one section of population and harms another, then only that policy, law or practice, which benefits sections of society which are most poor vulnerable, would qualify as 'good governance'.[16]

According to **CONCORD** (2008), governance can be defined as the way in which societies develop rules and process and behaviour necessary for their accomplishment, emphasizing that governance is a cross cutting that needs to be incorporated in all sectors and at all policy level.[17]

In this way we can say that governance is a multi-dimensional approach that enhance relationship amongst government, citizens, private partners, civil society and all other element that directly or indirectly interact with the government and its institutions. Governance put an impact on legal, social, political and economic order. It tends to make the entire system more democratic, transparent and citizen centric. Governance has become a central component in any explanation of economic and social development. It is both cause and effect, covering both independent and dependent variables in the revolutionary process. It is also linked to several different sides or aspects of our common history: to the formation and propagation of values, to the creation and distribution of wealth, and to emergence and consolidation of institution.[18]

Models of Governance

Peters identifies four types of governance models, namely, (a) Market model, (b) Participatory model, (c) Flexible model, and (d) Deregulated government model.[19]

Market model: It looks upon market as an instrument which brings efficiency in public service. Following the concept of public choice theory, it believes in plurality of choice. Traditional bureaucracy is not favoured by the advocates of market model. It promotes rolling back of state and favour decentralization, privatization and quasi-private organization. The market model considers the recipients of services as customer only.

Participatory model: This model was an outcome of Second Minnowbrook Conference (1988). Since the beginning of 1990's participation in governance become one of the prominent aspects in democracy. This model advocates the participation of people in decision making and in implementation of several government programme and policies. Booth individuals and community participation goes side by side. Communitarianism ensures involvement of the community, assessing the impact of policies on community, rather than individual as inherent in the market model. Though bureaucracy plays a dominant role but they continuously remain in contact with the stakeholders and share their view.

Flexible model: In this model we find that government functions with alternative structural arrangement which includes part-time employees and temporary workers instead of permanent civil

servants and employees. It considers that employees are interchangeable within government apparatus and can be removed whenever needed. In this model we find that organizational value and civil service ethos are considered impediments to good governance.

Deregulated model: It promotes deregulation of government sector so that it (government sector) would undertake new activities, which are more concentrated to welfare of society. In this model we found the impact of New Public Management (NPM), it enables managers to function efficiently.

Types of Governance

In general, there are Six types of governance;[20]

1. Organizational Governance: It provides different types of organizational structure, such as hierarchy, market and network. It operates through structural coordination. Hierarchy is based on authority and centralized control. It provides a chain through which different units of organization perform their task under the guidance of central authority. Market involves buyers and sellers voluntarily exchanging goods and services at a given cost. The advantage of market as a structure of governance is that they often provide a degree of coordination even in the absence of a supervisor. Competition in market leads to the spread of desirable innovation. However, several times market is not in interest of weaker sections of society due to their lower purchasing power and lack of correct information to them about the market. Network as a governing structure is helpful in coordinating and allocating resources. It includes multiple actors who are, in real sense, separate identities but follow interdependences for key resources. Cooperatives, coalitions, relational contracting, partnership and joint ventures are example of network. These networks are like self-governing bodies.

2. Corporate Governance: It is based on 'principal-agent theory' in the sphere of management. This concerns the rules and practices by which companies are managed, particularly when the ownership and control of a company are separate. The separate ownership and control of a company generate a potential conflict of interests between the owners and the managers.

3. Public Governance: It is mainly associated with the governance of the public sector. It is also called new public management.

4. Global Governance: In a theoretical discussion, global governance gives a new way of thinking about international relations. It implies that all actors might play a role in transnational and international orders by way of installing a form of governance even in lack of an effective world government.

5. Good Governance: the term 'good governance' broadly refers to the development strategy. This term came into currency in the late 1980s as part of the theory and policy framework. The report of the World Bank on 'Sub-Saharan Africa: From Crisis to sustainable Growth' has brought into force the crisis of governance as major stumbling block to development in most part of Africa. Good Governance encompasses the following:

- Constituent Laws
- An Independent Judiciary
- Codified law of concepts; such as fairness, justice, liberty and capacity-building
- Legitimacy
- Transparency

- Accountability
- Participation

6. Meta-governance: It is the umbrella concept that describes the role of the state and its distinctive policy apparatus. Here, the role of the state has shifted from direct governance of society to amore indirect governance through several modes of intervention like engagement of private and public sectors in various activities. In this case state relies more on 'steering', that is planning and laying out strategies, and less on 'rowing' that is actual implementation of the policies. This may also be termed as 'whole of government' or 'joined-up governance' because it requires more collaborative and innovative style of functioning in doing things.

Development and Governance

Development as we know lies in the core of democratic government. Government institutions, social scientists, financial agencies and international organization are nowadays advocating for an instrument of development policies and programme which would put a check on corruption, red-tapism and maladministration. There is strong evidence that governance matters in accelerating development and in reducing poverty in developing countries. The process of governance ensures the participation of the people in decision-making at ground level which results into accelerating the process of development and bringing the government closer to the citizens. It increases efficiency, economy and effectiveness. Participation of the stakeholders in the process of development brings transparency to a greater extent. Participation promotes decentralization; and it took the shape of decentralized governance. Decentralized governance increases citizen's trust in the government and administration and made them accountable to the citizens. As participation increases the roots of decentralization got strengthened. The end and core point of the governance lies in the development at grass-root level.

Observations and Conclusion

Desirable, participative and affordable services to the Citizens lies at the core of the governance. Governance and citizen centric development process are inalienable to each other. The governments must promote citizen-centricity through its Legislative, Executive and Judicial wings. Institutions such as the National Commission for Human Rights, Women, SCs, STs, National Consumer Disputes Redressal Commission, Local Government (like Panchayat and Municipalities) and *Lokayuktas* etc. have been set up in India to ensure the mechanism of good governance. Several initiatives have been taken for the socio-economic empowerment of the weaker sections of society. In a democratic country, the main feature of governance is to protect the right to elect government at various levels in a fair manner, with effective participation of all sections of the society. Governance is an ongoing process. With the need, time and availability of resources the process of governance can be accelerated. What we expect from government is that, they must adopt the basic indicators required to ensure clean, corruption free, competent and participative governance.

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Helicopter Parenting in Relation to Life Satisfaction and Psychological Well-Being

Abstract

Helicopter parenting is a type of parenting, wherein, parents are overly involved in the life of the child. The present investigation attempts to examine the perception of Helicopter Parenting (Mother and Father) in relation to Life Satisfaction and Psychological Well-Being. The sample comprised of 300 students (18-21 years). For this purpose, Helicopter Parenting Scale **(LeMoyne & Buchanan, 2011**), Flourishing Scale for measuring Psychological Well-Being **(Diener et al, 2010**) and Riverside Life Satisfaction Scale **(Margolis, Schwitzgebel, Ozer, and Lyubomirsky, 2018**) were used. Data was analysed using the correlation analysis. Negative relationship was observed between perception of Helicopter Parenting (Both Mother and Father) and Life Satisfaction ($p<.01$) as well as between perception of Helicopter Parenting (Both Mother and Father) and Psychological Well-Being ($p<.01$). These results could be utilized heuristically to understand the effects of helicopter parenting on children.

Key Words: Helicopter parenting, life satisfaction, well being, overinvolvement.

Introduction

Researchers in the field of developmental psychology have long been interested in studying the role of parents in child's development process. Although, to identify the real cause and effect relationship between the particular action done by parents and the later effects seen in terms of behaviour in their child is very complex, continuous efforts have been done by researchers in this area. Despite various challenges, research posits that there is a significant relationship between parenting styles and the effects of these styles on child's development **(Baumrind, 1967**).

Baumrind (1971) conceptualized parenting styles based on four different typologies which are Authoritarian, Authoritative, Permissive, and Negligent. However, with the advent of new technologies, the concept of parenting styles has also evolved itself and a new style of parenting is there with us, known as Helicopter Parenting. This term was coined by **Ginott (1969)**, when he used it as a metaphor to explain the hovering of a mother in a child's life. Later, the same term was

used in a book titled "***Parenting with Love and Logic***" by **Cline and Fay (1990)**. They described this style of parenting as the one in which parents hover on their children every time to micromanage even those tasks, which these children are able to manage on their own. In other words, this type of parenting style can be described as involving those parents who always step in and try to remove all the obstacles their child might face in his/her life.

Negative effects of Perception of Helicopter Parenting seen on Children

Negative effects of a hovering parent can be seen at very young age in the form of:

- Child becoming extremely confused even with minor obstacle as they look for help and assistance at even the minor inconvenience faced.
- The child is not able to understand that their life is a result of their own decisions as they want their parents' advice for everything.
- These children are not able to develop an understanding of responsibility, since their parents are always present to act as a protecting shield between the child and the external world.
- These children are not able to appreciate the cause and effect relationship/ consequences of one's actions as they never face the result of their own actions.
- This kind of parenting makes the child look for an alternate for this situation of over involvement; while the parents predict that their over-involvement may make the child more connected with them.
- These children lack sense of assertiveness.
- These children might develop a rebellious behaviour.

Positive effects of perception of Helicopter Parenting seen on children

While hovering has its flaws, it also has many advantages too, some of which are as follows:

- Child appreciates the support provided by the parents.
- Child has a feeling of being acknowledged and cared for.
- Exposure to a wide range of activities and opportunities.
- High rates of children succeeding in life in some cases.

Parenting is a continuous process which enables the overall growth of a child with respect to its physical, mental, socio-emotional development right from the birth of a child through the different stages of life **(Brooks, 2012)**. Various researches reported that sometimes parents continue to over-involve themselves in the life of their child although the child has started working and has entered into adulthood **(Gardner, 2007; Pizzolatto and Hicklen, 2011**)

In addition, various researchers have reported that Helicopter Parenting is negatively related to the young adults' Life Satisfaction **(Kins, Beyers, Soenens, & Vansteenkiste, 2009**), Confidence to be an independent individual **(Kins, Beyers, Soenens, & Vansteenkiste, 2009**), Academic Achievement, Self-Efficacy **(Lamborn & Groh, 2009)**. Similarly, **Gronlick, Kurowski, Dunlap, and Hevey (2000)** conducted a study with class VII students and the results revealed that, those children who had over involved mothers were low on Self Worth and Controlling abilities and high on Delinquent behaviour. However, **Fingerman et al., (2012)** found contradictory results

stating that adolescents who received over involved form of parenting reported better Life Satisfaction, while examining the effects of perception of Helicopter Parenting in a sample of 592 students.

Studies have also been done to examine the relationship between Helicopter Parenting and Well-Being of children. **LeMoyne and Buchanan (2011)** in a sample of 371 college going students in the age range of 18 – 25 years, reported that high level of Helicopter Parenting was negatively related with Well -Being of students. Similarly, **Bruchas (2016)** in a study conducted on college going students at The University of Alabama reported Over-involvement of parents had lower levels of Psychological Well-Being. However, **Furstenberg, Morgan and, Allison (1987)** while examining the influence of Over-involvement of Parents on the Well-Being of their child in a sample of 227 children (aged 11-16 years), revealed that there was no significant relationship between Over-involvement of Parents and Well-Being of these children.

Need for the Study

Parenting is often considered a challenging task and the parents play a vital role in a child's life. The parenting style they adopt can lead to positive as well as negative outcomes in terms of behaviour the child develop as well as his/her Psychological Well-being. One such type of parenting is known as Helicopter Parenting which is getting high attention in media. However, there are limited number of researches conducted in the Indian setup as compared to Western cultures on this topic. In addition, the existing researches in the area are contradictory in nature.

Statement of the Problem

The present study aims to investigate the effect of perception of Helicopter Parenting (Mother and Father) in relation to Life Satisfaction and Psychological Well-Being of the college students.

Objectives

The present research has been designed to study the relationship of perception of Helicopter Parenting (Mother and Father) with Life Satisfaction and Psychological Well Being among college students.

Hypotheses

- H_1 : Perception of Helicopter Parenting (Mother and Father) is expected to be negatively related with Life Satisfaction among college students

- H_2 : Perception of Helicopter Parenting (Mother and Father) is expected to be negatively related with Psychological Well Being among college students

Procedure

Method

Sample:

The sample comprised of 300 students (150 males and 150 females) in the age range of 18-21 years. Sample was selected from co-educational colleges of Delhi University, wherein 10 colleges were randomly selected out of 91 colleges affiliated to Delhi University. Further, the data was collected from these colleges using the purposive sampling technique. The sample was stratified further on the basis of Socio-economic status (middle socio-economic Status) and parental educational level (Senior

Secondary, Graduate, Post-Graduate), wherein from each college a sample of 30 students were taken (15 males and 15 females).

Tests and Tools

The following standardized tests and tools were used:

- Helicopter Parenting Scale (LeMoyne and Buchanan, 2011)
- Flourishing Scale for measuring Psychological Well-Being (Diener et al, 2010)
- Riverside Life Satisfaction (Margolis, Schwitzgebel, Ozer, and Lyubomirsky, 2018)

Brief Description of Tests

Helicopter Parenting Scale (LeMoyne and Buchanan, 2011)

It is an 8 item self report measure which assesses the perception of a college going student with the level of over involvement and hovering their parents are doing with them. Participants response set for each statement on the scale ranged from 1 (totally disagree) to 6 (totally agree). The scale can be scored by adding each respondent's item scores and dividing it by 8 (total number of items in the scale). The higher the score, higher the perception of Helicopter Parenting by the respondent. The Cronbach's Alpha coefficient for reliability was calculated as 0.71 (LeMoyne and Buchanan, 2011).

Riverside Life Satisfaction (Margolis, Schwitzgebel, Ozer, and Lyubomirsky, 2018)

This scale consists of 6 items which measures an individual's Satisfaction with Life. Individuals can respond using a 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree). The scale comprises 2 types of items, wherein, one set of items are direct in nature while the other set of items are indirect in nature. The scale has high internal consistency and high reliability (.93).

Flourishing Scale for measuring Psychological Well-Being (Diener et al, 2010)

It consists of 8 items which were developed to describe the essential parts of human life ranging from relationships which are positive, feeling of competence, to having meaning and purpose in life. The participants' responses can range from 1 (strongly disagree) to 7 (strongly agree). For the computation of the total score, add the responses for all the 8 items. The possible range of scores is from 8 (lowest possible) to 56 (highest possible). Score which is high represents an individual with many psychological resources and strengths. The internal and temporal reliabilities are high with the high convergence with the other similar scales.

Statistical Analysis

Keeping in view the objectives and the hypotheses of the study, correlation analysis was used.

Results and Discussion

The current investigation attempted to evaluate the perception of Helicopter Parenting (about Mother and Father) in relation to Life Satisfaction and Psychological Well-Being of the college students. Table 1.1, 1.2 and 1.3 show the inter-correlation matrices for the total sample, male students and female students respectively. The results revealed that the perception about Helicopter Parenting by the father and mother was positively and significantly related for the total sample, male students

Table 1.1
Inter Correlation Matrix for the Total Sample

Variables	1	2	3	4
1. Perception of Helicopter Parenting (about mother)	1	.737**	-.314**	-.493**
2. Perception of Helicopter Parenting (about father)		1	-.389**	-.370**
3. Life Satisfaction			1	.326**
4. Psychological Well-Being				1

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 1.2
Inter correlation matrix for male students.

Variables	1	2	3	4
1. Perception of Helicopter Parenting (about mother)	1	.784**	-.389**	-.415**
2. Perception of Helicopter Parenting (about father)		1	-.460**	-.334**
3. Life Satisfaction			1	.357**
4. Psychological Well-Being				1

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 1.3
Inter correlation matrix for female students

Variables	1	2	3	4
1. Perception of Helicopter Parenting (about mother)	1	.698**	-.245**	-.554**
2. Perception of Helicopter Parenting (about father)		1	-.316**	-.400**
3. Life Satisfaction			1	.302**
4. Psychological Well-Being				1

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

and female students. This implies that both the parents were using a similar style of parenting. Further, the results reveal that students' perception about Helicopter Parenting (both mother and father) was **negatively and significantly related with their Life Satisfaction and Psychological Well-Being** in the total sample, as well as separately for male students and female students. This implies that perception of Helicopter Parenting has a negative impact on the Life Satisfaction and Psychological Well-Being of these students.

Previous researches in the field of perception of Helicopter Parenting (Mother and Father) have also reported similar findings. **Segrin et al. (2012)** stated that over-involved parenting was negatively linked with Satisfaction with Life through the type of communication between parent and the adolescent. Similar results were reported by **Schiffrin et al. (2013)** in a sample of 297 college going students i.e., students who described their parents as over-involved had low Satisfaction with Life. **Petrowski et al. (2009)** investigated the effects of parenting styles on their child's Life Satisfaction with a sample of 2948 individuals (mean age=47.35). Their results also posit that high scores on Helicopter Parenting were negatively related with Life Satisfaction of these individuals. **Shek, Lee, Lee and Chow (2006)** found similar results stating that adolescents who perceived their parents to be Helicopter Parents reported low level of Well-Being in a sample of 2758 secondary school students. **Maynard and Harding (2010)** investigated the link between parental control and Psychological Well-Being in a sample of 4349 students (age range 11-13). The results revealed that students who reported high level of control and monitoring by their parents reported low level of Well-Being. Similarly, a study conducted by **Indumathy and Ashwini (2017)** revealed similar results of negative relation between over-involvement of parent and Well-Being of the child with a sample of 60 young adults.

It is pertinent to mention here Self-Determination Theory proposed by **Ryan & Deci (2000)** which states that low level of independence, competence, and relatedness are consonant with the outcomes similar to low levels of Well-Being **(Wei et al. 2005)** and Life Satisfaction **(Meyer et al. 2007)**.

Conclusion and Implications

The parenting style adopted by parents' has forbearing effects on the emotional, social, moral and psychological development of the children. It helps in making the child independent and capable of facing the life challenges. But in case, the parent is overly involved (in the form constant monitoring to the child, even in situations which can be easily handled by the child on its own) it gives rise to perception of Helicopter Parenting. The results of the current investigation revealed that Helicopter Parenting is negatively related with the Psychological Well-Being and Life Satisfaction of the college going students. This further suggests that these individuals might face a lot of difficulty when they enter adulthood, with many of them finding it challenging to work independently, to cope up in difficult times on their own, and may have lack of confidence, anxiety and stress while facing their daily life challenges. Low levels of Satisfaction with Life and Well-Being can negatively impact the decision making skills, social development and their overall physical development as well.

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Investigation of the Morphosyntactic Errors of Yemeni EFL Students

Abstract

This study investigates the morphosyntactic errors made by Yemeni students at level one of the English Department (Arhab College) at Sana'a University in Yemen. This paper aims to discover the morphosyntactic errors made by Yemeni learners and investigate the main reason for committing these errors. The data was collected from 30 participants through a test. The data analysis used the theory of James (1998). It was found that the highest errors made by learners were verb tenses, 58%, an article, 20%, then word order12%, and the last subject-verb agreement10%. Also, it was found that the interlingual source is the fundamental cause of these errors rather than the intralingual source.

Keywords: Error analysis, Morphosyntactic, Interlingual, Intralin

Introduction

The English language has become indispensable nowadays because it is a universal and very important language in communicating and has a great impact and influence on our lives in getting jobs, international traveling, etc.; therefore, it is a global language, which is why it has been taught all over the world. In the Arab world, English has become the interest of education policy; therefore, they have begun to teach it as a compulsory subject in educational programs.

However, in Yemen, Arabic is the official language, and it is the medium of instruction at all stages of education, such as primary, secondary, and higher education. English is considered a foreign language and is introduced as a foreign language in schools and universities. Therefore, Yemeni learners face difficulties and problems in learning English; hence, the researcher has conducted this study to investigate the morphosyntactic errors committed by Yemeni students.

Statement of the Problem

Yemeni learners, in particular and Arab learners in general, face many difficulties in learning English; therefore, they make errors at the morphology, syntax, phonology and semantics, and phonology levels. This study investigates the nature of errors and finds out the main reasons behind committing these errors by Yemeni university learners. In short, the problem of the study can be mentioned as follows: "what is the nature of errors that Yemeni university students commit, and how does their native language impact their English language at the morphosyntactic level?

The Present Study Aims

- To investigate the errors that Yemeni university learners commit at the morphosyntactic level.

- To find out the main reason behind these errors committed by Yemeni university students.

- To suggest possible solutions to overcome those errors.

Question of the Study

- Are Yemeni university students committing errors at the morphosyntactic level?

- What are the main reasons behind these errors committed by Yemeni university students?

- What are the possible ways to get rid of those errors?

Null Hypothesis

- Yemeni university students do not face problems in using morphosyntactic rules.

- The native language of Yemeni university students does not impact their English at the morphosyntactic level.

The Significance of this Study

The main importance of analyzing errors is to (1) describe the methods used in language teaching, (2) investigate the sources of learner errors, and (3) the knowledge about common problems that Yemeni students face in learning English. So it helps the teachers and syllabus designers prepare suitable teaching techniques and materials to help students avoid errors in the morphosyntax and learn English grammar perfectly.

Background of the Study

Although many scholars and researchers have paid more attention to analyzing the morphosyntactic errors from different countries, this study still needs further studies to highlight and investigate the morphosyntactic errors in different contexts and populations. The researcher selected some of the previous studies to offer the reader a hint of information about morphosyntactic errors.

Al-Awaid, (2010) conducted a study to find the problems that face Arab EFL learners in using grammar categories such as subject-verb agreement, article, relative pronoun, past participle of irregular verbs, past tense, plurals formation, and prepositions. The findings revealed that Arab EFL learners face obstacles at the syntactic level, making numerous mistakes. It was found that the essential sources behind committing errors by students were interlingual and intralingual. It was shown that intralingual errors were more common than interlingual mistakes.

In the same direction, Azzouz (2013) investigated Syrian students' errors in the pre-intermediate (PI) and upper intermediate (UP) interference in syntax, lexical, and phonological levels. The result showed that Syrian students committed serious errors in subject-verb agreement and third-person singular. It also was found that there was a difference between the performances of UP and IP students. The interlingual source was the main source that led students to make these errors. Moreover, Mohammed and Abdalhussein (2015) identified the Iraqi postgraduate students' syntax errors in their written compositions. The study's findings revealed that Iraqi students in UKM made errors such as

articles, tenses, prepositions, active and passive, and misuse of plural(s) ending. The preposition errors were the most frequent (22.1%) of the total errors made. It was shown that interference was the main cause of most of these errors.

In addition, Alshayban (2012), Barzanji (2016), Ababneh (2017), Hafiz et al. (2018), Khatter (2019), and Shousha et al. (2020) investigated particular categories of errors in writing compositions committed by Saudi students. The findings revealed that the Saudi students committed numerous errors in articles, pronouns, nouns, prepositions, sentence structure, tenses, copula omission, and word order. The researchers concluded that the sources of errors were students' native language's impact on their learning of English. Moreover, Hafiz, Khatter, and Shousha mentioned that intralingual and interlingual were the two main causes of the errors, and the lack of motivation, practice, and using unsuitable materials and methods were also other reasons for students' errors.

However, the recent research agrees with the abovementioned research in that it is interested in investigating syntax and morphology errors committed by EFL learners. Hence, the present study was conducted on level one Yemeni EFL learners in the English department of Yemeni university to investigate the morphosyntactic errors, mainly concentrating on verb tense, article, subject-verb agreement, and word order.

Method of Research

This study used quantitative and descriptive methods. Also, the theory of James (1998) is used in this study, following these steps: collecting data, analyzing errors, identifying errors, and figuring out the main reasons behind those errors.

Population and Sample of the Study

The data is collected through a test at the morphosyntax level. It has mainly focused on verb tense, article, subject-verb agreement, and word order. This study consists of 30 first-year students from the English department, college of education- Arhab, in Yemen, during the academic year 2021-2022. They have completed six years of studying and one year at the university. That means they have studied English as a foreign language for seven years.

Analysis of data

The data analysis shows that first-year students of Yemeni university face problems in morphosyntax. Results reveal that the students make numerous errors in verb tense, which has the highest rank, 58%, then followed by articles, 20%, after that, word order, 12%, and subject-verb agreement has the lowest rate10% as shown in the table and figure (1).

Table I
Frequency of Errors

Type of Errors	Frequency	Percentage of the errors
1. Verb Tense	700	58%
2. Articles	249	20%
3. Sentence structure (word order)	143	12%
4. Subject-verb agreement	122	10%
Total	1214	100%
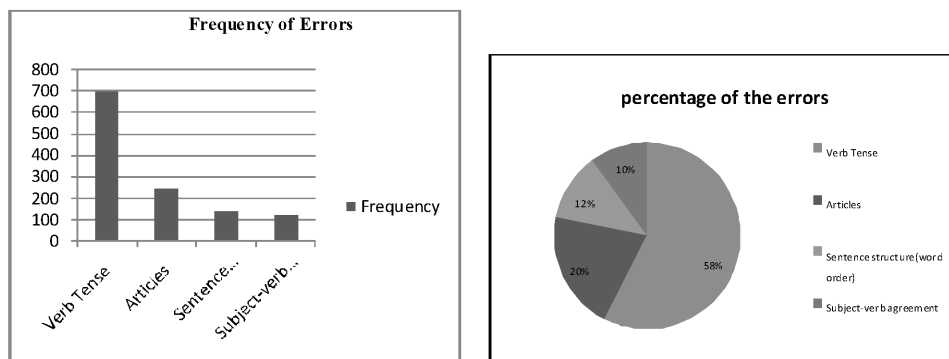
Figure 1 : Frequency and Percentage of Errors

Findings and Interpretation

Verb Tenses

Yemeni university students made numerous errors in tenses 700 grammatical errors were committed, consisting of 58% of the total errors. These errors were classified into subcategories according to Dulay et al. (1982) taxonomy, as shown in table and figure (2) below:

Table 2
Classification of Tense Errors

Classifications of Tense Errors	Frequency
1. Present simple	36
2. Past simple	55
3. Present continuous	34
4. Past continuous	58
5. Present perfect	53
6. Past perfect	72
7. Present perfect progressive	59
8. Past perfect progressive	59
9. Future simple	58
10. Future progressive	70
11. Future perfect	78
12. Future perfect progressive	68
Total	700

Table (2) shows that Yemeni students in Arhab college face difficulties in using English tense, so they have made numerous errors in all types of tenses, as shown in Table 2. The highest frequencies are future perfect, future progressive, past perfect, future perfect progressive, present perfect progressive, and past perfect progressive. The researcher has demonstrated that these errors are mainly due to differences between two language systems in syntax, especially verb tenses; therefore, the students make huge errors in tenses that do not exist in their mother tongue, such as future perfect, future continuous, as shown above in table (2).
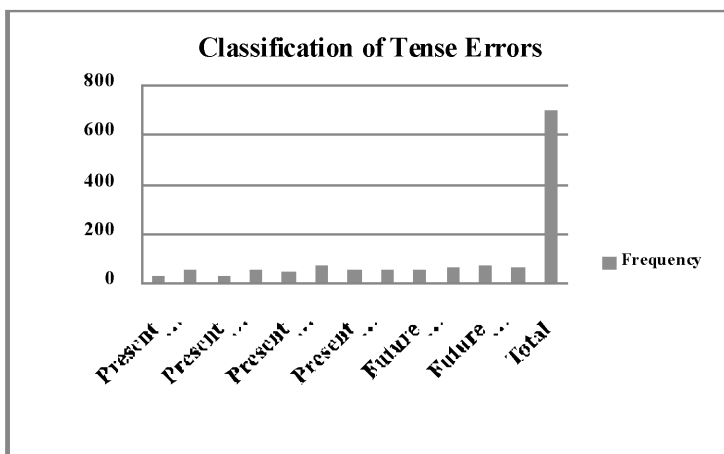
Figure 2 : Classification of Tense errors

Table 3
Sample of Tense Errors

Classification of Errors	Frequency	Identification of Errors	Correction of Errors
1. Past simple instead of Past perfect	29	.....after I took medicine.	.....after I had taken medicine.
2. Present simple instead of present continuous	31	It always is snowing here in January.	It always snows here in January.
3. Present simple instead of present perfect	31	I don't see him for a weak.	I have not seen him for a weak.
4. Present simple instead of past tense	38	Ali passes the B.A. degree examination in 1969.	Ali passed the B.A. degree examination in 1969.
5. Present perfect progressive instead of past perfect	44	I have just been putting the washing out when it started to rain.	I had just put the washing out when it started to rain.
6. Present perfect progressive instead of past perfect progressive	50	How long have you been driving before you crashed?	How long had you been driving before you crashed.
7. Future simple instead of future progressive	38	Next summer, his wife and his children are on holiday; he will learn English.	Next summer, his wife and his children are on holiday; he will be learning English.
8. Future simple instead of Future Perfect	50	I will complete the report by 5 pm tomorrow.	I will not have completed the report by 5 pm tomorrow.

Table (3) shows that students cannot master using tense very well. For instance, they use (past simple instead of past perfect (1)……………..after I **took** the medicine.)As seen in the above table, students have problems differentiating between past simple and past perfect (29)frequency, 2- they use the present simple instead of present continuous (It always **is snowing** here in January). In example (2), almost all students make an error in using present continuous as deleting (verb to be)

and not adding (ing) to the main verb. Hence, they use present simple instead of it because of the effect of their mother tongue in using English syntax. Also, in examples (7) and (8), as shown above, in the table (3), the students use future simple instead of future continuous and future perfect because, in their mother tongue, only future simple is available; that is why they make huge errors in this category of verb tense. However, in examples (5) and (6) seen in table (3), the students use present perfect progressive instead of past perfect and past perfect progressive, so these examples reveal that the students make errors because they do not master the syntax of English properly.

In short, the researcher concludes that the Yemeni students have difficulties using the "English tense "due to differences in the syntax system of the two languages (Arabic and English). The findings show that the students commit huge numbers of errors in present progressive, past progressive, present perfect, past perfect, present perfect progressive, past perfect progressive, future progressive, future perfect, and future perfect progressive. The high frequency of errors shown above in table (3) indicates that the students' mother tongue impacts their learning of the verb tense in English. The lowest number of mistakes made by learners is due to a lack of knowledge of English syntax properly. Therefore, the main cause of most errors in verb tenses is related to the interlingual source rather than intralingual sources. This research agrees with the results of Mohammed and Abdalhussein (2015) and Ababneh (2017), showing that interference was the main cause of most of these errors. Khatter (2019) mentioned that intralingual and interlingual sources were the two main causes of the errors.

Table 4

Sample of Article Errors

Classification of Errors	Identification of Errors	Correction of Errors
Article	I bought **the** pair of shoes.	I bought **a** pair of shoes.
	They are staying at **the** hotel.	They are staying at **a** hotel.
	Juan is **the** Spanish.	Juan is **the** Spanish.
	I live in **the** apartment.	I live in **an** apartment.
	A apartment is new.	**The** apartment is new.

The finding of this study shows that students have a problem with using articles, as shown above in table (4). They use definite articles instead of indefinite articles like in examples (1)and (2), as I bought **the** pair of shoes instead of I bought **a** pair of shoes. Moreover, they add unnecessary articles, as in example (3) Juan is **the** Spanish. Moreover, the students use **the** instead of **an**, for instance, I live in **the** apartment. **A** apartment is new.

The result indicates that the students commit errors due to their mother tongue (Arabic). The Arabic language has only one definite article called (Al) of definition, which is equivalent to (the) in English. However, the English language has definite (the) and indefinite articles (a, an). A definite article is used with specific references. The indefinite article with generic reference is used with a singular countable noun when the reference represents the whole class. Therefore, the difference in using articles between the two languages, Arabic and English, is the main reason behind students' errors. The result of this study agrees with the result of Barzanji (2016) and Crompton (2011), which demonstrated that the interlingual source is the actual reason for errors in the article.

Table 5

Sample of Word Order Errors

Classification of Errors	Identification of Errors	Correction of Errors
Word order	1. I have heard some **information interesting** about our competitors.	I have heard some **interesting information** about our competitors.
	2. There are **many ways useful** to improve your English.	There are **many useful ways** to improve your English.

The findings of this study show that the students have difficulties in using word order; the percentage is 12% Table (7) above shows some examples in which students make errors (1) I have heard some **information interesting instead** of **interesting information** about our competitors. The students have problems with word order;[1] they use adjectives after nouns, as shown in examples (1) and (2). As a result of the difference between English and Arabic in word order, the adjective follows the noun in Arabic; however, the adjective precedes the noun in English. Therefore, the students make errors in word order due to interlingual sources.

Table 6

Sample of Subject-verb Agreement

Classification of Errors	Identification of Errors	Correction of Errors
Subject-verb Agreement	1. Physics **seek** to understand the mysteries of the physical world.	Physics **seeks** to understand the mysteries of the physical world.
	2. Each of the boys in the class **have** his own notebook.	Each of the boys in the class **has** his own notebook.
	3. The professor and the student **agrees** on that point.	The professor and the student **agree** on that point.
	4. She **scratch** her chin when it itch.	She **scratches** her chin when it itches.
	5. My brothers **wants** me to be a doctor.	My brothers **want** me to be a doctor.

The findings show that the lowest percentage of errors is subject-verb agreement; it is 10%. Table (6) above shows that the students unable to master the rules in which a verb must agree with its subject in person and number. That means, if the subject is singular, the verb must be in singular form and in the same way as the plural form. The above table shows some examples in which the students have chosen the wrong answer as in this example, (Physics **seek** to understand), instead of (Physics **seeks** to understand). The students drop the third-person singular marker, namely, (s).

In the same way, the students use the plural form (have)instead of the singular form (has), as seen in example (2). In examples (3) and example (5), the students add (s) to the verb in plural form. The study's result agrees with Azzouz's (2013) result that students make errors in the subject-verb agreement because of the influence of their mother tongue (interference). That means they use their knowledge of rules to learn the target language. Also, some errors are committed by the students due to intralingual sources as an incomplete application of rules.

Conclusion

This study aimed to investigate the errors that Yemeni university students commit at the morphosyntactic level and find the main reason behind these errors. The findings of this study show that first-year EFL Yemeni students commit huge errors in morphosyntax. The errors were divided into four categories: verb tense has the highest percentage58%, followed by an article, 20%, then word order, 12%, and last is the subject-verb agreement, 10%. The study reveals that the difference between Arabic and English could be the main reason behind committing these errors. Therefore, the interlingual source is the fundamental cause that leads students to make these errors rather than the intralingual source.

Implications of the Study

Hopefully, this study will help teachers to prepare suitable teaching materials. The teachers should explain the similarities and differences between Arabic and English in the morphosyntactic rules for the students to avoid these errors. The researcher suggests that teachers should give students more chances to practice grammar, particularly verb tenses.

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A Feminist Reading of Traditional Ceremonies and Objectification in the Novel *One Part Woman*

Introduction

In any society, women and men having equal status and rights has been always an ambiguous proposition. The suppression of women and womanhood in various forms appear in a male dominant patriarchal society and feminist theory fights for women suffering from systematic social injustices because of their sex. It aims at placing women in a just perspective. Feminists believe that women are oppressed simply due to their sex based on the dominant ideology of patriarchy that oppresses women through its social, economic and political institutions. Feminism is therefore the organized movement that promotes equality for women and men in the political, economic and social spheres. Throughout history, men have had greater power in both the public and private spheres. To maintain this power, men have created boundaries and obstacles for women in the form of traditions, societal norms and stereotypes, thus making it harder for women to hold power. This paper will explore whether the Traditions, Societal norms and Stereotypes allow equal status between Men and Women by analyzing the patriarchal factors in the novel *One Part Woman* from a feminist perspective.

Objectifying Womanhood

The social changes reduced the value of women over the time and they were objectified by the patriarchal society. With regard to the novel, the objectification and comparison of women to the objects and land are to be seen in this paper. Such objectifications are reiterated through the ceremonies and traditions in a patriarchal set up.

This idea resonates even in thinkers such as Periyar E. V. Ramasamy, founder of the iconoclastic Self-Respect Movement in Tamil Nadu in 1925. He was extremely critical of given notions of masculinity and femininity and argued that "except for the fact of giving birth and nursing the infant in the early months, there was nothing that distinguished women from men: neither in the realm of emotions, nor in the area of rational thought. Yet women were deemed subordinate, valued chiefly for their sexual allure and ability to bear children. This was because masculinity set the laws and arranged the world to the advantage of men, a historical development with immense consequences for women" (Geetha 101).

Plot of the Novel

The plot of the novel revolves around the married couple Kali and Ponna, who are happy in their marital relationship, as they both truly love each other despite them being childless. The couple

goes through innumerable humiliating situations and incidents throughout their lives because of their inability to attain parenthood. Though both of them were looked down and humiliated by the society, Ponna was victimized even more than Kali because of her gender. In a society where women in general do not have an equal status with men, her status is worse. All their efforts to conceive a child were in vain. They performed various rituals, went to different temples, worshipped many gods and Ponna even tried all possible medications. Finally, the families of Ponna and Kali itself plots, handles and create a situation that Ponna will be sent without Kali's knowledge on the fourteenth day of the chariot festival where the rules are relaxed and consensual union between any man and woman is sanctioned for that one night. Kali had gone to this festival in his youth and he gained enough sexual experience even before his marriage. Ponna was also made to believe that Kali had agreed to send her to the festival. However, this put their marriage and their faith on each other to the ultimate test.

Patriarchy has designed the society in a certain way as to access women's bodies and to control them through sex. "The distinctive contribution of feminist theory to Marxist formulations of the subordination of women is to shift the exclusive focus on production relations to the area of reproductive relations, which encompass both control over women's sexuality and fertility. Men's access to women's bodies through social regulation of the sexual relations between men and women have had consequences for women that have oppressed as well as distorted their own experiences" (Jayapalan 10).

The novel ends with a description of Kali's final actions in anger at finding out that Ponna has gone to the chariot festival despite his disagreement to it. "He slid down to the ground. The rope running from the corn stacks pressed against his back. He looked above. The branches of the portia tree had spread themselves across the sky" (240). This description is in parallel to what Ponna tells Kali that she would do, if he marries another woman for the sake of a child. "If nothing works, can't I find a small rope? Doesn't the Portia tree have its branches spread all over? I will hang from one of those" (14).

Traditional ceremonies and Objectification

The traditional patriarchal society objectifies women in South India based on the norms set by the society and it lead to a tradition of comparing women and womanhood to different objects and ideas that subordinates women. When a woman is treated and considered to be like a mere object and not treated equal to a man with the same respect he gets, it can be said that she is objectified.

Martha Nussbaum has identified seven features that are involved in the idea of treating a person as an object. Instrumentality: the treatment of a person as a tool for the objectifier's purposes; Denial of autonomy: the treatment of a person as lacking in autonomy and self-determination; Inertness: the treatment of a person as lacking in agency, and perhaps also in activity; Fungibility: the treatment of a person as interchangeable with other objects; Violability: the treatment of a person as lacking in boundary-integrity; Ownership: the treatment of a person as something that is owned by another (can be bought or sold); Denial of subjectivity: the treatment of a person as something whose experiences and feelings (if any) need not be taken into account (1995, 257) <plato.stanford.edu/entries/feminism-objectification/>

Patriarchy treats women as objects of exchange through marriages that will provide them with free labor and sex in their house. "The subordination of women may be traced to patterns of 'exchange':

that is, women first came to be controlled by men, through an exchange process between different communities. They were exchanged as 'gifts', for marriage (in South India, the custom of taking a bride from a family and in return, marrying a daughter into that family is still extant), and for religious and ritual purposes" (Geetha 48). This created the basis for social relationships in which women's interests were always subordinated to those of men, or the group to which she belonged. Such marital establishments in the society force the women to play the roles of a domestic, tamed, obedient and virtuous wife, which will be praised in return by the patriarchy for their submissiveness. Further it was said that historically the exchange of women happened at a time when human society was in a state of transition from an earlier stage centered on the woman and her household to a later stage when men sought to gain control over women.

Motherhood Comparisons

Women are compared even to cows in the novel as the patriarchal society sees both the cow and the woman as objects of multipurpose use. Cow is considered holy and is venerated by the society. It is a symbol for wealth, fertility, meekness and nurturing which is also expected of a woman to be praised as the perfect one. Such comparisons makes it evident that the patriarchy conveys the message that a woman can be controlled just as how cows are tamed and are used for domestic needs. In the novel *One Part Woman*, we see such parallel where Ponna is objectified indirectly by a comparison with cow. "One of Kali's cows had failed to yield a calf despite two or three attempts at mating her with a bull. He'd wanted to get rid of the cow by selling it to Gounder" (10). After eight years of Kali and Ponna's marriage, there were talks of a second marriage for Kali because they did not conceive yet. "She was focused on her work while Kali was talking to Gounder. But Gounder kept his gaze fixed on her as he tied up his hair in a knot. 'It is fate, mapillai,' said Gounder. 'That is just how some cows are. No matter what you do, they never get pregnant. Just quietly change the cow. If you say yes, I can fetch you one right away'" (10). Gounder intentionally made the indirect suggestion for a remarriage to Kali just by talking about the barren cow and it is understood that he actually referred to Ponna. She showed her anger at him indirectly by beating the cow and scolding it, which ensured the fright of the Gounder that he ran away and never came back. Ponna was very much affected by such comparisons, which objectified herself as a barren cow because of not having a child. Society teaches and reinforces that only in motherhood, life of a woman is fulfilled. "We assume it to be 'natural' for women to be mothers" (Geetha 132).

Ponna, a woman who does not have a child, goes through constant humiliations and comparisons by the society with anything that has to do with childbirth and she gets used to that idea of being objectified. Whenever Ponna sees the Portia tree, which was planted at the time of her marriage, she would think and be reminded that even the tree had grown so big, gave flowers and fruits but not a worm had crawled in her womb. Perumal Murugan says that every wretched thing reminded her of that lack (8). "It has been argued that a patriarchal system provides comforting self-definitions and norms, which, however restrictive and limited, also amply reward those who learn to accept their defined roles as mothers and wives. Wifehood and motherhood are glorified and granted not only social sanction, but also eulogized in literature, art and religion so that women do actively want to essay their social roles" (Geetha 6).

Therefore, those who cannot become or cannot accept their defined roles as mothers and

wives in the society are ill-treated and always looked at as somebody with a lack, an incomplete being and hence inauspicious.

"After the wedding, she had fought with her father and had taken a cow from there. It delivered seven or eight calves, populating Kali's barn with its offspring. She'd tear up just looking at that cow. She had once cried out loud, 'I don't have the boon that even this mute creature has been blessed with'" (8). "The productive and punitive aspects of patriarchy are of course interlinked. Thus, women who are not fertile or who cannot legitimately be wives or mothers (such as upper caste widows in India) are derided and their civic status is mostly non-existent" (Geetha 6). She has internalized the idea of how a patriarchal society looks at her and so she felt even worse and unworthy of herself that she could not become a mother, which even a cow, did. "In some contexts, non-fertile, unmarried women also stood to lose legal and civic privileges" (Geetha 7). Ponna was made to eat different herbs and shoots. She drank different potions, took medications, offered prayers and did anything that was asked of her for all the years after her marriage in order to conceive. The disappointment on herself and the inability to meet up to the expectation of the society lead Ponna to compare herself with even a goat as she looked down upon herself. She told Kali, "If you had married a goat instead of me, it would have given birth to a litter by now for all the shoots she must have eaten" (46). Here we get to see that the women themselves ultimately internalize such comparisons and objectifications.

Fertility and Land Comparisons

Woman's body is expected to be like a fertile natural land, which gives forth good production. "Consider, for instance, the idea of fertility. Associated with women's capacity for giving birth and used to rank and measure their familial and social worth, fertility appears given and natural, almost as if it were an extension of a woman's physical and biological existence. So much so that the female body is understood and viewed as partaking of a larger natural world, in which things flower, bloom, ripen and reproduce" (Geetha 133).

The traditional patriarchal society objectifies women as the Land and treat women as auspicious and inauspicious symbols by classifying them fertile and barren, which are qualities, associated to a land. It is an unsaid rule by the patriarchal society that it shall be understood and accepted as an honor for a young, unmarried woman to be called as the virgin land and a pregnant woman, fertile land. Likewise, it is to demean the status of a widowhood that she is called as the dry land whereas women without children are considered as the barren land. Ponna knew that the society looked at her as a barren land because of the lack of a child. "She'd stand under the shrub and lament, 'The plant that we plant grows; the seed that we sow blooms; is it only me who is the wasted land here?'" (184).

The practices and rituals related to agriculture also portrays the status of women in the patriarchal society since women have a lot to do with the land and they themselves are compared to land. "The linguistic and cultural linking of male virility, lineage and social identity makes it appear as if nature intended matters to be thus. The 'seed', always already dynamic and virile, is contrasted to the earth that receives it, in this case, the woman and by definition, she is rendered passive, parched, waiting to fulfil her destiny, which is to carry 'his' seed" (Geetha 137-138).

A virgin girl is asked to sow the seeds and start the first day of cultivation in the agricultural land, as she is an auspicious symbol whereas they would not even want the presence of a widow or

a childless woman there because they are inauspicious and so the land might not yield good profit. "The girl is likened to the earth herself, waiting for the monsoon rains. She is a mud vessel waiting to receive the seed for the harvest… these organic metaphors are not only the stuff of folk songs, but pepper ordinary speech as well. The female body in its post-puberty stage thus becomes transformed into a germinal: both the earth that holds the seed and that which nurtures it" (Geetha 133-134).

Ponna helped by lifting the baskets of seeds in Thangavel's field during the sowing season but they did not get a good yield and it was of poor quality. It was because there were no rains before sowing and they did not wet the land either. Nevertheless, "Someone had said, 'That barren woman ran up and down carrying seeds. How do you expect them to grow once she has touched them?'" (115). Here also she is demeaned by the society and is looked at as a barren land. She is almost treated like an untouchable just because of her one lack in life, which others had. Therefore, it is told by them that anything she does will also become barren but not give forth good production. However, Ponna confronted those talks and spoke up for herself. "I might be barren, but nothing I have touched has ever withered. The plant I planted is flowering now, the tree I planted is bearing fruit, the calf I brought has grown and birthed many of its own, and the egg that I helped incubate has hatched a beautiful chick… There is nothing I have touched that has not flourished. Anything sowed in a dry land will go waste, no matter who helps in carrying the seeds" (115-116). Fertility is further naturalized in discourses of motherhood. A girl who has 'bloomed' is often viewed and marked as someone ready for motherhood. While puberty in some cultures is associated with sexual awakening and sexual self-knowledge, in other cultures these moments of self-reckoning are viewed as preparing a girl for her given vocation: being a mother (Geetha 133).

The Indian ceremonies that celebrate women's sexual changes or growth such as Puberty attainment and Pregnancy ceremony are unnecessary ceremonies that the patriarchal society insists on in order to restrict and control the women's activities. Puberty ceremonies are the symbolic way of announcing the society that the girl of the family is physically grown enough to be given in marriage and so proposals are welcomed. She is objectified and symbolized as the virgin or fertile land that needs to be cultivated on.

According to the societal mindset, once a girl attains puberty, she is ready to be married, to embrace the domestic life forever, to fulfill her husband's 'needs' and to give birth.

> It is not accidental that in most cultures in the Indian subcontinent, the onset of puberty is described in vegetative and organic terms. In Tamil society, puberty is viewed as a 'flowering' stage in a girl's life and referred to as such. The reiteration of this idea in word, gesture, song and ritual makes it impossible to think of puberty and the celebration of it as anything but the valorization of the very nature of female things. Literary and aesthetic traditions help to secure these associations as pleasurable things handed down the generations, and thus they become aspects of cultural meaning and identity (Geetha 133).

Such ceremonies and practices are also used as a tool to oppress and demean those who do not conform to such norms in the society. This leads to the 'other'ing of women who could not meet up to the expectations of the society because of their lacks.

Ponna's mother-in-law insisted that Ponna should go along with Kali to the puberty ceremony of Chellama's daughter since they have been invited lovingly and Kali is like an uncle to the girl.

When Ponna stepped forward to do the custom of warding off the evil eye, which the uncle's wives are expected to do, "Chellama's brother's wife dragged her aside and said, 'You stay away'. If a childless woman did the ritual, would it make the girl barren? Was she that inauspicious?" (112). She is demeaned, ill-treated and symbolized as the incomplete being because of her incapability to attain motherhood, which is supposed to make a woman's life complete and meaningful according to the society. The acceptance and respect that a normal human being gets is refused to women in the patriarchal society especially when they do not conform to the societal norms to be a complete woman as in the case of Ponna.

Thus, the women in a traditional patriarchal society are symbolized, demeaned and objectified by the comparisons to land and to the material wealth. The customs, rituals and traditional ceremonies are also practiced to reinforce the same in the mindsets of the society.

Conclusion

The objectification of women through traditional ceremonies in the patriarchal society was discussed and the paper has looked into how women are seen as objects. Subordination leads to the objectification of the women in the society. Patriarchy rules society and chooses to praise or demean women by reinforcing such discriminations even through traditional ceremonies. It may seem quite usual and normal to compare a woman with objects. It actually demeans and reduces the value of a woman to a mere object or idea to which they are compared. Marriage was the process in which women were started to be looked at as commodities to be exchanged among families. In such process and marital relations, they become mere objects to satisfy male ego and to meet his sexual needs. Their status depended upon their sexuality and reproductive ability. "The process of exchange became the basis for their subordination: firstly, they became objects; secondly, they lost access to their bodies and sexuality; and lastly, they were reduced to their reproductive worth. Gradually the exchange of women became a norm, leading to specific and important changes in the status of women" (Geetha 49).

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Visionary Modus Operandi of Sustainable Housekeeping for Health of Paintings at Albert Hall Museum

Abstract

With much of the advancements, endurance of paintings at the museums have been a concern due to various issues such as environment, finance, social and political dimensions. Present practices have habitually relied upon use of modern equipment for housekeeping and preventive care. However, they are not always essentially sustainable in nature. This paper examines the modus operandi of sustainable housekeeping that is being carried out at Albert Hall Museum in Jaipur of India. It qualitatively identifies whether the health of the paintings is bolstered with sustainable methods and techniques of preventive care in present times. Home to beautiful artistic paintings from the 18th century, the paper examines how the health of paintings and artefacts in this museum is maintained organically through different paradigms such as climate change, economic costs, conservation, pandemic, feasibility and technology advancements. This paper begins with tracing the early practices of preventive care at museums and moves on to review about the present issues faced by art galleries and museums in preventive care by underlining the literature. Qualitative research methodology has been adopted for the study. Semi-structured interviews are analyzed using thematic analysis. Through analysis, it interrogates and evaluates the housekeeping and preventive care exhibitioner practices for paintings at Albert Hall Museum that in context of major themes that are sustainability and health of paintings. Findings of the research suggest that much of the practices at Albert Hall Museum are conventional yet effective. It concludes by reflecting that sustainable preventive care practices wielded at art museums can promote notions of environment-friendly practices which can be economic and useful at crucial times.

Keywords: museums, housekeeping, sustainable development, cost-effectiveness, paintings.

Introduction

While museums are an attention-seeking places of tourism, it is interesting to learn about the underlying policies of housekeeping in these historic and artistic institutions. Practices for day-to-day care of contents in the museums have differed from those in the past. The contemporary conservation methods have scientific adherence in their approach whereas the eighteenth and nineteenth century manuals suggested methods and materials relied on local ingredients, recipes and cleaning methods (Lloyd & Staniforth, 2000). Museums and art galleries engage with the public interaction and provide platform for development of productive environment that reflects contemporary as well as historical

art. Unlike other platforms such as cinema or commercial exhibitions, in museum spaces the art pieces for exhibition are not changed continuously. Instead, the museums offer an environment to the art & historic pieces which draw attention of its audience towards ideas and histories as they present juxtaposition with other artistic elements around (Gray, 2016). Therefore, this paper in question ponders the modus operandi of Albert Hall Museum in Jaipur to cognize their sustainable practices of housekeeping and draft a guiding paper for implementing traditional conservation techniques for historic and contemporary art collection in modern era.

Albert Hall Museum of Jaipur is a fine instance that represents colonial architecture, mainly constructed with numerous courtyards, ornamented domes with white stone. The museum has enjoyed reputation of aesthetic achievements internationally ever since the Victorian period. Choi (2013) has proven an intersection between aesthetic and political theory to prove that both the narratives from political practices as well as aesthetic principles shape the spaces, collection and sustainable modus operandi of museums. Therefore, this paper draws attention towards cultural contexts, constructions, material objects and cost effectiveness of housekeeping practices on the maintenance and wellness of artifacts at Albert Hall Museum of Jaipur.

Albert Hall Museum in Jaipur houses a canvassed view of not only colonial perception of ancient Indian arts but also a society. Modelled as an exhibition of historic objects and works of craftsmen from various regions of India, it exemplified the identity of Jaipur city instrumenting amalgamation of culture, art and history. Under the directions of Dr. Thomas Holbein Hendley and patronage of Sawai Madho Mansigh II in 1880s, the museum happens to be a classic example of Mughal-Gothic architectural style. Every corner of the museum echoes tale of yesteryear wherein art was produced without machinery. Regular housekeeping and maintenance in the museum due to the healthy state of sculptures, paintings and Egyptian Mummy attract audience and contribute in tourism of Rajasthan (Chandramani Singh et al., 2009).

This paper draws considerable concerning museum's conservation practices and modus operandi for examining its sustainable housekeeping methods which are not only environment friendly but also cost-effective. What follows is a detailed narrative of practices and approaches pursued in various museums and art galleries to ensure economic and environmentally sustainable housekeeping.

Literature Review

Jaipur is famous for its historic legacy and tourism which also lands more population visiting Albert Hall Museum every year. Larger population visiting the place results in exposure of artifacts to more Dixon (2004) found out that air quality, lighting, and harmful effects of building material due to off-gassing could be the potential issues which need to be taken into consideration while planning conservation facilities. Moreover, the care of antique and artistic objects is sensitive to the place in which they are collected and exhibited. As underlined by Staniforth et al. (1994), the approach to collections in historic buildings and housed buildings which are subsequently converted into museums. In that case, the conditions of preventive care and practices will also differ. As explained by Lloyd & Staniforth (2000), earlier the servants were never advised to touch paintings directly. Either they could use painter's brush or silk handkerchief to dispel dirt and dust from the surface of the paintings and other objects. But present practices in various state museums have been observed to be occasional cleaning of painting surfaces. Frames in particular are dusted with soft brushes mainly in winter season. This implies that seasonal variation in housekeeping is still relevant.

Greated (2017) endorses those paintings are sensory to the environment. Especially, when paintings are installed in such a way that sound influences its visual experiences for the audience. The interpretation and responses of viewers are dependent on the spatial placement of the paintings and their external environment which can influence the scope of painting. Hare (2006) confirms that conditioning of display cases with Artsorb or silica gel are a cost-effective and practical solution for stabilizing several conditions in which paintings are stabilized. Further discussed by the author, overexposure of light can damage scrolls and screens permanently. Also, dyes and pigments influence the health of paintings because if problematic, they can lead to uneven or rapid fading of the paintings. Mountings of paintings could also make them susceptible to deterioration. Therefore, several art galleries and museums follow a fixed rotation cycle which could vary upon the period of display and storage. Display of paintings needs ingenuity and maintenance. They should never be displayed on external walls, air vents or under direct sunlight. Light-filtering films are advised for use in case where windows are not covered during the day entirely.

Housekeeping also involves handling of relocation of any collection in the art galleries and museum. To relocate the collection, it is imperative to conduct catastrophic damage or risk assessment on loss. The conservators are responsible for guiding on packing materials that should be used. In adverse situation like floods or for instance, Covid-19 pandemic, it cannot be predicted how long the item will be packed and stored. Therefore, determining the cost of archival packing could be challenging in case the packing material is utilized for longer time (Dixon, 2004). Insect infestation is another issue which needs to be considered while planning preventive care. Pest and moths have always been a concern for property management. While the remedies to treat this and inspect were chemical based and toxic, those of past were environment friendly. Chiwara (2018) advice that physical inspection for determining presences of pest accumulation is not reliable as failure to detection of infestation could result in larger damage. Hence, pest trapping program should be organized in museum buildings which provides baseline to not only check pest collection on displays but also in storage areas, corners and document & packaging storage areas.

Overall, access to museum needs to be balanced with preventive care such that audience can visit the museum without harming the health of sculptures, paintings, textiles and other contents of the museum. From an operational perspective, it became apparent that preventive care needs to be evaluated. Since it is not a private museum but its run by state, the growing recognition and coordination of activities do not occur in the blink of time. It takes time to avail resources from the central government and hence, sustainable modus operandi of housekeeping and preventive care seems paramount for Albert Hall Museum of Jaipur.

Method

The study aims to investigate modus operandi that should be implemented in the museums for preserving the health of paintings. It emphasizes on the case of Albert Hall Museum to evaluate their practices and whether or not the sustainable practices of housekeeping are sufficient for historic as well as contemporary art in galleries & museums. For this, qualitative research has been proposed to obtain detailed insights about housekeeping tactics, remedies and strategies practiced in Albert Hall of Jaipur. This method has been chosen as it involves subjectivity, respects orientation towards art and allows reflexivity of authors' perspectives (Bell, 2016).

Data Collection

The data for this research has been collected through non-probable convenience sampling technique. The staff at Albert Hall comprising of conservator, curator, artists, housekeeping manager and inventory manager associated with Albert Hall storage and handling of art pieces. Semi-structured interviews were conducted with the participants belonging from Albert Hall. The practices of housekeeping of museum articles and paintings were discussed during the interview.

Analysis & Discussion

Thematic analysis has been performed on the responses received from the participants. The coded attributes have resulted into formation of following themes.

Current Housekeeping Practices

Routine housekeeping involves cleaning, dusting and inventory management of the objects in the museum. Maintenance of these artifacts in museum is done in accordance with the seasonal changes. Since museums are tourist places, they are kept open on weekends for the tourists to visit. During October to March of every year, vacuum cleaning is conducted on Tuesday of every week. From April to September, the same is done on Mondays. During the spring seasons, dust accumulation is relatively higher and hence, regular cleaning not only involves vacuum cleaning but also cure from dust.

Storage and Handling

Storage in museums is dependent on the nature of materials. The interviewees revealed that paintings in particular, are stored in accordance with their nature which can be paper or canvases. Few of them are displayed in a wooden cabinet with proper framing whereas the ones not on display are stored in drawers specially installed for painting storage. The record of the objects are marked from time to time. The canvas and paper paintings are displayed in wooden cabinets as shown in Plate 2 in appendix:

Moreover, as recommended in study of Hare (2006), several tricks and techniques for proper storage and handling are already followed within the museum. As revealed by the curator and inventory manager, the windows and doors of the museum are shut during the day to prevent entry of direct sunlight. Pollution, as revealed by the participants is an issue for Albert Hall Museum as it is placed in the center of the city.

Monitoring Environment and Pollution

While Dixon (2004) recommended use of Optivex glass filters in display lighting to maintain the intensity of UV lights below 10 mW/lumen, such glasses are not being used in Albert Hall. Nevertheless, the air quality levels were also underlined as a major issue in museums and art galleries by Dixon (2004). To reduce this, Purafil activated-charcoal gas absorption beds were utilized for reducing gas and particulate load to medium by incorporating static charge system. In case of Albert hall, the air quality is relatively pure. However, the air quality was controlled by air circulation and proper vents. The air ventilation in the museum can be seen in plate 3.

Apparently, similar practices for ventilation and air circulation are also being installed in the San Francisco Museum of Modern Art as this practice of dual-duct system with optimized fan wall

allows proportional mixing of hot and cool air depending upon the occupancy rate within the room (Sterrett & Piantavigna, 2018).

As far as humidity is concerned, the housekeeping manager revealed that storage cabinets for paintings had dried neem leaves, ajwain potli and silica gel to control the environment. As seen in literature review above, use of silica gel to stabilize display conditions of paintings is a cost-effective technique (Hare, 2006). Staniforth et al. (1994, p.1) in their paper had posited that: "Underlying policy of keeping relative humidity as constant as possible has not changed, the means of doing this have developed."

But they also mentioned further that ventilation, heating or air-conditioning systems are not encouraged by state run museums. This not only suggested due to financial factors but also in light on sustainable development. Use of fossil fuel produces pollution which would result in purifying air within the museum but forfeiting air outdoor environment. It is imperative for the state Government to use energy and resources efficiently so that property management and maintenance of building and its contents do not adverse effect on wider environment. And hence, use of remedies in amalgamation with modern technologies is most suitable for preventive care and health of paintings in museums. Use of these materials make the housekeeping practices economic and sustainable.

Architectural Standpoint

It is indispensable for the historic house converted into museum to have venting system and surrounding such that it only allows requisite amount of sunlight on the painting. Even the paint types used in the paintings and walls affect the environmental conditions of the museum. As underlined by Roche & Soldano (2018), the effect of mechanical behavior of paints also affects the environmental conditions. Moreover, emphasizes that in historic paintings, the colors were made from natural dyes and pigments such as vegetables, fruits, indigo, henna and madder. In Indian paintings, red lead which is commonly known as 'sindur' in India is used in abundance for obtaining red gradients. For a brilliant rich yellow color, Orpiment, commonly known as 'hartal' in India is used to bring out the richness of yellow pigmentation in paintings. This not only gives yellow tint to the paper or canvas but also displays insecticidal properties to the painting (Yusuf et al., 2017). Such other natural and organic colors having insecticidal properties are used in Indian paintings. These practices within Indian paintings itself embark the sustainability of paintings.

To combat the pollution created by volatile organic compound (VOCs) which are primarily generated from eggs or shells of birds and their guano, the museum has been covered with birds net all over the compound as seen in the plate 4. This does not disturb air circulation and ventilation across the palatial building but ensures that it is not stained with bird guano.

Another important debate under the light of sustainable modus operandi is use of air-conditioning. Though Agrawal (1981), clarified that Air conditioners (AC) are not a reason of deterioration of paintings. Often AC is considered to be mandatory requirement for reserves such as libraries, museums and show rooms. From the interviewees, it has been found that AC was not installed in Albert Hall until 2018 even so, the health of historic objects remained fine. It was installed in 2018 for the sake of visitors so that they do not feel suffocated during their ambulation inside museum.

It is unforeseen to learn that de-humidifiers are required only in extreme cases. For sustainable operations in museums and art galleries, the remedies of placing potli bags of silica gel and dried neem are sufficient for control of moisture.

Participants vaguely described the financial allowances for conservation of each articles. They revealed that priority is given to the artifacts which are under the verge of getting damage rather than repairing already damaged artificats. This seems to be reasonable to save the ones which are already damaged first. The museum is run by State Government and hence, the funding might be fixed. Though this aspect has not been discussed clearly by the participants due to lack of their involvement in financial and politcal decisions, it can be interpreted that conservation of the paitings is only done as and when requirement. This implies that housekeeping of artifacts in the museum is done carefully so that the conditions of their health remain stable. Another important practice divulged by interviewees is that staff or guardian are always present at the time of cleaning on a regular basis. Choi (2013) has remarked collections at Albert Hall msueum to be dusty and they would not be fine if the same are exhibited carelessly. This statement apprehends intention of cleaning which is to inhibit dust and dirt accumulation alongside routine check-up on health of the pieces. Also, in case of urgency in deterioration, private conservators are hired if there are lack of resources or in-house conservators are not able to control the stability of objects single handedly.

Monitoring Pest Infestation

Since fumigation of pesticides could affect the health of art pieces, aesthetics are compromised at some corners of the musuem by placement of rat cages so as to prevent any damage caused by rats. Apart from rats, pest is another issue raised by the housekeeping manager. Pest infestation mainly involves silverfish and moths. As suggested by Lloyd & Staniforth (2000), essential oils for deterring insects are worth investigation. Moreover, aromatic herbs such as cedar and camphor can also be useful for deterring insect attack. However, this cannot pledge against re-infestation and hence, integrated pest management plan combining local remedies and chemical treatment is recommended for Albert Hall Museum to ensure stable health of objects. Querner (2016) also supports that deep cleaning is an important aspect when preventive conservation is being discussed. The larvae of pests often obtain food resources from the items and contents of msueums which are organic in nature. Negligence of regular cleaning can result in unwanted harbor of moth & pest population. Moreover, as mentioned by Yusuf et al. (2017), Albert Hall, several paintings in particular are made using natural colourants and pigments which act like insectides. These natural remedies help in preventing infestation attack by insects and pests.

Recent Challenges and Housekeeping Management

Floods in 2020 and Covid-19 pandemic continuing in consecutive year were the recent challenges faced by the museum. As mentioned earlier, Alber Hall was not built entirely for museum and preservation purpose due to which particpants shared the concern of storage in basement. Basement might be a storage place appropriate for junk. However, for preservation and exhibition of unique and precious items, it seemed careless to use basement as storage area. During the floods in 2020, water logging occurred in the basement due to flawed elevation and water drainage system. The interviewees revealed entire system of storage and handling at Albert Hall of Jaipur. Apparently, the museum is home to several artifacts which were not moved until the recent rain flood incident which happened in 14th August 2020. Inventory manager confirmed loss of several paintings and documents which were stored in the basement. Moreover, 'Mummy' was also exhibited in basement which was shifted to 2nd floor at the time of floods. To ensure that condition of the 'Egyptian Mummy' is controlled,

potli are placed in its cabinet of to prevent deterring due to moisture or pest accumulation as shown in plate 5 & 6 below.

Moreover, in Covid-19 the visitors were not allowed for entry in the museum. In addition to that, the ventilation and architectural space of the building with domes and galleries allow air circulation such that moisture would not proliferate up in the rooms. Hence, during recent challenges moving the 'Egyptian Mummy' and other paintings, objects from basement to 2nd floor was the inevitable change. Though some paintings and ample of documentation got destroyed during the floods, the museum has otherwise ensured the health of other contents of museum.

Conclusion

As with various heritage museums and art galleries, there has been an evident method of housekeeping and preventive care with interacts with modern needs yet aligns with traditional techniques. It has been brought into sharp focus by various articles how planning and implementation of modus operandi within art museums and galleries should be met with the demands of external surrounding. The architectural space, environmental concerns of pollution, humidity and climate change are the major issues which need to be overpowered during the planning of preventive care. On the other hand, storage and handling of the artifacts in the museum have reportedly improved in Albert Hall amid the recent challenges of floods and Covid-19. Following the austerity of external environment such as pollution, pest infestation and limitations of financial and social resources within the public museums need to respond to the modern life expectations such that positive benefits result for the health of paintings. With corrective local remedies, Albert Hall Museum has been able to efficiently manage the health trajectory of historical and artistic materials in the museum. However, it is recommended to have digitalization and automated systems for maintaining the records which could slack some storage space within the museum. Nevertheless, it depends upon the financial allowances of the state government for improving the operations of housekeeping and preventive care at the museum.

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Appendix

List of Plates

Plate 1 : The 'Albert Hall' (Jaipur Museum) designed by Jacob (Source: Tillotson, 2004)

Plate 1 : Paintings displayed in Wooden Cabinets (Source: Author)

Plate 3 : Air Ventilation in Albert Hall Museum (Source: Author)
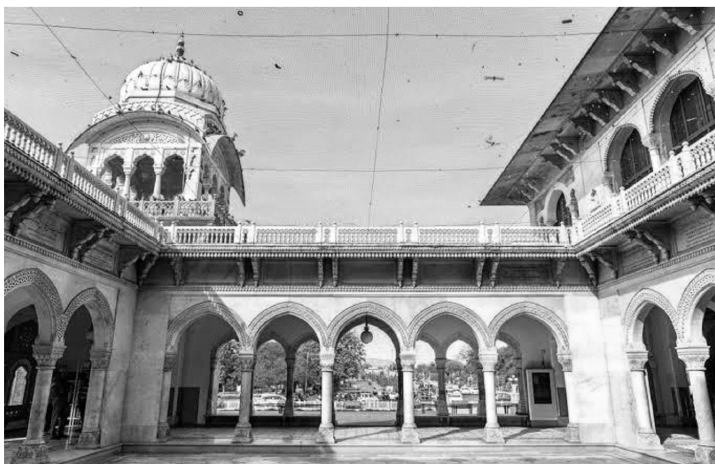
Plate 4 : Bird Net (Source: Author)

Plate 5 : Egyptian Mummy in Albert Hall Museum (Source: Author)

**Plate 6 : Potli of Ajwain and Cloves placed in Cabinet of
Egyptian Mummy at Albert Hall (Source: Author)**

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Nominalization from verb in Bodo: A Study

Abstract

Bodo language is one of the oldest languages of Assam, North-East India. It is also associate state language of Assam. The Bodo language belongs to the Tibeto-Burman group of Sino-Tibetan language family. The language has its own features in linguistic level. It has six vowel phonemes and sixteen consonant phonemes. Presently this language is fairly scattered throughout the Assam and its neighboring states like- Arunachal Pradesh, Meghalaya, Nagaland, Mizoram, Tripura, West Bengal and some areas of adjoining countries like- Nepal, Bhutan, Bangladesh, etc. In present paper it tries to study the process of noun word formation from verb in Bodo language. There are many derived nouns along with basic nouns in Bodo and these are derived from different lexical categories like-verb, adjective and noun itself through some morphological process of word formation like- affixation, compounding, etc.

Keywords: Noun, verb, prefixation, suffixation

1.1 Introduction

The process of noun word formation is called nominalization. The word noun comes from Latin word '*nomen*' which means name. Noun is a naming word, it denotes the name of a person, place, thing, animal, abstract idea, etc. Generally, nouns are first words which a small child tries to utter in early period. On the basis of structure noun is categorized into two groups in Bodo language i.e.- basic noun and derived noun. Basic nouns are the pure noun. These are independent unit or root morpheme. All the basic nouns can express meaning independently. For example- /ha/ (soil), /bar/ (wind), /dpi/ (water), /Tr/ (fire), etc. On the other hand, derived nouns are derived from some other lexical categories like verb, adjective and noun itself. The derived nouns can be derived through prefixation and suffixation methods of word formation for example- /zanai/ (eating), /bipʰaK/ (tree), /gamijari/ (villager), etc. and some derived nouns can be formed through the compounding method for example- /mpspu/ (cow), /dautʰu/ (dove), etc. It is mentionable that there are more derived noun words in comparison to basic nouns in Bodo. The present paper confines only the noun word formation from verb.

1.2 Objectives

(i) To explore the process of noun word formation from verb in Bodo.

(ii) To highlight the Bodo deverbal noun words.

1.3 Methodology

Descriptive and analytical methods have been applied for study of this paper. The necessary data have been collected from both primary and secondary sources.

2.1 Discussion

Noun and verb are two different lexical categories. But due to nominalization process a verb is converted into a noun word and it is called deverbal noun. A verb can convert into a deverbal noun through prefixation and suffixation methods of word formation. In prefixation method a prefix is added before verb to convert into deverbal noun. On the other hand, in suffixation method a suffix is added after verb to convert into deverbal noun. Generally, prefix and suffix are bound morpheme. They have no independent meaning. They can express meaning after getting addition to another morpheme. Deverbal noun can be classified into two categories based on its structure of formation. These are:

(i)   Deverbal nominalizer prefix
(ii) Deverbal nominalizer suffix.

2.1.1 Deverbal nominalizer prefix

Deverbal nominalizer prefix plays an important role in noun word formation in Bodo. There are only two deverbal nominalizer prefix in Bodo these are- /bi-/ and /pʰi-/. These are bound morphemes and they have no independent meaning. These prefixes are added before verb to form deverbal noun.

/bi-/: This prefix is used to derive deverbal noun from verb. It adds before verb and converts the verb into deverbal noun. This prefix is added with only a few verbs. For example:

NMLZR. PX.	+	V.	>	DN.
/bi-/	+	/bar/ (to bloom)	>	/bibar/ (flower)
/bi-/	+	/duK/ (to heat)	>	/biduK/ (temperature)

/ pʰi-/: It is a deverbal noun denoting derivational prefix. This prefix is added with a few verbs to convert deverbal noun. For example:

NMLZR. PX.	+	V.	>	DN.
/pʰi-/	+	/tʰai/ (to fruit)	>	/pʰitʰai/ (fruit)

There are sentences given below to explain the process:

(i)   /biju   barse   sTmajna   bibar/
      This-NMC   one/a   beautiful   DN.-flower
      'This is a beautiful flower'

(ii) /bini   sulerni   biduKa   bara zadpK/
      He-GTC   body-GTC   DN-temperature-NMC more become-PC.
      'His body's temperature is become more'

2.1.2 Deverbal nominalizer suffix

Deverbal nominalizer suffix plays a vital role in noun word formation in Bodo language. In this process a suffix is added after a verb to form deverbal noun. There are many deverbal nominalizer

suffixes like- /-naj, -gra, -ari, -t^{h}i, -t^{h}ai, -giri, -sali, -sri/. All of these suffixes are bound morpheme.

/-naj/: It is a class changing derivational suffix. It is added after verb to form deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/za/ (eat)	+	/-naj/	>	/zanai/ (eating)
/undu/ (to sleep)	+	/-naj/	>	/undunaj/ (sleeping)

/-gra/: It is a class changing derivational suffix. Whenever this suffix adds after a verb, it becomes a deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/za/ (to eat)	+	/-gra/	>	/zagra/ (eater)
/rpzab/ (sing)	+	/-gra/	>	/rpzabgra/ (singer)

/-ari/: This is a class changing derivational suffix. This suffix is added to only a few numbers of verb to form deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/bibaj/ (to beg)	+	/-ari/	>	/bibajari/ (begger)

/-t^{h}i/: It is also a class changing derivational suffix. This suffix is used to derive deverbal noun from verb. For example:

V.	+	NMLZR SX	>	DN
/spK/ (to ask)	+	/-t^{h}i/	>	/spKt^{h}i/ (question)

/t^{h}ai/: This suffix is used to derive deverbal noun from verb. It is added to only a few numbers of verb to form deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/k^{h}ar/ (to run)	+	/t^{h}ai/	>	/k^{h}art^{h}ai/ (speed)

/-giri/: This suffix is used to form deverbal noun from verb. It is added after verb to form deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/lir/ (to write)	+	/-giri/	>	/lirgiri/ (writer)

/-sali/: This suffix is added to only a few numbers of verb to form deverbal noun from verb. For example:

V.	+	NMLZR SX	>	DN
/p^{h}Traj/ (to read)	+	/-sali/	>	/p^{h}Trajsali/ (school)

/-sri/: It is a class changing derivational suffix. This suffix is added after verb to derive deverbal noun. For example:

V.	+	NMLZR SX	>	DN
/san/ (to think)	+	/-sri/	>	/sansri/ (philosophy)

There are sentences given below to explain the process:

(iii)	/p^{h}uKaw	pKk^{h}am	zanaja	aKni	huda/	morning-LCC
	rice	DN-eating-NMC	my		habit	

'Eating rice in the morning is my habit.'

(iv) /baKdraj   undunaja   mansik^hpu   lprbaK k^halamp/

        more   DN-sleeping-NMC   man-ACC   weak   make

'Sleeping so much makes a man weak.'

(v)   /pKk^ham   zagrap^hpra   p^hpibaj/

        rice   DN-eater-PL   come-IP

   'The rice eaters have come.'

(vi) /met^hai   rpzabgraja   zpusaKaw   gak^hpbaj/

        song   DN-singer-NMC stage-LCC   get on-IP

   'The singer has gotten on the stage.'

(vii) /bibajari   sase   p^hpidpK/

        DN-begger   one/a   p^hpi-PC

   'A begger is coming'

(viii) /aja   aKk^hpu   mpnse   spKt^hi spKdpK/

        mother-NMC   I-ACC   one/a   DV-question   ask-RP

   'My mother asked me a question.'

(ix) /garini   k^hart^haja   k^hTmajlaKgasinp/

        car-GTC   DV-speed-NMC decrease-PC

   'The speed of car is decreasing'

(x)   /bijp   sase   lirgiri/

        he-NMC   one/a   DN-writer

   'He is a writer.'

(xi) /aK   dinpi   p^hTrajsalijaw   taKa/

        I   today   DN-school   go-NE

'I will not go to school today.'

(xii) /be   k^hTnt^haini   sansrija   zpbpr   mpzaK/

        this   poem-GTC   DN-philosophy-NMC   very   good

'The philosophy of this poem is very good.'

Conclusion

From the study it finds that there are lots of deverbal nouns in Bodo. These are derived through the prefixation and suffixation methods of word formation. There are two prefixes i.e.- /bi-/ and /p^hi-/ which are added before verb to form deverbal noun and some suffixes i.e.- /-naj, -gra, -ari, -t^hi, -t^hai, -giri, -sali, -sri/ which are added after verb and forms deverbal noun. All the prefix and suffix are class changer. Deverbal nouns are behave like basic nouns.

Abbreviations

ACC	Accusative Case	NMLZR	Nominalizer
DN	Deverbal Noun	PC	Present Continuous
GTC	Genitive Case	PX	Prefix
IP	Immediate Past	RP	Remote Past
LCC	Locative Case	SX	Suffix
NE	Negative	V	Verb
NMC	Nominative Case		

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The making of the English Factory at Surat and Its Role in the English Enterprise in India

Abstract

Surat was one of the most important commercial centres of India during the 17th and early 18th century. It was the premier port of the Mughal India on the Western Coast having brisk trade relations with several ports and commercial centres of the world. It was also one of the first Indian regions which witnessed the arrival of the several European merchants and trading companies such as the English East India Company. This paper aims to analyse the role of various English officials in the making and expansion of the English factory (warehouse)/ presidency/ council at Surat. Most of the research on English factories in India till date has focused on the growth of English trade in general with least attention being paid to the important centres and factories which helped the English in strengthening their position in India. It further explains the role of Surat factory in the expansion of the English commercial venture during the first half of the 17th century in the east, especially in India. The paper also shows how the Surat factory was the main force which was driving the English enterprise in the east at least till mid-17th century.

Key Words: Company, Commerce, English, Factory, Presidennt.

Introduction

The port of Surat was once of the busiest Mughal port in terms of the amount and volume of trade which was undertaken between India and other commercial centres of the world. Naturally when the Europeans came to India including the English, it caught their attention. Once the English realised the importance of this port city, they decided to direct their operations in the east from this port. It was under such circumstances that the English made the city of Surat as their main centre in India. The English factor records (which are our primary sources) show time and again as how the events and developments in Surat affected the English commercial fortunes in the East. However the issue has been given scant attention due to several reasons. The main objective of the paper is to show as how the English factory at Surat was at the centre stage of the English commercial in India during the first half of the 17th century.

Research Methodology

The paper is exclusively based on the primary source material. These include about half a dozen volumes of the English factories in India dealing with the first half of the 17th century. Since these factor records were copied from the original correspondence of the English Company in India,

they provide us almost exact information about the events and developments of the period. Although there are some short comings in these factor records but nevertheless they do help us in getting a good idea about the working of the English settlements and factories in India. Besides I have also used some of the secondary texts wherever needed in order to support my argument.

Among the Indian ports, the pre-eminence associated with the port of Surat was the gift of the Mughal Empire.[1] All the evidence available suggests that, at the beginning of the 17th century, Surat had attained such a high level of prosperity which had never been witnessed in its history before.[2] Therefore it caught the attention of all the foreign merchants who visited India including the English company. The English arrived in Surat during the early 17th century and by 1613 they had established their earliest factory at Surat on the western coast of India.[3] Surat was chosen as their main commercial centre by the English because it provided access to the English to a diversified field of commercial world as can be noticed in the letter of Thomas Aldworth (one of the English officials in India).[4] Surat continued to hold a vital position as far as the commercial activities of the company are concerned. It was finally in the year 1618, that the English officials at Surat were organised into some sort of an hierarchy and the chief of the Surat factory came to be known as the president following the Dutch practice.[5]

There were several Englishmen who played an important part in the making of the English factory at Surat and converting it into the main English centre in India. One of the earliest Englishmen who played a crucial role, in the establishment of the Surat factory was captain Best. He arrived on the west coast of India in October 1612 and made determined efforts to establish commercial contacts with India.[6] He was the main person responsible for securing the *farman* (official order) which allowed the English to establish their factory at Surat. After setting the things in order, Best sailed away leaving around ten Englishmen or factors at Surat to sell off the goods bought from England and £ 4000 for making purchases of different commodities.[7] Among the factors prominent were Andrew Starkey, Canning, Aldworth, Withington and Kerridge.[8]

By the year 1618, there were five English settlements in India. These were located at Agra, Ahmadabad, Burhanpur, Broach and Surat. Surat was the oldest and most important and it was under the charge of Thomas Kerridge.[9] He had arrived in India in 1612 along with Captain Best and was an experienced and skilful merchant. By the year 1618 he was the senior most English official in India responsible for the company affairs in India.[10] He was assisted by another Englishmen Thomas Rastell and later by Giles James. These three supervised the affairs of the company for some time and gave the company further push in its commercial adventures.[11] At about the same time, Thomas Roe was also in India as the English ambassador to the Mughal Court and he greatly interfered in the company's commercial affairs despite his own reservations about the establishment of factories in India. This interference was strongly resented by Kerridge and his men. Later a series of letters were dispatched to London in this regard.[12] In 1625 Kerridge was once again appointed as the president of the factory for a period of three years. During these years he worked continuously for the company as well as the company employees.[13]

In March 1625, three ships namely *James, Jonas* and *Spy* were sent to Batavia in order to meet the incoming ships from England and also to fight the Portuguese who had been creating problems for English from a long time.[14] Similarly another ship *Eagle* was sent to Achin under the command of John Johnson.[15] It was also in the same year that the ship *Scout* under the command of Andrew Evans was dispatched in search of *Anne,* one of the most prominent 17th century English

ships, as she had lost her way somewhere. David Gelly, Merchant and William Minors were also sent with Evans for the same purpose.[16] Evans was given the complete authority to supervise and manage the mission and was also given the power to punish any person who might create any disturbances or any other problem.[17] Kerridge was perhaps one of the earliest Englishmen who turned his attention towards the issue of private trade (private trade of the company's officials) that was conducted with Persia and other important regions. However he did not dug deep into the issue and left the issued to the authorities in England.[18]

Thomas Kerridge also showed great interest in streamlining the affairs of the company in Persia. Although the company was not in a favourable position in Persian waters at that point of time, but still attempts were made to strengthen the English position in the area.[19] At that point of time the company was facing two problems with respect to the trade with Persia. The first one was that of the Portuguese who had strengthened their position in the region by dominating the port of Gambroon (Bandar Abbas) and its trade. Second was the issue of shortage of finances, therefore forcing the company to reduce or stop its exports to Persia on several occasions.[20] Kerridge left for England in April 1628 and was replaced by Wylde as the president of the factory.[21] An assessment of the activities of Kerridge makes it clear that he helped the company a lot in improving its position in several important ways. He headed the Surat factory at a time when the position of the company in India was not safe and secure. It was constantly grappling with the issues and the challenges posed by the rival European companies such as the Dutch and the Portuguese. That was probably the reason why he was chosen twice as the president of the Surat factory.

The next important Englishmen associated with Surat factory was Joseph Hopkinson. He was elected unanimously as the president of the Surat Council in December 1631 on account of his experience and efficiency.[22] In between Thomas Kerridge and Hopkinson Richard Wylde, John Skibbowe and Thomas Restell also served as the president of the Surat factory and continued to strengthen it during the late 20's.[23] One of the earliest issues which caught the attention of the new president was the corruption charges against the former president Richard Wylde. In the investigations it was revealed that the former president had minted a large amount of wealth at the expenses of the company's interests.[24] During his tenure ship, the Surat Council had to constantly adjust itself in order to come out of the state of helplessness and despondency which had befallen the English due to famine related deaths of factors as well as the mounting debt.[25] Hopkinson also tried to increase the English trade on the Western Coast of Sumatra. For this purpose the factors of Ahmadabad were asked to invest more money for the same purpose.[26] They were also told to ensure a timely delivery of goods to Surat from where they were going to be exported to the destined place.[27]

One of the most important event which is associated with the tenure of Hopkinson as the president of the Surat factory is the passage of an act in 1632, which prohibited the private trade of the English merchants in every form. As per the order which was passed, all the Englishmen irrespective of their rank and status were asked not to indulge in any sort of private trade, nor should they use any of the English ships for such ventures.[28] In case any official was found to be involved in this practice his merchandise would be confiscated, wages would be stopped, would be given a corporal punishment and would be deputed back to England in chains.[29] The order also sternly warned the officials about their practice of presenting the goods of Bania's (Indian merchants mostly Hindu's) and *Moor* (Muslim merchants) as their own (the officials) and therefore causing financial losses to the company by tax evasions.[30] However we are not sure about the effectiveness and the extent to which this law

was implemented because, as late as February 1633, the English factor at Bantam Mr. Hoare seized around seventy seven bales of private traders from an English ship *James*.[31]

Hopkinson also tried to bring some discipline among the servants of the factory and accordingly a law was passed in this regard. As per this regulation any official who was found absent at the time of closing of gates or during the entire night without any genuine reason had to pay a fine of forty shelling's.[32] Similarly any official who would miss the prayers deliberately, especially on Sundays also had to pay a certain amount of fine. Another provision was that if any official was found drunk and therefore insulting the English nation and its majesty would also be fined.[33] It is not clear as what led the Surat Council under the leadership of Hopkinson to issue such regulation. We may assume that its main aim was to discourage the various vices and evils which had developed among the officials and make the factors more disciplined and more focused towards their job. Hopkinson served as the president of the Surat factory till the last quarter of 1633 and was replaced by Methwold at the end of the same year.[34]

One of the most illustrious English officials who ever occupied the president ship of the Surat presidency was William Methwold. After working for a London based merchant for some time, he joined the services of the company in 1615. On account of his accounting skills he was described to be perfect in accounting and knew many languages including Dutch and the English.[35] From 1616 to 1622, he served the company at different places in different capacities and most importantly served as the principal factor on the Coromandel Coast from 1618 to 1622.[36] In 1622 he was accused of indulging in private trading practices and was later dismissed in 1624. In 1633 he was given a second chance and was deputed again to India. He reached Surat in November 1633[37] and it was during his second term that he earned a name and fame for himself as one of the best president of the Surat council.

Methwold's role becomes all too important keeping in view, the circumstances which the English were facing at the time of arrival. The outgoing president (Hopkinson) had not been feeling well for quite some time (before his death) and it had affected the English business badly.[38] The factory was in an unhealthy financial position and was having a debit balance of 90,000 and it was extremely difficult for the factors to repay it. There was the problem of the scarcity of Indigo and other goods as well as the issue of price increase of the same products.[39] This had reduced the possibility of exporting the desired quantity and quality of merchandise for the company. The English were also not on good terms with the governor of Surat, on account of an increased demand in various levies and the subsequent resistance by the English.[40] One of the earliest issues which caught the attention of the new president was the news regarding the making of Indigo as a monopoly. It was alleged that Indigo was made a monopoly and its sale was confined to Hindu merchant, Manohar Das who was backed by Mir Jumla, (a prominent noble) throughout the Mughal Empire (as Mughals were ruling India at that time) for a period of three years.[41] Whatever might have been the authenticity of this news, but it was resisted by both the Dutch and the English. In order to force the authorities to change the decision, the two companies decided to stop the purchase of Indigo for a year. They also decided not to provide any space to Indian merchants for exporting indigo onto their ships.[42]

Another big achievement of Methwold and his Surat Council was the peace agreement which was concluded with the Portuguese in 1635. Right from the time of the entry of the English into the eastern waters, the Portuguese tried constantly to oppose them and were sometimes successful in

halting the progress of the English commercial enterprise. There were several consultations and meetings till 1635 between the two sides but almost all of them failed in establishing long lasting peace due to one reason or the other.[43] The peace agreement of 1635 not only allowed the English to use the Portuguese harbours and naval supplies but also gave them the much needed respite from a conflict which was constantly disturbing them. This agreement not only ended the thirty year old conflict between the two sides but also laid down the foundation of a peace process which continued to exist even in the 18th century.[44]

An important development which took place during the tenure of Methwold and which further strengthened the position of the English was the grant of a golden *farman* in favour of English by the king of Golconda. The *farman* which was issued on February 26, 1634 (though in some texts the date has been wrongly mentioned as December 1632) and received by Thomas Joyce exempted, the English from all kinds of levies and custom duties in the kingdom of Golconda.[45] In return the English had to give first priority to the govt. officials while selling their merchandise especially the horses brought from Persia and other areas.[46] Although the loss caused to state treasury due to grant of such concessions later became a cause of concern, but nevertheless it did help the English in the immediate context.[47]

The English settlements and factories continued to increase in numbers under the leadership of Methwold. An important area in which the English made their entry during this time was the port of Lahari Bandar in the Sind province. Before 1635 the Portuguese controlled the entire trade of the port and English attempts were always resisted by the Portuguese. Sometimes there was violent response to the English attempts.[48] Before setting their factory in the region the English were also facing problems from the side of the Indian merchants and there were several disputes between the two groups.[49] The trade at port of Lahari Bandar was considered to be more profitable and relatively free from threats in comparison to the port of Thatta, another port in the region.[50] Therefore it was after the truce of 1635 that the Portuguese monopoly came to an end and an English factory was established in the region.[51]

Methwold was succeeded by Fremlen. At the time of his appointment, Fremlen was thirty five years of age and had the experience of twelve years at his back. Besides having the experience of supervision of various factories Fremlen was also well versed in Persian and Hindustani.[52] This helped him to a great extent during his five year tenure as the president of the Council. Fremlen as the president of the factory shot to fame in 1638 when he played an important part in the settlement of the dispute between the Mughals and the Portuguese. The dispute had disrupted the trading activities in the Daman region and had caused many problems for both the sides. The role played by Fremlen made him famous among the Portuguese as well as the merchants of Surat.[53] Fremlen also secured a *farman* from the king of Golconda through his agent Andrew Cogan in 1639. The *farman* directed all the subordinate officials of the kingdom including governors not to collect any type of levies and customs from the English.[54] However we are not certain about the extent to which these *farman's* were implemented as such *farman's* were also issued earlier as well. Fremlen was neither as fearless nor was he as witty as Methwold but his sober and prudent behaviour towards his subordinates earned him huge respect both among the servants as well as the higher authorities.[55] It was towards the beginning of 1644 that William Fremlen was replaced by Francis Breton as the president of the Surat factory.[56]

As early as 1640 Fremlen had recommended the name of Francis Breton as the next president of the Surat Council on account of his extra ordinary accounting skills.[57] One of the earliest and most important ventures which was undertaken by Breton was the decision to extend the sphere of the English activities by dispatching the missions and ships to Macao and Manila in 1644. The ship *Hind* was dispatched to Macao under the command of Thurston, along with three assistants. These men informed in advance about the possible dangers of the journey as it required a pass from governor of Goa in order to trade in that area and these passes were not easily given to everybody.[58] For Manilla the ship *Seahorse* was dispatched along with four factors and De Brito, a Portuguese who had provided vital information and also was the prime reason for undertaking such adventure.[59] The adventure was undertaken in order to make best use of the opportunity which came in favour of the English following the conflict which had erupted there between the Portuguese and the Spaniards and the subsequent stoppage of the trade between Macao and Philippines.[60] Although these two ships were not able to make huge fortunes due to the prevailing circumstances there, but still when they returned back in 1645, they did help the company at a time when it was facing a sort of capital crunch.[61]

A significant contribution of Breton was that he held the English factors together, at a time when civil war in England had created several problems for the company and its servants in India. Breton continued to hold the position of the president till his death. He died in July 1649 following a short illness. Though there had been attempts to remove him from the post but they failed to dethrone him till his death.[62] He was succeeded by Thomas Merry as the president of the factory.

Conclusion

This brief account of the Surat presidency makes it clear that the English faced several challenges in India during the first half of the 17th century and Surat presidency/ Council played a key role in addressing all those challenges. The Surat Council played a central role in the expansion and consolidation of the English settlements. The Council not only provided valuable information to the higher authorities in London enabling the later to make timely and quick decisions but also handled the various issues and problems which the company faced. The council also was the main agency for the identification of the new areas and avenues of trade for the company. The Surat Council along with the Council at Bantam were the two main nerve centres of the company in the east directing and coordinating a large network of commercial exchanges. There were several English officials associated with the Council who took the fame and reputation of the company to new heights during their president ship such as Methwold. The Surat presidency also played a vital role in concluding various agreements with the other European powers and thereby allowing the English to further strengthen and consolidate their position. By the end of the 17th century the Surat council was certainly the most important and powerful body which governed and controlled the English trade as well as its expansion in India and the neighbouring countries. It is therefore hardly surprising that the initial moments of triumph and joy of the English were experienced in Surat such as the castle revolution of 1759.

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Influence of Culture and Tradition on Eastern and Western Civilizations in Works of Vikram Seth

Abstract

Custom and Tradition is principally specified as a basically aimed design, a part of civilization that is held from person to person or one age group to another age group, possibly separate in brief from family to family. Folklore is a structured way of life which provides constancy, protection and continuity from different eras, piecemeal from furnishing ambition and design to the process of living. The distant base of values, which like the base of structure are not conceived in visible form but are bedded in the cooperative brain of the people to which they always give assistance for their own food. The extant social practices and mores of the people are derived from the compendium of values, emphasizing society and constantly the corridor of the society may not happen alive of the bases of their value system and persuasions, indeed though they are practitioners of those values lately as the tree giant nourishment from the roots that lie underground.

Keywords: Culture, Tradition, Freedom, orthodox.

Introduction

Vikram Seth is an all-powerful creator of enthusiasm for Indian and American human advancements. The Indian legends suggest the methodology of fact of the Convention of India and American Folklore insinuates the methodology of reality of American or European Convention. The creator has constrained the treasury to stay acclimated with the expectation for everyday comforts of individuals of that district, style to standard fact, their activities, legacies, and qualifications jamming in those social classes. The books The Golden Gate and An Equal Music shading the American legends and A Suitable Boy give the film of conventional India. This concise disquisition structure will dissect a comparable investigation of the Indian, American and European civilizations by the precise parts and traits which generate them to numerous degrees.

In this paper two classifications of culture are talked about, the way of life of eastern nations and the way of life of western nations, the one conventional, habitually archconservative yet capable of twisting up the way of life of its parts, the past regarding individual approval and picking of way of life. At the point when singularities face forceful echelons and disturbance of request, they test for an on-going worth framework that can bear them and float over the heads in their societies. Seth's imaginary studios, similar in their creation, where he takes characters from certified spaces, will give us a manual for understand and liken these two societies, Western and Indian, to figure out which is

better for food and medication. The worth framework in India significantly and significantly relies upon its fables.

Globalization and beneficial progression and an approaching transnational social orders, both in nonfictional business articulations as well as the vacuity of inarguable possessions, occupations and openings in India are not really longer as hacked out from the elitist progress of California as they might bear betided a support of many years prior. Vikram states that:

> "The problem of searching for meaning in the midst of plenty is not one that people have in the third World, the main problem is to just make ends meet." (124)

The novel *A Suitable Boy* exhibits the glances of northern part of India which epitomizes Indian civilization. Through this work the principles of both the Hindu's and Muslim's has been completely clarified. In this novel Indian country is bestowed with its lore's, heritages, irrational belief, festivals, observances, espousal observances, distressing state of ladies in various castes, limitation of inferior category groups, and several kinds of residencies of the organization. The author has accommodated northern part of India by the portrayal of the life of professors, attorneys-at-law, resides, Boniface's, muses, prostitutes, travellers, assets, capitalists, home makers, listed castes, academia scholars & colored all scrutiny of societies on the huge image to become the world introduced through the Indian ethnicity, to admire it, and to implement the conscionable distinctions & respects inside the culture.

In a country as huge and ethnically exceptional as India, responsibility has in any event a truly significant effect in the presence of an Indian. Energetic administrations suffuse the presences of Indians. Severe compensations are inconsistently warmer than no ifs, ands or buts advantageous parts. Likewise, for the turn of events of Indians no other part is more huge and profound than their enthusiastic convictions and conviction. They're generally pertinacious on following their commitment and intense practices. Lata and Kabir's severely foreordained love is set against the underpinning of helpful battle in post bifurcation opportunity in Berhampur. Seth in like manner draws out the standardness of the Indian culture in this book. Women don't bear the choice to close their life mates; who their people choose for them should be acknowledged obviously. Vikram Seth includes the places and circumscriptions expected on ladies in postcolonial India.

Kabir is a Muslim and Lata is a Hindu and a Hindu-Muslim marriage is a brutal impossibility similar ethnical isolation on the base of devotion, occasionally on the base of phraseology additionally remains a curious point of the Indian culture. Kabir's cull in the nuptial affiliation brings out another extremely heavy ambit involving Indian human advancement. India has stood a fleeting area for about a Renaissance where fervent self-control and aggregate commendation for the others' commitment has been an inquisitive mark of the country which Seth has superbly depicted through his characters.

There are inarguable fields where the separation on the underpinning of responsibility or home leftover parts prominent additionally, which, neither like to come over. This partition has integrated the multi ethnical individual of the human advancement of India and which unquestionably remains as tantamount. Beyond a shadow of a doubt the most accomplished people like because of Lata confirm practically identical separation as they handle the distant counter charges of equivalent crossovers for the possible destiny of the existent in the social design as well as the helpful packaging of the

overall population. Likewise, Caste has a critical effect in guaranteeing the detached development of the overall population. Exemplifications of the change between privileged societies and below average privileged societies track down reference in the book. Lata and Kabir loves each other devotedly however at that point amalgamated with Haresh who seems, by all accounts, to be her rational, self-denying and grown-up individual. He doesn't assume in aspirations and energy and which bases influence the domain of ware. Lata presents additional importance to family and for her mom's result she becomes ready to ignore the issue for Kabir and get hitched to Haresh, husband to be of mom's decision. The ladies of Indian human advancement keep zantine in the mean liabilities of their ménage and relatives. They give more significance to their more distant family than anything distinctively and make a good attempt to support their loved ones. There's no sign of partition and destroyed families in this book.

Impact of Culture in Indian Civilization

In the culture of Indian wedding functionorganize inhome or veritably infrequently in hospices or wedding halls. The brides of India adorn themselves with gold-plated ornaments, apply *mehandi* on her hand, wear marital red saree (symbol of love) and walk to the congregation of marriage well-adorned with colourful blossoms. The preacher recites prayer while igniting the fire. In civilization of India, wedding is appreciated accomplished after operating ardent form *phera*. To conclude the wedding, the bridegroom and bride walk in an arena around the conflagration. The bond amid wraps of the bridegroom & bride is matched and dazzling vermillion is put on to the fleeing of bridegroom's with golden band. The bridegroom & bride change connubial promises such as to take care of their relationship, to be tender and gracious, to bear belief in one another and to access all concerns etc. Indian resident conviction in dedication is portrayed all through the personality of Dipankar; the regards of PulMela; classes of holy people, Nagas abidance to ceremonies; and belief in the bright advisability of a practitioner; Dipankar's erring in hunt of knowledge; descriptions of all the festivals of both religions also the procedure of fests. Howeverthe author has imaged the culture of India intodecent colors throughthe ceremonies &fests but thenon-identical continuance he's opposed tofallacies&eyeless credence's in devotion & by the characteristics of Dipankar, the author condemnsthe immoderation of an accomplished person who goesin the wake ofcredulous seeking to strive forinformation and blessing from the saints. Indian citizenbeliefin coming off on a passage, bearing a bathe in the pure river Ganga's to clear derelictions & counting on saint'sassertion&boon is depicted in this story.

India isn't the nation of high style, hunger, and journey for improvement like any of the European and American nations, but India has senior public and standard qualities, arranged relationships, mental soundness, persistence, disservice, correction, common guide, confidence, and shared help. Every single resource is important to effectively float off whole hardships. Every one of the women aside from somebody immerse everybody in family concerns and correct them in the predominant atmosphere& circumstances of the family matters and they don't renege or groan for the irritations. Women of India are set apart as residing like clock, finishing her family obligations at home with no protest.

There is a custom of coordinated marriage in Indian development. In Indian culture guardians choose sirs and consorts for their child and little girl. Those Indian women become upheld to the man

showed by their relatives, accustomed them in the family circle presented by their family and have the joy of life. While a wedding is coordinated by the relatives and no friendship between them except for it creates after the wedding. Individuals' confidence in their commitment, cooperative agreement, avoidance, and partnership are a portion of the citable highlights of Indian civilization.

Impact of Culture in American and European Civilization

Vikram Seth has pictured the American civilization % its distinctions, folklores, heritages, way of living and intelligence. In American civilizations love and affair isn't regarded as a hallowed and inner charity but an implicit armament in the combat contrary to the loneliness of lifetime". The main character John and the promoter of the story cherished an affair with Janet for the duration of his academic phase; however he was in his cheerful age. He has not communicated his idealistic affair the amenity it justifies, choosing "the authorization that bachelordom brings to utmost person to the clog of match". By collective concurrence both of them decide to separate and accommodate their Fellowship commencing completely concupiscence such as they uncover idealistic affiliation would capsulize their authorization and it would be an interruption in debonair life. When John was feeling abandoned on this earth he delivers an announcement to have a nut to kill his tedium and chooses Liz as his would be nut by becoming fascinated by her lavaliere andattractiveness. Their extant and aggressive Magnet for one another is substantial and "his beliefs feel to have a small apartment for common sensible study". They begin physical affiliation ahead of developing matched in constant connection of match. Subsequently being nurtured by amorousness&discovering John more-controlling, Liz gets espoused to Phil letting John to pine independently. Liz's love & affair does zilch benefit to John however pressurize him to stay at the hotel to have physical assurance in the company of facetious sprats.

In American civilization marriage takes place in a holy place of Christians conferring to the rules of holy place of Christian & the bridegroom wears archconservative innocent dress of white colour. Throughout the ritual, the bridegroom & bride take care of romance & promise to one another with church handed promises then the couple interchanges band, emblematizing their not ever- closing amour and dedication to one another. Wedding Cake occupies a vital role in western marriage & indication of cutlet and alcohol in *The Golden Gate* on Liz and Phil wedding function.

In American - European civilization affiliation before wedding looks normal. Michael moods fascinated to his co-worker Julia & they constitute sexual affiliation before betiding getting wedded. Subsequently his unexpected separation with Julia Michael begins physical affiliation with Virginie who's his music pupil and sixteen times younger than him. Michael does not have any feelings for Virginie but he establishes a concrete connection to destroy his tedium and to satisfy his physical need. Michael set up sexual bond with Julia despite of her being married to other person James when both of them contact after decade of their unsupportable division. Fornication is current in American life, so Michael moves intended for sensual fulfillment subsequently abandoned by Julia. However debauchery is nor assumed to culture not to the author, As Michael prepares Julia to comprehend her corruption and business against hypocritical& minding hubby and makes her go backto her clansend-off Michael heavy- hearted and independent.

In novel *The Golden Gate* and *An Equal Music* there is not any illustration of combined families not a few citation of a son-in- law abiding mauled by her mama-in- law or another portion of

clan as afterward the wedding the recently- married brace accepts the liabilities to operate its clan singly &they survive independently. In addition the citizens of American civilization get hitched in over age or stay single forever, just like Michael age thirty-seven & single and there's no optimism of his getting wedded.

Conclusion

To be finished up we can say that the creator has far off intelligence and misgiving of two exemplary societies and their social orders. By utilizing pictures of American and Indian life, the creator has shown that there is a product exceptional and unmistakable in Eastern civilization that has closed its famous wherever in the earth. The creator has presented Indian progress to morals, liberality, aggregate association, abstinence, bigheartedness, coordination and inflexibility. Indian progress is portrayed as totally vigorous Heritages, solemnities, articles, festivals, legendries and observances. Residents bear colossal faith in Divinity, dedication, and shows. Individuals impart further importance to relations and wedding as contrast with love and lust. Residents esteem noble appearance for senior members and blood connection and they're ready to immolate vested parties to assist blood relations. The creator has shown qualification of Indian progress upon American development. It seems as though that the creator plans to course that India is the best country on the planet.

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A Study on Anxiety and Depression among Parents of Children with Intellectual Disability

Abstract

Parents of children with intellectual disability are often exhausted and frequently become depressed. Their reserves of time and resources for self-care are even more depleted than those of parents of typical children. Hence, it totally disturbs their mind and causes anxiety and depression. The objective of this research paper is to access their level of depression and anxiety. Research was conducted in the Jodhpur city. Results show that there is significant difference found in the level of both depression and anxiety among parents with intellectual disability.

Keywords: Anxiety, Depression, Parents, Children and Intellectual Disability (ID)

Introduction

Every family can be affected differently by having a disabled child due to the structure of the community they belong to, their own subjectivity, their personal characteristics and their sources of support. Giving care to a disabled child puts a great burden on the family, especially mothers in particular are affected from this much more. Parents of disabled children experience some psychological problems in daily life. Anxiety and depression are the most common among them.

Studies have reported that parents who have a disabled child are under more depression, have higher levels of anxiety and have lower levels of self-confidence, higher stigma, lower on self-esteem and harmony in marriage than parents who do not have any disabled children (Gliddden & Schoolcraft 2003, With et al. 2003, Uguz et al. 2004, Ali et al 2012, Cantwell et al 2015).

Common anxiety signs and symptoms include: (i) feeling nervous, restless or tense, (ii) having an increased heart rate, (iii) having a sense of impending danger, panic or doom, (iv) breathing rapidly, (v) sweating, (vi) trembling, (vii) feeling weak or tired, (viii) trouble concentrating or thinking about anything other than the present worry, (ix) having trouble sleeping (x) experiencing gastrointestinal (GI) problems (xi) having difficulty controlling worry (xii) having the urge to avoid things that trigger anxiety

Several types of anxiety disorder exist:

- Agoraphobia is a type of anxiety disorder in which you fear and often avoid places or situations that might cause you to panic and make you feel trapped, helpless or embarrassed.

- Anxiety disorder due to a medical condition includes symptoms of intense anxiety or panic that are directly caused by a physical health problem.

- Generalized anxiety disorder includes persistent and excessive anxiety and worry about activities or events- even ordinary, routine issues. The worry is out of proportion to the actual circumstance, is difficult to control and affects how you feel physically. It often occurs along with other anxiety disorders or depression.

- Panic disorder involves repeated episodes of sudden feelings of intense anxiety and fear or terror that reach a peak within minutes (panic attacks). You may have feelings of impending doom, shortness of breath, chest pain, or a rapid, fluttering or pounding heart (heart palpitations). These panic attacks may lead to worrying about them happening again or avoiding situations in which they have occurred.

- Selective mutism is a consistent failure of children to speak in certain situations such as school, even when they can speak in other situations, such as at home with close family members. This can interfere with school, work and social functioning.

- Separation anxiety disorder is a childhood disorder characterized by anxiety that's excessive for the child's developmental level and related to separation from parents or others who have parental roles.

- Social anxiety disorder is a childhood disorder characterized by anxiety that's excessive for the child's developmental level and related to separation from parents or others who have parental roles.

- Social anxiety disorder (social phobia) involves high levels of anxiety, fear and avoidance of social situations due to feelings of embarrassment, self-consciousness and concern about being judged or viewed negatively by others.

- Specific phobias are characterized by major anxiety when you are exposed to a specific object or situation and a desire to avoid it. Phobias provoke panic attacks in some people.

- Substance-induced anxiety disorder is characterized by symptoms of intense anxiety or panic that are a direct result of misusing drugs, taking medications, being exposed to a toxic substance or withdrawal from drugs.

- Other specified anxiety disorder and unspecified anxiety disorder are terms for anxiety or phobias that don't meet the exact criteria for any other anxiety disorders but are significant enough to be distressing and disruptive.

Objectives

1. To assess the Depression level of parents of intellectually disabled children.
2. To study the anxiety level of parents of intellectually disabled children.

Methodology

This study is conducted in Jodhpur city (Rajasthan). Intellectually disabled children's parents were selected from ASHA school, Navjyoti Manovikash Kendra, Rudraksh Educational Welfare and Coaching Institutes Jodhpur. A sample of 30 parents would be studied. The detail of the sample is given below:

Table 1

Distribution of the Sample

Group A	Group B	Group C
Mild	Severe	Both children are disabled
10	10	10

Total = 30 Parents of Intellectual Disabled Children

Results and Discussion

Table 2

Percentage of the Level of Anxiety among Parents of Children with ID

	Mild		Severe		Both children are disabled	
	N	%	N	%	N	%
Normal	1	10	Nil	Nil	Nil	Nil
Mild	3	30	2	20	1	10
Severe	6	60	7	70	7	70
Extremely Severe	Nil	Nil	1	10	2	20
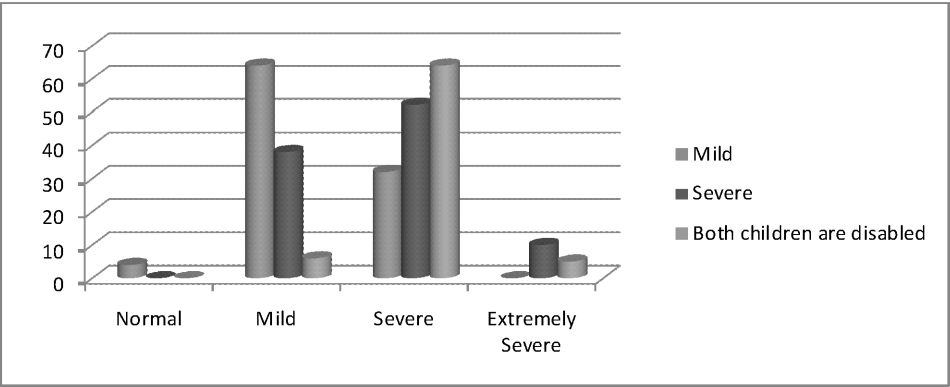
Figure-1 : Percentage of the Level of Anxiety among Parents of Children with ID

Above **table-2 and figure-1** represent the percentage of the level of anxiety among parents of children with ID. Data depicts that majority of the parents who have both the children disabled were faced severe level of anxiety in comparison to the other categories. Least number of parents with mild ID children have normal anxiety level.

Table 3

Percentage of the Level of Depression among Parents of Children with ID

	Mild		Severe		Both children are disabled	
	N	%	N	%	N	%
Normal	1	10	Nil	Nil	Nil	Nil
Mild	4	40	1	10	Nil	Nil
Severe	4	40	7	70	7	70
Extremely Severe	1	10	2	20	3	30
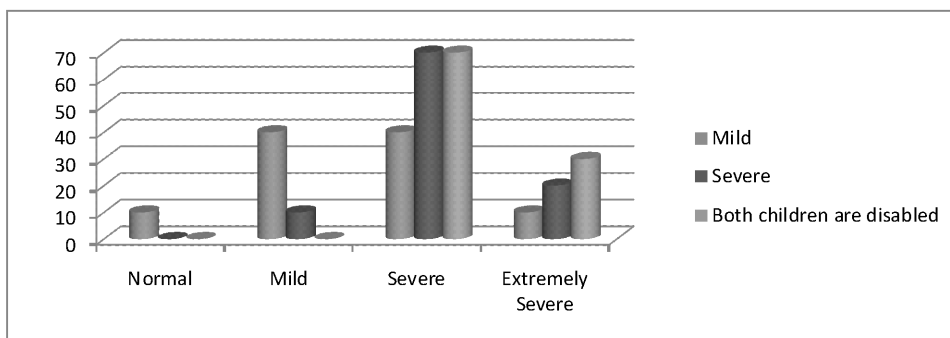
Figure-2 : Percentage of the Level of Depression among Parents of Children with ID

Table-3 and figure-2 depict the percentage of the level of depression among parents of children with Id. Data shows that majority of the parents have severe level of depression. Especially parents who have both children disabled are more depressed. But overall in all the groups, parents faced depression.

Table 4

Difference between Level of Anxiety among Parents of Children with ID

ANXEITY					
Category	N	Mean	SD	't' Value	Level of Significance
Mild	10	4.45	0.50	25.41	0.01
Severe	10	5.55	0.71	23.32	0.01
Both Children are disabled	10	4.49	0.59	28.25	0.01

Table-4 shows the difference between the level of anxiety among parents of children with ID. The mean value of the parents of children with mild ID (4.45) and SD (0.50) followed by severe ID mean (5.55) and SD (0.71), and Parents of two disabled children's mean (4.49) and SD (0.59). The 't' value among all the three category show a significant difference among the level of anxiety found in parents of children with ID.

Table-5

Difference between Level of Depression among Parents of Children with ID

DEPRESSION					
Category	N	Mean	SD	't' Value	Level of Significance
Mild	10	6.85	0.73	7.06	0.01
Severe	10	8.20	0.43	20.46	0.01
Both Children are disabled	10	3.77	0.47	44.56	0.01

Table-5 shows the difference between the level of depression among parents of children with ID. The mean value of the parents of children with mild ID (6.85) and SD (0.73) followed by severe ID mean (8.20) and SD (0.43), and parents of two disabled children's mean (3.77) and SD (0.47). The 't' value among all the three category show a significant difference among the level of anxiety found in parents of children with ID.

Conclusion

It is indisputable that children have a key role in the family structure which, in the widest sense of the word, is described as the most basic building block of society. Having a disabled child born into a family can disrupt the mental state of the parents. The results of the current study revealed that depression and anxiety levels of parents of children with learning disabilities are significantly differ according to their children's level of disability (Mild and Severe). Mostly parents of severe and two disabled kids are facing the severe level of anxiety and depression in comparison to the parents of Mild intellectually disabled children. But somehow every parent faced depression and anxiety at different levels.

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Execution of CSR Practices and Challenges:
A Comprehensive Overview

Abstract

Reputably, a massive number of non-profit, social, informative, human, and ordinary affiliations have an impact on pitches to corporation sections to store experiences partially or entirely they believe are to serve all. Additionally, thousands are helped by the confirmation of some favorable circumstances at the time the finance alliance is recommended; frequently having fundamental concern estimates. A system of corporate self-rule is known as Corporate Social Responsibility (CSR), also known as corporate soul, corporate citizenship, social execution, or reachable gifted business. The CSR approach serves as a customized tool through which a company evaluates and ensures its dynamic compliance with the real gameplan of the law, moral values, and all things considered models. The goal of CSR is to help people recognize their responsibility for the coalition's actions and to engage in actions that have a significant positive impact on the environment, customers, employees, partners, and other people in the public. A little more than 10 years ago, it seemed as though there wasn't any specific criterion that a company looked for after executive thought about what socially responsible direct contained. Some administrators believed that social was a commitment, while others believed that it was an open situation, and yet others believed that proactive leadership was the best course of action.

Keywords: Corporate Social Governance (CSR), Ethics, Sustainability, and CSR practices.

1. CSR in India

For India, CSR is by no means a new concept, and it has had a significant impact on business, government, and society (Chetna, 2019). Organizations like Tata Steel, the largest and best-known steel alliance in the country, whose founder was more of a nationalist than a professional profit-seeker, were notably linked to trying to manage various social issues even before the term CSR was formally used in board meetings. In all honesty, "the commitment was so strong and vast that it gained the moniker of being the association "that other than created steel" - endorsing that it occasionally seemed to be more of a social accord than a business arrangement". After returning to the wide expanses of Kings, it was possible to look up the dates that CSR in India first began (Lu et al., 2020). According to the economist, "The star's organization help resides in the organization help of the individuals and their joy his delight." Shippers and certified/ethnic groups came together in the nineteenth century to collaborate on projects primarily for the structure, while some of the benefits also extended beyond of it.CSR has long been a good and appropriate critical approach to thinking.

CSR addresses the norm that businesses must fulfill their commitments to a more undeniable social gathering of partners than their overseers. Corporate social responsibility should be included in an organization's overall structure and approach, not as an additional game plan (Latapí et al., 2021).

CSR has accordingly been described from the perspective of religion. Right present, the focus is continually shifting to the open-eyed business center that beats continuously, and dynamic associations hope to limit themselves through responsibility in CSR. Even in the standard and what is perceived as an enemy of normal division, the recognized demand for business ethics as (Morea et al., 2021) has become unavoidable.In India, the connection has today established CSR as necessary with plans for the endeavors to report the reasons, in case of square, considering the worries of the ordinarily developing allocation between the majority by a wide edge of the pervasive part and the undoubtedly staggering and given affiliations. An amendment to the Companies Bill 2011 that was approved by the Lok Sabha in December 2012 depicted events that went beyond what many people would believe conceivable. Regardless, the nearby structure and the Small and Medium Enterprise region (SME) share a steadfastly cozy association. The sum of the stores being assured by the active assistance and structure is the responsibility of the SMEs. The only time CSR can provide frightening window decoration to disguise business ethics, or its nonappearance is if there is a large corporate occasion (Dadhich & Kant, 2022).The Companies Act, of 2013, was one of the world's largest attempts in adopting CSR as a required provision by placing a legislative requirement on Companies to engage in CSR projects for social welfare activities. It was enacted by the Ministry of Corporate Affairs, Government of India. India is now the only nation that regulates and requires CSR for a few specific types of enterprises that are registered under the Act. The country will be pushed by this CSR initiative to accomplish sustainable development goals and reshape India through public-private partnerships.
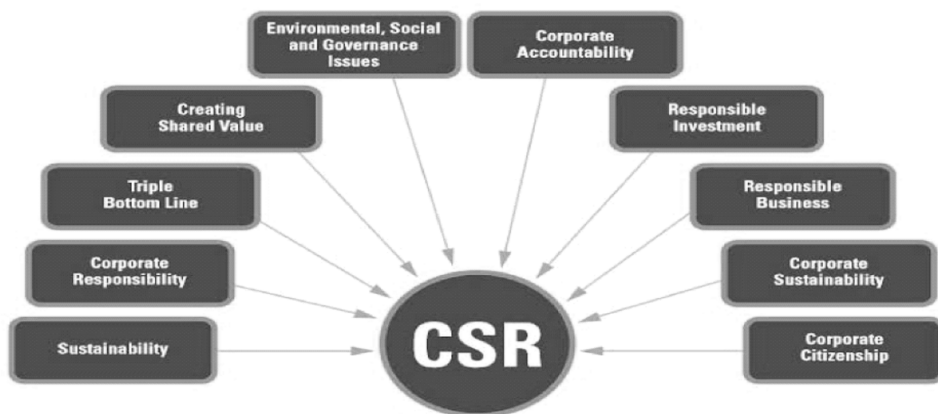
Fig.1 : New-age Concept of CSR

In late 2018, the idea of CSR, which considers social and environmental issues, is created. The idea of CSR is derived from the idea of societal marketing. Most top companies worldwide are aware of the value of forming alliances with society to promote their brands and elevate their standing. A self-directed business model called corporate social responsibility (CSR) helps a corporation be socially responsible and accountable to itself, its stakeholders, and the public.

2. Do Ethical CSR Operations imply good CSR Practices?

However, would adherence to all the standards and guidelines of CSR practice generally implies that the business substance is also abiding by good business morals practices? Are the company's CSR initiatives and business ethics inherently related? There are numerous examples of alliances that complied with CSR and alliance criteria on their substance; would they claim that these instances were equally exceptional? In just 15 years, the union rose to become the eighth most reliable partnership in the United States of America. At the time, it was benchmarked as the latest beating scene, but it was later revealed to be a false record. With the union's doctored documents revealing significant commitments that caused the relationship to collapse severely, Enron's financial layouts that appeared to be sufficient were exposed as fraud (Manish et al., 2022). The Enron scandal strengthened beliefs among structures that large affiliations' development aims could not always coincide with those of the structures.

3. Social Aspects of CSR

The first component of corporate social responsibility, social duty, is the newest and is gaining more knowledge than it did when it first began. Social responsibility is defined as being accountable for the social effects the affiliation has on people, even inadvertently. Different organizations are uncommon in their attention to social issues. As customers of the organization that suggests the full pile of an accomplice, this breaker the people inside the relationship, in the store strategy of the relationship, in the framework (Dadhich et al., 2022). It establishes the association's ability to make choices and act in ways that advance the well-being and interests of society in tandem with those of the association. Going with points of view has been viewed as essential to CSR's social components for agreement:

(a) Accountability for Customers treating customers with consideration and respect is nothing new for business; generally, keeping clients happy has a positive impact on an organization's trends. Nevertheless, there are a growing number of societal obligations, such as providing financial strength (Dadhich et al., 2021). These obligations may clarify matters like the safety and sturdiness of things or affiliations, regular or after-the-fact alliance, wise and considerate regard for deals and complaints, a great hold of things or affiliations, reasonable checks of progress and trading, and complete and unambiguous information provided to potential clients.

(b) Accountability to Employees Businesses are strong proponents of the framework's work age. In any event, social responsibility to workers frees up old terms and conditions of the best commercial judgment. Organizations must consider the logically broad needs that the current bosses have for the chance of their working lives. Such demands concrete dealing with the organization and security of the personnel, crushing ceaselessly and sparing their skills and motivation for the job (Kumar, 2015). Beyond these requirements, a socially reliable association asserts fair treatment and generally opens doors for most of its chairmen, giving little consideration to sexual orientation, age, color, or religion.

(c) Responsibility for the Community Companies depends on the health, abundance, and success of the frameworks in which they operate. A relationship's reputation at its location, its reputation as a producer and business, as well as an entertainer in the surrounding scene, unquestionably affects its ability (Dadhich, 2016). Various connections are linked to framework causes, such as through providing additional expert preparation spaces, selecting

social outcasts, sponsoring local events, and through relationships with structures or donations to charitable organizations.

4. Environmental and Ecological aspects of CSR

Standard concern and sustainable progress are important pillars of corporate social responsibility. The longest period of the three estimates for corporate social responsibility, standard, and usual issues have been an important topic of discussion for thirty years in the business world. Over a scene of shifting company materials, the knowledge and problems inside the estimations have grown (Dadhich, 2017). As a result of the standard genuine imperativeness about the typical repercussions of business, normal views were established in the 1970s. Directly, we face new challenges in the twenty-first century.

(i) **Environmental Impact**: Corporate activity may have a variety of effects on the environment. Typically, customary effect advises against the negative effects occurring when reviewing common trademarks in the context of business outcomes. Such effects may include misuse of common, finite resources of vitality; degrading waste; loss of biodiversity; normal change; deforestation, etc. Since certain affiliations-related customary issues transcend national containment goals, most affiliations are generally regarded as entertainers when in question.

(ii) **The Win-Win of Environmental Responsibility**: Reducing material use and waste through streamlining techniques could lower overall progress costs. The close examination of actions, which is relied upon to enhance the usual presentation, may also reveal other aspects of the regular environment that could use enhancement, such as danger and material difficulty. A careful open picture might do more than just attract more customers. The benchmark for win-win situations has been established over several years, with the majority starting late and clearly in the commission's sixth environmental action program.

Source:https://csr.gov.in/content/csr/global/master/home/home.html
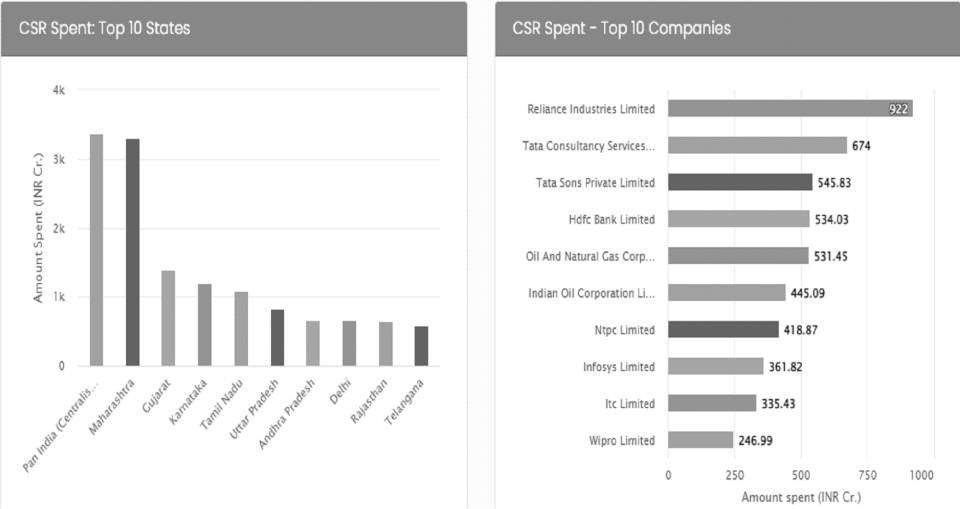
5. The Duty of Corporate Social Responsibility

Since society supports the business by luring it to exist, business is designed with strategies to pay society back by providing benefits. As a result, according to this perspective, a genuine direct in a vital position is a socially capable lead, and any brief that is illegal or not in the public interest is

socially conflicting (Rakesh Kumar Birda & Manish Dadhich, 2019). Unwavering Defenses Proponents demonstrate the legitimacy of their claims; alliances are dependent on their financial rock stars, the venture's owners. Like this, the government's only obligation is to support the researcher's vitality by managing the relationship to transfer advantages in line with the budgetary ace's acceptable position. Social improvement encounters, for instance, should be governed by law, open methods, and the rights and obligations of private individuals. The relationship, acting as the agents of the individuals, is finest suited to identify the possibility of societal advancements and to comprehend those updates with an open mind. The business contributes in this way by completing managerial duties for the association, which decides how they should be spent. It is eroding its standing if the link that scatters central focuses to societal betterment succeeds. These executive actions could be detrimental to society. As of right now, the financial costs of social activities could eventually drive up the price of the association's assets and endeavors, forcing customers to foot the bill. Since then, the boss has acted in a manner that is contrary to the customer premiums and, ultimately, the financial masters.

6. CSR Practices of Indian Companies

Given that Section 135 has been mentioned and the rules for its implementation have been established, an evaluation of its potential should be made from the perspective of the CSR practices of Indian corporations during the pre-establishment period. While union-level authentic assessments of CSR are in high demand, goliath model evaluations are typically scarce and primarily cross-sectional in nature. This article adds to the current evaluations by observing the CSR practices of the top 500 Indian corporations over a nine-year period, from 2013 to 2018, based on market capitalization as of March 2018 (Manish et al., 2022). The newly proposed CSR assessment depends on a thorough analysis of the information provided in these affiliations' annual reports. The content assessment involved determining whether a corporation had publicly attempted any CSR advancement, anticipating this to be the case, the type of CSR obligation, and the total amount spent on CSR. Possibly the hour of assessment chosen for the assessment contrasts and the time when both CSR expenditure and CSR disclosures were relevant to the discussion of the evolution of the overall structure in the standard districts. As a result, businesses' CSR policies would reflect their stated reasons for looking into CSR initiatives. Additionally, there has been a customary increase in the pace of CSR, particularly in the early massive amounts of the period when there wasn't a strong dynamic CSR approach of the directing body. The upward model continued post-2019 after the fundamental strategy of ambitious measures was given and CSR was unmistakably presented in the Companies Bill, 2019 and thoroughly researched.

7. Mandatory CSR: The Challenges

Despite the potential central habitats that Section 135 can establish to strengthen the bond between business and society in India, there are a few concerns and burdens that will arise when applying the new CSR regulations that should be addressed by putting in place reliable tools. One should be concerned right away regarding if the new CSR Rules, which will affect weights for relationships to see genuine activities continuously with cause, will pass on an absurd number of focal spotlights. Be aware that associations must plan for 2% of their annual net central focuses. This could make it difficult for the organization and its partners to find, select, and complete additional projects and monitor the results of its chosen CSR, all of which will eventually affect both the scale and the degree. A thorough analysis of all the BSE listed affiliations can help one get an opinion on the situation.

It may be necessary for goliath relationships to have submitted focuses that can observe, sense, and screen massive enhancement experiences or endlessly minor endeavors to spend such enormous sums. This would incorporate additional costs for an affiliation that must be considered while determining CSR tendencies. The Rules allow relationships to support their CSR activities through trusts established by organizations or outside organizations with exceptional track records because they reasonably anticipate this. However, the activities of these trusts would subsequently be scrutinized and may require checking. The controlling body must now prioritize preparing for the authenticity of supporters who will be examining funds through CSR drills into trusts and relationships where they have an interest. Government must also decideon fair play and develop a convincing structure for monitoring such transactions.Recently, there have been a few discussions about whether specific uses that affiliations have been receiving qualify as steps toward meeting the predetermined CSR objective. Such clarifications and explanations will undoubtedly be provided in a startlingly rational manner over time.Humbler affiliations might be in an ideal situation by combining their CSR resources in situations where massive undertakings are essential, for example, in supportive working settings and schools, as it would motivate people to at least try such actions if everything else fails. Formal affiliations or consortiums can be established to achieve greater coordination across multiple relationships in a particular region. Finally, an unforeseen consequence of predicted annual CSR usage may be the completion of social government assistance programs in and surrounding geographic areas where increasingly important and better-performing corporations are concentrated. Increased CSR expenditure by these affiliations may benefit some zones/states drastically more while delaying the growth of other places with lagging corporate part spending. The establishment of an organizing office at the Central or perhaps the State level to ensure that CSR spending of affiliations is combined for the benefit of all would be necessary to maintain an essential decent path away from such unforeseen results at the full-scale level. To sum up, the government of India is not breaking its promise to the business sector with the new CSR ideas. However, the new CSR techniques may be seen as an effort by the relationship to encourage the corporate sector to anticipate a corresponding movement in conjunction with the larger society's point of convergence of incorporating progress. The flexibility provided by the new CSR rules to the relationship in choosing and evaluating the projects will undoubtedly foster competence and sound judgment in execution without the CSR Rules coming into guaranteed conflict with the primary goal of financial influence respect affiliation expansion. In the new CSR models, social and financial motives seem to have been generally adjusted, and the business sector will quickly move some aid to the warning gathering to contribute to the overall improvement of the nation.

8. Conclusion

Reduced CSR research has had a significant impact, and there is growing recognition of the significant role these strategies play in shaping CSR practices and corporate performance. We hoped to contribute to further developments in small-scale CSR theory and analysis by co-changing a Research Topic group, and we have already briefly discussed some of the "new upset localities" these articles researched and created. Because their most important partners want them to understand and address the social and structural issues that are important to them, associations are frequently prodded to become generally more socially conscious. The fundamental requirement for the various interconnected business benefits that can be obtained from increased position responsibility is typically an understanding of what makes significant workers (for example more dauntlessness, improved

enrolment, broadened help, higher advantage, etc). Clients, customers, money-related professionals (particularly institutional analysts), people who live in the region where the association operates its work settings, controllers, academics, and the media are among the key external partners. From a broad perspective, CSR concludes that an affiliation's strategy should be earth-friendly and socially responsible. By being socially responsible, it suggests that the affiliation's activities should benefit the general populace, and by being generally sensible, it implies that these activities should not harm the environment. Specialists who participate in a CSR program might be made aware of these arguments and encouraged to focus on the social interest. Additionally, maintaining or enhancing staff accreditation may be important for the currency-linked exchange's assessment of the danger that collusion poses to interactions with controllers. The outcome of imagining discussion starters can be significant; for instance, social deals blame affiliations that were perceived to be in a difficult situation with certain properties. The government introduced the CSR idea to hold corporate entities more responsible and accountable to the community. CSR initiatives benefit society, but they also present businesses with a possibility for growth and success. Indian firms are aggressive in adopting CSR efforts since they recognize the value of these programs. It is essential to remove barriers to CSR activities for the success and efficacy of CSR programs in India. To do this, it is necessary to raise awareness of CSR initiatives, develop a complete CSR strategy, and establish clear-cut statutory CSR norms and laws. It is impossible to transform CSR's promising future with a single hand; instead, the government, businesses, and community must work together in this field.

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Identify the Needs, Benefits and Challenges of Counseling Services in Higher Education

Abstract

Aim: The purpose of the study was to explore the needs, benefits and challenges of counseling among students perceiving higher education.

Settings and Design: A survey research study on college students in Nashik district, Maharashtra, India. The present study used the descriptive and exploratory design because exploratory studies are based on exploring the different characteristics of related individuals, groups, or situations.

Material and Methods: The total sample consisted 142 students perceiving higher education from age group of 18-28 years out of which 77 Males and 65 Females from various colleges in Nashik districts of Maharashtra. For identifying the need of counseling among students the researchers prepared one questionnaire and data was collected by online mode (Google Form) for avoiding physical contacts as per the government guidelines of physical distancing during the COVID-19 pandemic.

Statistical Analysis: Descriptive and inferential statistical analysis were used for observing the needs, benefit and challenges of counseling facility in higher education.

Results & Conclusion: The results finding revealed that the prominent behaviour pattern shown by students which require counseling were stress (40.8%), attraction (28.2%), depression (14.8%) and the other behaviour patterns observed in students that require counseling includes: aggression (29.6%), loneliness (27.5), ragging (16.9%), drug addiction (8.5%), peer pressure (9.9%), suicide (4.9%), and vandalism (2.8%). The research identified the following benefits of counselling services to college students: improvements of problem solving skills among students (26.8%), acquisition of knowledge & skills for successful life by the students (23.2%), identification of abilities, skills and goal setting among students to successful life (19%), development of self control skills among students

(13.4%), academic and behavioral improvements among students (9.9%), improvement in coping behaviour among students (7.7%). The study identified various challenges faced by colleges in providing counseling services: no provision for counseling services in college, scarcity of time for counseling, discrepancy between counselor and students ratio (19%), lack of aware of counseling services, lack of facilities and untrained teachers. The researchers suggested that the above mentioned challenges can be overcome by the following promoting strategies: spreading awareness about counseling among students, healthy relations between counselor and students, proper facilities for counseling, well trained and qualified counselors, positive approach of counselor towards students and availability of counselor for students.

Keywords: Need of Counseling, Benefit of Counseling, Challenges of Counseling, Students perceiving Higher Education.

Introduction

College life is a turning point of life for youngsters, some students enjoyed their college life but college life can be stressful for some students. During the college period students face many issues such as academic and career, adjustment with new environment and teachers, separation from school friends and some time separation from family, peer-pressure, adjustment with new curriculum, emotional management social, personal and relationship related issues due to all these issues students academic performance, their behaviour, mental & physical health are affected. For dealing with such issues students need counseling facilities in college campus, it is difficult to find the roots of problem and provide the support through counseling. Most of the higher educational institutes in Nashik city do not provide counseling services to students.

Counseling is a therapy which allows individuals to discuss their issues with professionally trained person in a peaceful and confidential manner [4]. The meaning of counseling is varying from person to person. Counseling is the process where the individuals talk about their issues in detail with counselor and take help to overcome from the same. According to Joseph and Edward [2], counseling "is the educational programme which helps the individuals to become adjusted in their present situation and plan their future according to their interests, abilities and social needs." Many states in Maharashtra provide counseling services in colleges as considering the present situation that youth in the society suffering from many issues during their college life for coping with that issues youths must need counseling.

During college students are face several stressful, depressing, conflicting and distracting situations. Previously for dealing with some stressful situations young individuals take the advice and guidance of their elders but in modern era they tried to search some other modes and patterns of behavior to deal and cope with the problems [3, 10]. In colleges the youngsters are distracted from studies, hard to concentrate in studies, they face difficulties to adjust with peers and they face difficulties during exam preparation, weak in emotional management, difficult to control their anger, stress, frustration and relationship failure and so on and for coping with these issues they need counseling [2, 8].

Several higher educational institutions do not provide the counseling facilities to college students

and therefore the college students are unaware about the counseling services. Very few studies were conducted to know the college students perception towards the counseling [11].

Research Methodology

Objectives

1. To examine the needs of counseling among students perceiving higher education.
2. To observe the benefits of counseling among students perceiving higher education.
3. To identify the challenges of counseling among students perceiving higher education.
4. To explore the various strategies to promote the effective counseling services among students perceiving higher education.

Variables

Research Variables

Needs of counseling

Benefits of counseling

Challenges of counseling

Strategies to promote counseling

Gender

Controlled Variables

Type of College: The sample were selected only from conventional colleges (Arts, Science & Commerce)

Geographical Area: The samples were selected only from Nashik district of Maharashtra state.

Method

To examine the needs, benefits, challenges & strategy to promote the effective counseling services among students perceiving higher education in Nashik district of Maharashtra. For that purpose researcher decided to use the survey research design. The data was collected by online mode (Google Form) for avoiding physical contacts as per the government guidelines of physical distancing during the COVID-19 pandemic. For collecting the data researchers prepared their own scale.

Settings and Design

The present study used the descriptive and exploratory design because exploratory studies are based on exploring the different characteristics of individuals, groups, or situations

Sample

It was a convenient sampling. The total sample of 142 college students from age group 18 to 28 years out of which 77 Male students and 52 Female students from colleges in Nashik district of Maharashtra.

Table 1.1

Shows Gender wise Sample Description

Gender	Male	Female
No. of Participants	77	52
Percentage	54.2%	45.8%
Total Participants	142	

Table 1.2

Shows Faculty wise Distribution of Sample

Faculty	Arts	Science	Commerce
No of Participants	35	33	74
Percentage	24.6%	23.2%	52.1%
Total Participants	142		

Table 1.3

Shows Year of Study of Sample

Year of Study	First	Second	Third
No of Participants	96	25	21
Percentage	67.6%	17.6%	14.8%
Total Participants	142		

Tools

The present research study was based on exploratory design and for exploring the counseling needs, benefits, challenges and various strategies to promoting the counseling facility among college students. Researchers collected the data with the help of structured questionnaire includes the questions, prominent behaviour pattern that requires counseling, other behaviour pattern that requires counseling facilities, benefit of counseling services to college students, challenge faced by counseling services at colleges strategy to promote effective counseling services in colleges and for collecting the answers of these questions researchers provides students multiple-choice with the help of online Google Form.

Result & Interpretation

1.1 Prominent behaviour pattern that requires counseling facilities in higher education (college students)

The results on the prominent behaviour pattern shown by the students perceiving higher education that requires counseling are presented in Figure 1. The findings indicate that the prominent behaviour patterns identified that requires counseling among students perceiving higher education includes: stress (40.8%), attraction (28.2%), depression (14.8%), anxiety (11.3%), and failure (4.9%). The present result suggested that stress and attraction are the main behaviour problem as compare to other behaviour patterns shown by college students which requires counseling services at college level.
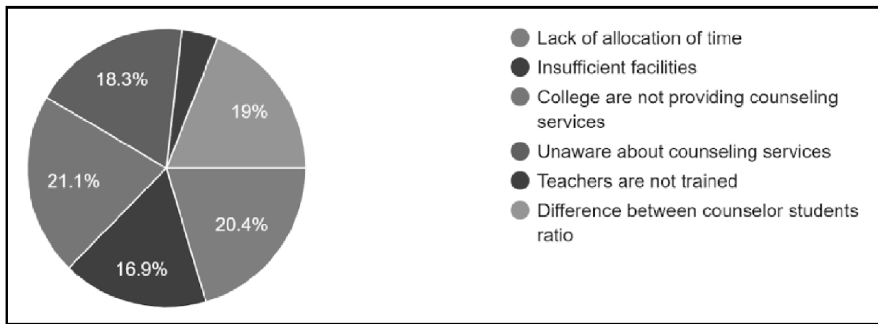
Figure 1 : Prominent behaviour pattern that require counseling in higher education

1.2 Other behaviour pattern that requires counseling facilities in higher education (college students)

The results on the other behaviour pattern shown by the students perceiving higher education that requires counseling are presented in Figure 2. The findings indicate that the other behaviour patterns identified that requires counseling among higher education includes: aggression (Anger management) (29.6%), loneliness (27.5), ragging (16.9%), drug addiction (8.5%), peer pressure (9.9%), suicide (4.9%), and vandalism (2.8%). The present finding suggested that loneliness and aggression are the other prominent behaviour pattern rest of the other behaviour pattern shown by college students which needs counseling at higher education level.
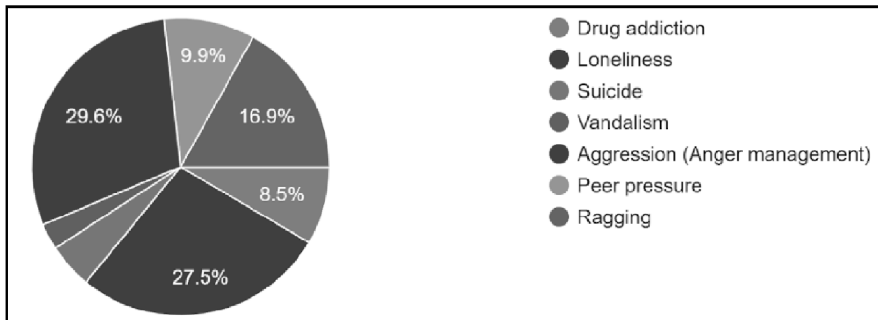
Figure 2: Other behaviour pattern that require counseling in higher education

1.3 Benefits of counseling services in higher education (college students)

The summary of benefits of counselling services to college students are presented in Figure 3. The study observed the following are some benefits of counselling services to students perceiving higher education: improvements of problem solving skills among students (26.8%), acquisition of knowledge & skills for successful life by the students (23.2%), identification of abilities, skills and goal setting among students to successful life (19%), development of self control skills among students (13.4%), academic and behavioral improvements among students (9.9%), improvement in coping behaviour among students (7.7%). The present result revealed that students acquire knowledge & skill which help them to succeed in their life and students can improve their problem solving skills are the two prominent benefits of counseling services at higher education shown by students rest of the other benefits.
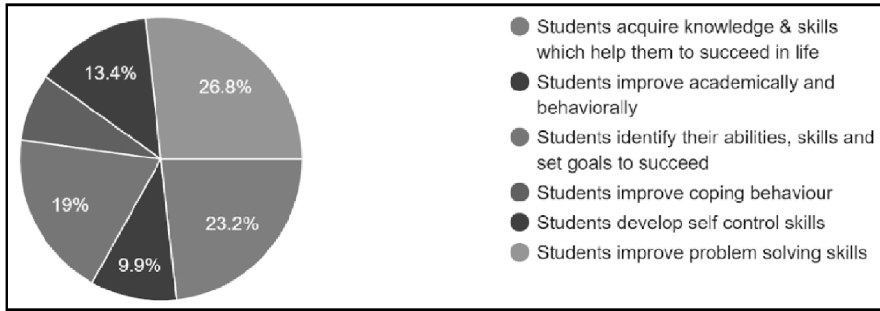
Figure 3: Benefits of counseling services in higher education

1.4 Challenges faced by counseling services in higher education

The findings on the challenges faced by counseling services at higher education level are presented in Figure 4. The researchers identified various challenges faced by colleges in providing counseling services and as per students rating for that challenges includes: no provision for counseling services in college (21.1%), scarcity of time for counseling (20.4%), discrepancy between counselor and students ratio (19%), lack of aware of counseling services (18.3%), lack of facilities (16.9%) and untrained teachers (4.2%). The present result suggested as per the students feedback colleges are not providing counseling services and lack of allocation of time are the two main challenges faced by the counseling services at higher education rest of the other challenges.
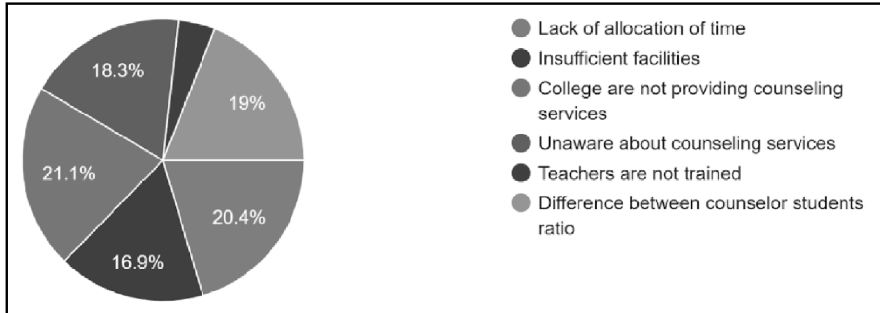
Figure 4: Challenges faced by counseling services in higher education

1.5 Strategy to promote effective counseling services in higher education

The results on strategy to promote effective counseling services at higher education are presented in Figure 5. The researchers identified the strategy to promote the counseling services at higher education and as per students perception which are the most effective strategy includes: spreading awareness about counseling among students (35.9%), healthy relations between counselor and students (19.7%), proper facilities for counseling (16.2%), well trained and qualified counselors (14.8%), positive approach of counselor towards students (9.2%) and availability of counselor for students (4.2%). As per the students responses researchers suggested that for promoting the counseling services at higher education colleges can take the two important initiatives such as creating the awareness about counseling among students and making the positive relationship between counselor and students rest of the other strategies.
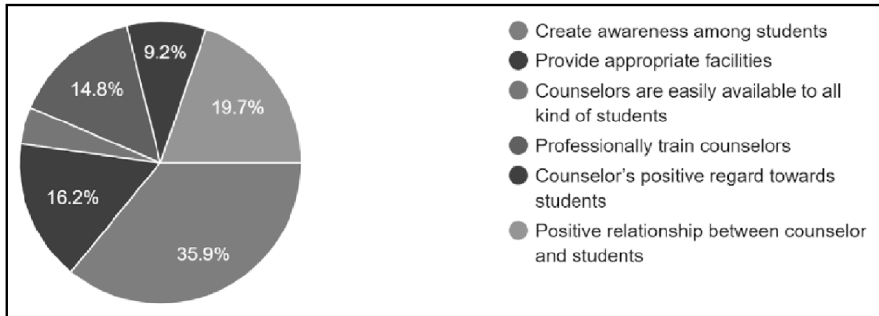
Figure 5: Strategy to promote effective counseling services in higher education

Conclusions

The research finding revealed the following are some prominent behaviour patterns shown by college student that needs counseling facilities includes: stress, attraction, depression, and the other behaviour patterns includes: aggression, loneliness, ragging, drug addiction, peer pressure, suicide and vandalism. The researchers identified the following benefits of counselling services to college students: improvements of problem solving skills among students, acquisition of knowledge & skills for successful life by the students, identification of abilities, skills and goal setting among students to successful life, development of self control skills among students, academic and behavioral improvements among students, improvement in coping behaviour among students. The further study identified various challenges faced by colleges in providing counseling services: no provision for counseling services in college, scarcity of time for counseling, discrepancy between counselor and students ratio, lack of aware of counseling services, lack of facilities and untrained teachers. The researchers suggested that the above mentioned challenges can be overcome by the following promoting strategies: spreading awareness about counseling among students, healthy relations between counselor and students, proper facilities for counseling, well trained and qualified counselors, positive approach of counselor towards students and availability of counselor for students.

Implication

The Present research will be useful and helpful to educational area for identifying the different behaviour pattern of college students as per students perception which requires counseling services at college level. This study can be helpful to colleges and teachers for understanding different bahaviour pattern of students which needs counseling and at the other side the institution know the different challenges face by the counseling services at college level and as per the students point of view what kind of strategies are require for promoting the counseling services in college campus, so institution can encounter that challenges and take the initiatives and create the awareness of counseling among students. This study can be beneficial for students at their personal level with the help of counselors available at their colleges students can identify and understand their own behaviour pattern such as stress, anxiety, depression and aggression and so on and for dealing with these issues they learn some strategies like divergent of thinking, boosting positive thinking, thought stopping techniques, developing positive attitude, anger management techniques, listening real motivational stories/interviews, reading of success stories, meditation, improve concentration and spend time with positive friends.

Strength of the Study

This study focused on various behaviour patterns shown by college a students which need counseling, several benefits of counseling for students, different challenges faced by the counseling services at higher education and various strategies for promoting counseling services among conventional college students in Nashik districts of Maharashtra. At higher education level students are faced different problem related with their education, career, personal and family life, they faced some social, emotional crises and these issues may affect their academic achievements and their personal growth. For identifying the obstacles between the success and growth of student's institutions provide the counseling services at college level for help the students to know their problems and suggest them some psychological techniques to deal and overcome from that issues. This study through researchers highlights the importance of counseling among college students and various benefits of counseling at the same time researchers suggested some challenges and different strategies to promotion of counseling services at higher education and found the main challenges and promotion strategies as per the students perception. This study is also highlighted some interventions which is helpful to coping with various behavior pattern shown by students.

Limitations of the Study

Small sample group, geographical area, type of college, females participants were less as compared to male participants, students from arts and science faculty were less as compare to commerce faculty, mood or bias during self report and other confounding factors such as economic condition, their thinking pattern, students perception about their college, some personal issues, interest related issues and some psychological reasons.

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Revisiting Partition in Select Novels of Bapsi Sidhwa : A Study

Abstract

This paper intends to exhibit the outline of the geographical partition of India and Pakistan. A few authors have discussed the Partition of India and Pakistan on both sides of the border in the genre of Anglophone writing produced by South Asian essayists. There is no doubt for South Asians living in the areas where the Partition took place and in the diaspora. Overall, the healing of that terrible memory accepts through the creation of show-stoppers that include, among other things, a rich body of scholarly work that started after the 1947 Partition and continues to the present day. The question posed in this section is what happens to each person's and the group's memory of the separation of India and Pakistan when evaluated by a group living far from the subcontinent. It suggests reading Bapsi Sidhwa's short story "Protect Yourself Against Me" to start answering this question. By examining the story, we can learn more about how a group of South Asian migrants in the USA handles the memory of the events surrounding the 1947 Partition. For the people from the revisiting diasporic community portrayed in the novel, remembering it as a part of their lives certainly gives off the idea that it is both undeniable and valuable for the meaning of their character. While the characters process the memory in their ways based on how they see the event, they also do it collectively. In this way, remembering turns into a process that unites a group of many ethnic and rigid networks, whose members believe their roots trace to a distant location and a common past. The Ice-Candy Man and The Crow Eaters by Bapsi Sidhwa both address issues of ethnicity and identity crises.

Keywords: Partition, memory, migrants, ethnic, diaspora, revisiting, remembering...

Introduction

The significance of history in portraying the division of the Indian subcontinent into Pakistan and India served as the region's most significant sociopolitical turning point. The Radcliffe Line-1 was inked with blood to mark the end of the British authority. Millions of individuals on both sides of India saw their fortunes shift due to the line separating the two newly formed states. According to a government assessment, 500,000 people by murdered, 12,000,000 fled their homes, and more than

100 women were kidnapped, raped, or mistreated. The killing of large numbers of refugees frequently preceded or followed their escape. After two hundred years of colonial authority, this tremendous convulsion marked a turning point in Indian history, preceded by the division of families, houses, lands, or relationships.

The most important genre of literature, fiction, chronicles facts about societal norms, human behaviour, and moral principles. And a novelist might be described as a sociopolitical individual whose primary goal is to improve the state of the world by developing and promoting particular moral values. A novelist is required to present significant sociopolitical, religious, and other subjects in a fun way.

The Other Side of Silence by Urvashi Butalia, published in 1998, states:

People travelled in buses, cars, and trains, but mostly on foot in great columns called kafilas, which could stretch for dozens of miles. The longest of them said to comprise nearly 400,000 people, refugees travelling east to India from western Punjab, took as many as eight days to pass any given spot on its route. (1-2)

The history published paints a generic image of the Partition based on these testimonies of the horrific devastation and brutality. History is a product of the dialectics of politics, sociology, economics, and other fields and has thus far come to recognize as the marker of civilization. As a result, it has nearly become clear to see historical facts as biassed versions that attempt to establish the partial perspective of the predominating discourse. The full picture reveals by considering the opposing viewpoints expressed by the silent voices and the stories that rise from below.

Fictions about revisiting the Partition, published from both the Indian and Pakistani perspectives, are made up stories based on actual historical events. There is occasionally a holistic approach to merging the national and personal versions, even though their separate national and political ideologies mediate them. Many novels have been published in the revisiting the Partition thus far. They not only describe the holocaust-like effects of the Partition but also show it as it has been passed down personally by the victims to future generations.

Bapsi Sidhwa is among the writers mindful of the dynamics between their positions as writers and the society they inhabit. She is also aware of the dialectical relationship between a culture and its art. Bapsi Sidhwa wishes to be referred to as a Punjabi-Pakistani-Parsi woman even though she simultaneously holds citizenship in India, Pakistan, and the United States. She based her four novels, "The Crow Eaters," "The Pakistani Bride," "Ice-Candy-Man," or "Cracking India," and "An American Brat," on her experiences growing up as a Parsi, Punjabi, and Pakistani woman. In addition, she also wrote the novel "Water," based on the same-named Deepa Mehta movie. Sidhwa's books include a significant amount of autobiographical material.

The writings of Bapsi Sidhwa very effectively convey the Parsi spirit. A novelist's ability to elicit a range of responses from readers defines their excellence. And there is no doubt that Sidhwa was successful in this area. Her novels' subjects reflect a wide range of interests that are not limited to any genre, such as comic books, religion, or Partition. It's significant to notice that Sidhwa has consistently been able to come up with titles that are appropriate for her expansive subjects. We can easily see how her one book differs from her other books in terms of subject and method of presentation.

She has addressed themes related to the Parsi community, the social quirks of the relatively small minority, the marriage theme, feminism, the partition crisis, and expatriate experiences. This variety of topics aids her development as a skilled novelist and a perceptive observer of social behaviour.

The Ice Candy Man by Bapsi Sidhwa

The Ice Candy Man by Sidhwa examines how women felt about the Indian holocaust from a female perspective. It does this by using a little girl's perspective on her rendition of the Partition.

The Partition and its effects are a prominent issue in Bapsi Sidhwa's third book, Ice Candy Man (1989). Its distinctiveness, however, resides in how it portrays this sub-continental holocaust from a distinct Parsi, Pakistani, and Punjabi perspective, as experienced by a little girl. The work fills a new void in the genre of Partition fiction thanks to its objective, or more specifically, "other" perspective. Lenny, the book's young narrator and a polio-stricken girl of eight, charts the beginning of a breach in Lahore's secular system, the rise of broad scepticism among former pals, and the grotesque savagery that gave rise to two nations.

Sidhwa also gives rise to the female perspective in examining the harms caused by Partition by making her narrator a young girl child. The historical patriarchal hegemonies are called into question by this emphasis on the feminine perspective.

In this instance, Lenny depicts the horror of Partition not through any historical data analysis or report but rather through the Muslim marauders' kidnapping and gang rape of her Hindu Ayah. Her afternoon visits to Queen's Park enrich by their close friendships and neighbourhood ties formed by the Masseur, Ice-candy man, Imam Din, Moti, Haria, and Sher Khan. Her Hindu ayah was the centre of attention for all the male visitors, regardless of their religion or community background. In this context, Ayah represents the compositional harmony of India's many religions, sects, and communities.

In his essay "Ice Candy Man: A Parsi Perception on the Partition of India," Jagdev Singh makes the following observations:

> Underlying the basic unity among the various religions of India is the Hindu Ayah and her multi-religious crowd of admirers. Taking their turn one by one: the Mali Hari, the Ice-Candy-Man, the masseur, Sharbat Khan, Imam Din, and Sher Singh all converge on this focal point. The Ayah is undiscriminating towards all, and it is in this that she becomes a symbol of India's composite culture. (152)

However, through the eyes of this young child, Sidhwa allows the readers to witness the dramatic shift in these people's actions—who were once friends but are now rivals due to their emotional and religious beliefs. Ayah's admirers begin to separate from one another due to the increasing intercommunal strife brought on by Partition. They stop meeting in Queen's Park, which had been their usual meeting place, and begin to assemble at the Wrestler's restaurant, which not only signifies the transformation of the open environment into a constrained one but also, in the words of Jagdev Singh:

> The geographical shift in their get-together is a suspicion of the emergence of the pattern of communal discord. The British queen, whose statue stands abandoned in the Park, will soon relinquish her suzerainty over India. The Wrestler's Restaurant, to which all flock

now, is a symbol of the wrestling ring that Partition will raise on the joint borders of India and Pakistan. ("*Ice Candy Man*: A Parsi Perception on the Partition of India." (153).

Sidhwa clearly distinguishes between the psychology of the rural and urban environments regarding how they responded to the quelling of the communal riots during Partition. Villages like Pir Pindo or Dera Tek Singh initially stayed unscathed by these political or communal conflicts, while mass killing, rape, and kidnapping occurred in places like Lahore. There, Hindus, Muslims, and Sikhs coexist perfectly because they all share a connection to the land, serving as their food source and livelihood. Their racial identity is given additional weight in this passage by the author, preventing any social unrest.

"Brother," says the Dera Tek Singh Sikh Granthi. "The racial stock of our villages is the same. Whether Muslim or Sikh, we are essentially Jats. Brothers, we are. How can we contend with one another? (Ice Candy Man 56), which is backed by the Pir Pindo hamlet Chaudhury:

> "*Barey Mian*"*…*" I'm alert to what's happening…I have a radio. But our relationships with the Hindus are bound by strong ties. The city folk can afford to fight…we can't. We are dependent on each other: bound by our toil…To us villagers, what does it matter if a peasant is a Hindu, a Muslim, or a Sikh? *(Ice- Candy-Man* 56)

However, like Lahorians, they are affected by the ferocity of Partition's onslaught on their psyche. On her second visit, Lenny noticed a change in the social and political climate of Pir Pindo, which was the exact reverse of what she had observed on her previous visit. The incident of Ranna, who has a scar on his head that symbolizes the scar on India, best captures the terrible breakdown of intercommunal harmony in rural Punjab. From this perspective, it is also appropriate to discuss some of the personal suffering experienced by those who fled their homes on the country's eastern side when it was divided.

Lenny's Hindu Ayah, whose cruel kidnapping by Muslim thugs creates the novel's pivotal moment of the Partition, becomes a symbol of the woman suffering under patriarchal-controlled political upheavals. The women who remain behind to exacerbate calamities are generally considered the victims. They restore the community by healing all the wounds caused by geography and historical suffering using their traditional role as a caring agent. That is the situation facing women. Comments from Urvashi Butalia

> Why was it that we heard so little about them? How had they experienced the anguish of the division, the euphoria of the newly-forming nations? My assumptions were simple: firstly, these questions had remained unasked because of the patriarchal underpinnings of history as a discipline. I also believed (…) that in times of communal strife and violence, women remain essentially non-violent and are at the receiving end of violence as victims… ("Community, State, and Gender… 33-34)

Lenny connects this female passivity with the bloody and gruesome activities by projecting the vulnerable position of women in general and Shanta, her Ayah, in particular at the time of Partition. Lenny is an objective viewer and narrator of the Partition story, trapped within a "compressed world" and destined to be happily married and raise children.

The Ice Candy Man and her consequent rescue by Lenny's Godmother and Mother to send her to her home at Amritsar on the other side of the border poignantly underlines the gory effects of

Partition from a Personal end. Lenny's new Ayah, Hamida, a Muslim refugee woman from the Rehabilitation Camp, is an apt substitute to carry on the feminine pains and scars continuum.

Lenny grows up with the wounds of Partition; her bondings with Truth earned good words from her mother but exposed her Ayah to the fanatics. This dilemma of True and False haunts her, only to discover the Truth hidden in the piles of history on revisiting the Partition.

The Crow Eaters by Bapsi Sidhwa

The Crow Eaters was published in 1978 before The Pakistani Bride, even though Bapsi Sidhwa wrote both. Because they talk too much and too loudly, the small minority in the Indian subcontinent Parsi community is called "crow eaters" by the majority population. We travel via flashbacks in the book "The Crow Eaters." Faredoon Junglewalla, the book's main character, who is dying, tells his children and other nearby children the tale of his early years.

The Crow Eaters is a short book that depicts a family's reality and a network of human ties. In the novel, Freddy shows his allegiance to the British at every chance. The Parsis are mostly concerned with their survival. Parsis' peculiar view of their women has codified a defining paradox of feminine behaviour.

The work effectively captures the changing Parsi environment. However, this is not a book specifically about Parsis; rather, it is a book about Parsi characters. The characters could have been Hindu or Muslim, and the satire would still have been strong. Every ethnic group, after all, has its quirks and absurdities.

The funeral rites performed by Parsis are unusual and remarkable. They store their deceased in open-roofed enclosures atop hills for the vultures to eat. These structures are known as "Towers of Silence":

> ...the marble floor slopes towards the centre where there is a deep hollow. This receives the bones and blood. Undergrounds ducts from the hollow lead to four deep wells outside the Tower. These wells are full of lime, charcoal, and sulphur and provide an excellent filter. (The Crow Eaters, 45)

According to the teachings of the Parsi prophet Zarathustra, fire is the most sacred thing, and the Parsi community views smoking as a sin. When one of Faredoon's servants is found smoking, the youngster suffers a brutal beating in the current story. Par- holds a firm belief in astrology and the stars. In "The Crow Eaters," Faredoon visits the fortune-tellers whenever he is anxious. His visit to the Brahmin Gopal Krishan shows his belief in astrology.

Parsis have a unique technique of telling their elders they want to be married. The drinking water is seasoned with salt. The family head approaches them once they have finished the water to ask what they would want. Faredoon carried out this rite during his marriage and repeated it whenever Yazdi wanted to marry. Outside-the-community unions are forbidden to Parsis. After hearing Yazdi's wish to wed the Anglo-Indian girl Rosy Watson, Faredon smacks him and vehemently opposes the union in "The Crow Eaters":

> You have the gall to tell me you want to marry an Anglo-Indian? Get out of my sight. Get out. (The Crow Eaters, 123)

On the other hand, Mrs. Easymoney agrees to Billy's (another Faredoon son's) proposal for her daughter Tanya simply because he is wealthy and Parsi. The Parsi system of marriage is described in length in the book "The Crow Eaters." The full details of Billy and Tanya's marriage have been provided:

> The officiating priest eventually re-cited...' say whether you have agreed to take this maiden named Tanya in marriage to Following the rites and customs of the Mazda worshippers, this bridegroom promised to pay her 2000 dirhems of pure white silver and two dinars of standard gold of Nishadpur coinage. (The Crow Eaters, 223)

The language and way of life of the inhabitants of culture have long served as indicators of that culture. The language used in "The Crow Eaters" is comical. The novel, which is quite amusing, honours the accomplishments of a little community that underwent migration, peacefully settled, and flourished without sacrificing its cultural identity. A portion of the Parsi community attacked this book, saying it gave an unfair impression of the community by disclosing its secrets to the outside world. But Sidhwa disputes this accusation:

> Because of my deep-rooted admiration for my diminishing community- and an enormous affection for it- this work of fiction has been a labour of love. (The Crow Eaters, author's note, 7)

The world appears to be being introduced to the Parsi community, its culture, rituals, and customs as the sole goal of authoring "The Crow Eaters." The Second World War, feminist issues, the effects of colonialism, and other themes are also hinted at. But the Parsi community and its way of life have been highlighted throughout the book. Sidhwa's title, "The Crow Eaters," is unquestionably appropriate for the novel's main themes and provides both implicit and explicit dimensions revisiting the Partition. It both implies the psychology of a small town and expressly foreshadows the novel's comedic qualities.

Conclusion

The analysis of the main subjects Sidhwa has explored in her fiction reveals one thing to us: as Sidhwa's reputation as a novelist has grown, her themes have moved beyond the Parsi community and into the more general realms of the revisiting of Partition, migration, diversity, and other topics. In "The Crow Eaters," the Parsi ethos is discussed and continued in "Ice-Candy-Man." The riots create a risky circumstance in Ice-Candy Man and The Crow Eaters. Hindus assault Muslims, who in turn assault Hindu neighbourhoods. Sidhwa can understand the futility of artificial distinctions thanks to her sense of the absurd. We can peek into the made-up universe that, during the story, turns out to be genuine through Bapsi Sidhwa's magical casements.

Word Notes

1. The Radcliffe line is the demarcation line between India and Pakistan, which began on 17 August 1947. It was named after its architect, Sir Cyril Radcliffe, who was the Chairman of the Border Commission and was given the charge of drawing the line to divide 175,000 square miles with 88 million people.

2. Please refer to Paromita Deb's essay 'Religion, Partition, Identity, and Diaspora: A Study of Bapsi Sidhwa's Ice Candy Man' published in *South Asian Diaspora*. London: Routledge, 2011.

3. Urvashi Butalia, in her book *The Other Side of Silence* (1998), uses the word 'underside of its history to refer to the personal saga of loss and pain, individual and collective memories, etc., which make up the reality of any historical fact, which remains covered within the macro-historical discourses.

4. Please refer to Joan Kelly's *Women, History and Theory* (1984).

5. I was highly impressed by the title of the essay ' The Geography of Scars and History of Pain: A Study of *Ice candy Man* by Vanashree Tripathy, published in *Bapsi Sidhwa's Ice Candy Man*, edited by Rashmi Gaur, Asia Book Club, New Delhi in 2004. The phrase induced the true pain that Partition perpetrated on land and its inhabitants.

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The Silent Voice of the Subaltern: A Study of Contemporary Indian Tribal Fiction

Abstract

This paper critically examines suppressed voice of marginal tribal community. Subaltern may include tribes, workers, women, peasants and others. Antonio Gramsci coined the term 'subaltern' in *Notes on Italian History* in 1935. The relationship of tribal literature and the subaltern studies group is very obvious because both the terms have similarities to the extent in explanation. Mahasweta Devi has emerged as a significant voice inhabiting very pertinent space in the history of tribal literature of India. Devi uses her writing style to make the plight of the subjugated classes and caste imperceptible to the mainstream society of India. Devi's works witness exploration of the history of Santhal, Hos, Shabars, Lodha, Mundas and other tribal societies in her fiction. This research paper is based on the Mahasweta Devi's first novella, *The Book of the Hunter.* This fiction is an attempt to raise the voice of Shabar tribal women in the patriarchal society. She portrays how women have suffered irrespective of class, caste, community and religion. *The Book of The Hunter* is an account of the historiography of Shabar women. The paper analyses issues concerned with Shabar tribal women, and their role and responsibilities in social journey. Women in Shabar tribal society play an important role in their social, economic and religious ways. Devi focuses on tribal women, who are doubly exploited economically and physically. The study analyses various means of women oppression.

Key Words: *Subaltern Voice, Tribal Fiction, Women, Mahasweta Devi, Book of the Hunter.*

Introduction

The present research paper attempts to study contemporary Indian tribal fiction with a view to silent voice the subaltern. This paper critically examines suppressed voice of marginal tribal community. Subaltern may include tribes, workers, women, peasants and others. Antonio Gramsci coined the term 'subaltern' in *Notes on Italian History* which was published his book *Prison Notebooks* written between 1929 and 1935. According to Gramsci, the subaltern groups may include tribals, peasants, workers and other groups who are unable to access the basic opportunities of the society. Various scholars would use words such as common people, lower class, inferiors, underprivileged, minors, exploited, and weak to denote their identity. According to Oxford dictionary, 'subaltern' means "an officer in the British army below the rank of captain, especially a second lieutenant" (Oxford online learners' dictionaries). M. H. Abrams in his book *A Glossary of Literary Terms*

(2016) writes about the etymological origin, "Subaltern is a British word for someone of inferior military rank, and combines the Latin terms for "under" *(sub)* and "other" *(alter)*" (306). Ranajit Guha and other scholars published first two volumes of Subaltern Studies namely *Writing on South Asian History and Society* in 1983. Subaltern studies, during early 1980s were primarily limited to the history of colonial India.

According to Ranajit Guha, the historiography of Indian nationalism has been dominated for a long time by elite classes like colonialist and bourgeois. 'Subaltern' discourse became a crucial perspective in post-colonial writings and Indian writings in English were no exception to this. Scholars and Critics gave additional impetus to the social, political, economic representation related to the themes of subaltern class of the society. According to the subaltern school written documents, Indian history has always been dominated by power. It has originated as an ideological product of the ruling class. Mahasweta Devi has emerged as a significant voice inhabiting very pertinent space in the history of tribal literature of India.

The relationship of tribal literature and the subaltern studies group is very obvious because both the terms have similarities to the extent in explanation. In the evolution of the term covers a large range of people. Julian Wolfrey says, "It contains the groups that are marginalized, oppressed and exploited on the cultural socio-political and religious grounds" (qtd. in Satyanarayana 9). Thus, oppressed and marginalized people are the subject to discrimination. According to historical document, "The Imperial Gazetteer of India 1911" describes a 'tribe' as a "collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so" (Deogaonkar 14).

According to Mahasweta Devi and Ramnika Gupta, tribes' face identity crisis in different parts of the country. Devi represents voice of tribal people in literature. She is a Bengali writer; her literary works are based on the life of tribal. Devi literary works have translated by Gayatri Chakravorty Spivak and other writers also. Her literary works like; *Chotti Munda and His Arrow*, *Outcast*, *Mother of 1084*, *Bashai Tudu*, *In the Name of the Mother*, *Wrong Number*, *Breast Stories*, and *The Book of the Hunter* etc. are based on West Bengal and Jharkhand tribal communities. This research paper is based on the Devi's *The Book of the Hunter.* Mahasweta Devi uses her writing style to make the plight of the subjugated classes and caste imperceptible to the mainstream society of India. Devi's works witness exploration of the history of Santhal, Hos, Shabars, Lodha, Mundas and other tribal societies in her fiction.

Mahasweta Devi's first novella, *The Book of the Hunter* is an attempt to raise the voice of Shabar tribal women in the patriarchal society. She portrays how women have suffered irrespective of class, caste, community and religion. *The Book of The Hunter* is an account of the historiography of Shabar women. Marwick explanations, "…history is simply a branch of literature, in which the 'narratives' of historians do not significantly differ from the novels of novelists" (Marwick 12). That *The Book of The Hunter* is a written record of Shabars women. A young Shabar tribal couple Kalya and Phuli have intense feeling of love for one another. They are always happy in their social, political, and economic life. Devi says, "[t]hey're always happy. They have so many festivals and holidays-both men and women dance and play on little drum" (Devi 58). Shabars society enjoys vernacular festivals and community occasions. Both men and women are participate in every festival and occasion.

Both men and women are sell meats in the market. Mahasweta Devi describe, "[t]hey sell meats, feathers, skins, wood homey, fruit and bark....both men and women mind their own business and are perfectly content. The men and women both toil hard. They have a fine life" (58). In the Shabars society, men and women are equal; there is no gender issue in their communities. Women are not dependent on men, and both men and women live free life. The author says Shabars boys and girls can marry according to their situation. But girl's parents demand bride price from boy's parents such as tiger skin, deer hides and wild boar; these animal items are part of their economic source. "...four or five tiger skins or deer hides.... More than one deer or wild boar" (129). Shabar society cannot do force marriage, and they have not any upper age for their marriage system. Mahasweta Devi Says:

> At Danko Shabar's injunction, 10 or 11 boys such as Kalya, Dhanya, Akur, Mahan, were married off in the tribe's village. Danko's rulings were very strict. None of the brides' fathers should try to make a profit. Don't ask for more than four or five tiger skins or deer hides." (129).

Shabars tribal do not believe in any religion; they worship Mango, Sal, and Mohul trees. Before marriage, both boys and girls have to marry with different trees in the forest. Devi argues: "They marry the sal tree to the *mohul* tree in the month of Phalgun, and then they go singing and dancing around the trees all night long" (76). It is customary that the Shabars women can be identified from their rituals, tradition, religious ceremonies, and through their self-identification. They worship Abhayachandi (the forest goddess) and Bijoyadashami (ceremony of goddess Durga) represented in the forest preferably on to which nature has given some curious shape as far as Shabars women are concerned. The Shabars women are superstitious. Abhayachandi is a symbol of the safeguard of trees and animals in Shabars society.

Shabar women are allowed to remarry after the death and divorce. A widow is also allowed to marry the younger brother of her late husband or any other man. The Shabars make marriages a top priority in their community because they believe it allows them to consolidate their numbers and spread everywhere. The Shabars community has their own custom and tradition; they do not adopt culture of outsiders. "When husband and wife leave each other, they can both remarry. A widow could marry her late husband's younger brother or any other man....Give them full liberty and they will honour it absolutely" (Devi138). Shabar woman can leave her husband after marriage. Kalya has to leave her husband after being the mother of three sons, who moves to another village and starts a new family. Though they have freedom to remarry, "[s]he had been the mother of three sons, still in the prime of her youth with all the bodily passions and desire Abhaya had given her" (Devi 138). Shabars women are allowed in all spheres of life and hardly face any restrictions. Women are highly respected in Shabars community. Thus, women are respected and considered important members in the tribe.

Shabars tribes are those communities who live in the jungle and they are mainly dependent on the forest for their survival. Their basic needs are served from the jungle. Shabars follow traditional language, customs and rituals, they can easily be recognised by others. For instance, "... Shabar men aren't allowed to sell. That's a job for women" (Devi 112). Shabars women are free in their social and religious life. They are not dependent on men in the society. "These people have long lived, Thakur. Kalya's mother Tejota and Tejota's father Danko, they're all alive" (56). Shabars have lived

in Ararha forest from generation to generation. According to Mahasweta Devi, their history, customs, and traditional life is recorded and composed by mainstream Brahman Poet Mukundaram. Shabars do not have any educational and health institutes in forest city, they are not interested in education. Shabars teach their children hunting, art, craft, and ways to survive in the forests. "Danko Shabar knows everything" (56). Their knowledge system is based on traditional creative works; Shabar society does not have educational organisation. Shabars also make their weapons for hunting and harvest.

Shabar's tribe does not have a male-dominated power structure in their society. They are not influenced by dominant social structures outside their tribe. Danko says, "Cover a quarter of the earth with Shabars. Many other groups of people were coming in and the picture of the world was changing fast. The forests where the Shabars had lived like majestic, deeply rooted trees, were vanishing, and the Shabars were moving off" (Devi 131-132). Shabar women sell meat, honey, and animals' skin in the market. They do not hesitate while selling. They are allowed in all spheres of life and hardly face any restrictions. Above all, it should be noted that women are respected and considered important members in social life as elderly woman Tejota is considered in the short fiction. Mahasweta Devi describes her as wearing a typical tribal dress:

> Tejota was an elderly woman possessing a rock-hard, dark body with broad shoulders, broad hips, and no signs of ageing around the neck or under the chin. Her salt and pepper hair was rolled up into a high bun held in place by porcupine quills. She wore wooden bangles on her wrists, a necklace of gum acacia seeds, and earrings made of young palm leaves (Devi 65-66).

Tejota couldn't remarry "She was not allowed to respect the urges of her body, which fulfilling its role, kept burning with desires" (Devi 138). Tejota is getting old at an early stage and hence decides to pass the knowledge to her son, Kalya. Danko advises Tejota to wait for the appropriate time to pass the knowledge of Abhaya to Kalya. To lead his community, Kalya has a passion for acquiring tribal knowledge from his mother. However, according to the tradition of the Shabar tribes, the guard of the Abhaya temple in the forest is done by the eldest person of the tribe who knows the roots of the Shabars. Shabars contact him to find a fortunate time to celebrate festivals and other occasions. Danko Shabar gives his knowledge to his daughter Tejota and goes to the forest to serve Abhaya.

Polygamy is a part in tribal marriage system. If a man marries more than one woman, it's called polygamy. Polygamy is found in different tribal societies among Naga, Mishmi, Shabars, Gond and Baiga tribes. Mahasweta Devi creates a crystalline view of Shabar tribe's customs, including family life in the polygamous household, the patterns of falling in love and marriage, work and plays in the public communal setting and the placement of women in this patriarchal society. Mahasweta Devi says, "I am going on 16. By this age, my co-wife already had two kids" (Devi 93). In Shabars society, bride price is an important aspect in their marriage system, their girl's father demanded marriage price from the boy's father. "Megha said, So they'll pay less for a bride now" (130). Radcliff Brown says, "Customs of this kind are the ritual or symbolic expression of the recognition that marriage entails the breaking of the solidarity that unites a woman to the family in which she has been born and grown up" (qtd. in Chandrakanth 91). The women of Shabars tribes and their marriage

system contains a complex structure; their men are getting married more than two times. Devi reveals:

> My son has two wives, you see. The first is overwhelmed with her little ones and the kitchen chores. This one is still somewhat free, so I bring her along with me. This has been our way of making a living for generations (Devi 92).

Shabars re-marriage system includes bride price and elopement. According to the novelist, Shabars traditions and customs are not flexible and are difficult to change in the age of globalisation. Their social and economic life is not good because their income is very limited and they have two or three wives and more than 10 children. Shabars social and economic life depended on the forestland. The writer primarily focuses on the family members and their economic condition which is faced by Shabars women. "Her father had two wives and 14 living children. There's no peace in my house. All I hear there is, there's no more rice, no more rice" (Devi 31). Shabars females have to suffer poverty; their families do not get food and other essential materials. Devi's characters are recognizable. She says: "Shibram was crying furiously, demanding, Give me some rice, Ma. I want to eat rice!" (48). Shabars' earning sources are very limited; their income is based on the forest, land and bride price.

Mahasweta Devi portrays how the community celebrates 'motherhood' as a different experience of being a female positively. Devi says, "[t]here's no midwife like Gopali. Have no fear. And once the baby is born, drink the herbal concoction Tejota makes and your body will feel all toned again" (Devi 84). Indian indigenous customs and traditions glorify the role of a tribal woman as a mother. The Shabars' social construction of motherhood is influenced by their goddess Abhayachandi.

In Indian literature, writers in the 1950s and 1960s depicted the plight of women. For instance, Rukmini, a character in Kamala Markandaya's *Nectar in the Sieve* (1954) is a traditional woman who works for sustenance of rural society. Socio-economic condition of contemporary society is portrayed through Rukmini's character and she is a representative of Indian mothers during the 1960s. Devi portrays many issues concerned with motherhood. For instance, "[t]he pains began and Gopali helped the pregnant woman into the hut, and within an hour the newborn's cry of 'Owa! Owa! Owa!' was heard" (91). Mahasweta Devi portrays the worst social and economic condition of Shabar women and they are more oppressive. Simon de Beauvoir in her work *The Second Sex* opines, "[w]omen has always been man's dependent, if not his slave; the two sexes have never shared the world in equality" (qtd. in Kim 35). Shabar pregnant women eat only uncooked food during their pregnancy. Uncooked food is helpful for smooth delivery. For instance, Devi writes, "[m]y mother-in-law used to say that a pregnant woman who has a feast of uncooked food will experience a good delivery" (Devi 83). Shabar women follow a traditional knowledge system, Ararha is a forest where all Shabars women are mothers. Motherhood is the prime role and responsibility of women, Devi says, "Phuli smiled in embarrassment and gazed at her. Bamun-didi looked so beautiful with her new baby boy in her arms. You look so lovely, Didi, like a marigold plant in bloom" (Devi 133). After marriage women change their surname according to their husband's identity and name.

In recent times, many attempts have been made to understand the status of women in the indigenous society. Mahasweta Devi's fiction portrays the journey of tribes from their forest homes to the agriculture fields and the industrial belts of modern India. Her stories and fiction offer ample

space for tribal uprising. The Shabar tribe's economic condition is not good, both males and females work very hard in the forest and agriculture fields. Their women are not marginalised and dominated by males. Devi says, "Men and women shamelessly all over each other! Where do they get such zest? No rice in their stomachs" (Devi 119). Shabar women sell meat and animal skin in the market and purchase rice and oil for daily life. "… Mashi's wedding is something else again, Thakur! Megha's father had to present 10 deer, 20 elephant hides. 20 tiger skins, tiger claws and five elephant tusks to acquire this girl!" (74). After marriage, Shabar girls and boys cannot live with their parents. The married couples have to build a new house. As Mahasweta Devi says,

> Women after or before marriage are taken away when husband or father has borrowed money from the money lending upper caste like landlords. They are taken straight to brothels in the big cities to work out that sum. And this sum is never repaid because the amount is calculated on compound interest *(Imaginary maps*, preface xiii).

In this context, Devi focuses on tribal women, who are doubly exploited economically and physically. Tribal women are treated as property, they are sexual objects for landlord. They sold after getting bride-price. Devi says about the Shabar tribe "both men and women toil hard" (Devi 58). Before marriage Shabar girls pray to god for their future husband, for instance, Devi depicts, "…Kalya went into the jungle to hunt and would pray, O Baghut Thakur, O Baram Ma, please keep him safe" (128). Shabar women transfer their ancestral knowledge from generation to generation. This tribe community is untouched from the others, Shabars women quest for identity, justice and freedom, social equality, dignity can't gain without struggle and mobilisation. The prime concern of Devi's *The Book of the Hunter* is to depict the personal freedom of Shabar women and their identity. The social life of Shabars is recorded by Mukundaram; it comes alive in the novella in a very realistic manner. Through the character of Tejota exposes the hypocritical values of Shabar's tribal society. All the women characters in *The Book of the Hunter* long for their recognition from the male-dominated Shabar society.

Chuni Kotal is the first Shabar girl who completed her graduate degree in 1985, after her college degree she had faced discrimination and was mentally harassed for many years. Kotal committed suicide in 1992. It was a tragic accident, this death became instrumental in uniting the dispossessed Shabars. Mahasweta Devi depicts the Shabars tribe to recreate their self-esteem. According to the preface of the text,

> In this novella, I undertook for the first time to seek out the tribal identity of the Shabars. Whatever I have written about Byadh (hunter) or Shabar life, every detail will certainly be corroborated by the Shabars themselves-the day they are no longer driven from place to place, cruelly oppressed, and insulted. My mistakes will be corrected then and they are the ones who will provide the corrections. Such is my goal, but I do not know whether I will accomplish it. This is, however, a beginning. The encroachment of towns and non-adivasis upon their territory, adivasis abandoning their lands and going away, the heartless destruction of forests, the search of the forest children for a forest home, and the profound ignorance of mainstream people about adivasi society. These are all truths about our own time (Devi, preface viii).

Devi described Mukundaram's epic *Abhayamangal* "The Book of the Hunter" as a source to her narrative; it is based on the Shabars' tribal life. According to Gayatri Chakravorty Spivak interview,

Mahasweta Devi's writings about Indian's tribal history and literature are similar to Indian tribal discourse, "[t]ribal history is not seen as continuity in Indian historiography . . . Yet it is continuing, the tribal are still being evicted from their land" (Spivak ix). She says, tribal women's history is not available in Indian historical documents, in the present time, few writers are writing tribal literature and their women literature is unobserved.

Tribal women have to face many challenges at home and outside. Today tribal women are getting crushed in the mill of agony, labour, suffering and exploitation. Nowadays tribal women are compelled to bear molestation, rape, sexual harassment, oppression, exploitation and slavery. Devi has expressed their condolences to the tribal women by presenting them in this novella. Being a non-tribal woman and writer, Mahasweta Devi has portrayed a more realistic picture of Shabar tribal women representation. Devi's women characters from Shabar, Santhal and Munda tribal communities are presented with a sense of resistance against the suppression and exploitation.

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Technology-enhanced Teacher Education

Abstract

Technology is a science of techniques i.e. methods of doing or getting things done, related to any art or science or a particular profession. It is not just one prescribed technique, but a scientific way of developing techniques. Technology can improve the effectiveness of utilization of natural resources and capital while education is concerned with the development of human resources. Education and technology are indispensable ingredients for national, industrial, and economic development/ Both are like two sides of a coin education keeps the path of innovations and research alive that enables the world of technology to get enriched day by day. Education, the torchbearer of all innovations is also influenced by technological advancements. The Education system in which the teaching-learning process is of prime importance. The learners and the teachers are the active components of the system. In this process of teaching-learning, teaching is engineering and soul doctoring while learning is concerned with the modification of behavior through experience. The term 'human engineering' has an implicit meaning of the possibility of modifying and constructing human behavior in intended ways based on certain technical procedures. So through teaching, the human personality can be engineered and through proper doctoring, it can be maintained healthy. Thus the role of the teacher in this teaching-learning process is of immense importance because the teacher has a key position in this process (Yashpal committee Report,1993). The report further emphasizes that "the teacher is engaged in the most dedicated task of human engineering with whatever resources and tools are available to him. All fine materials best textbooks, modern gadgets, and laboratory equipment will turn to dust in the hands of an incompetent teacher. Only that teacher who knows his art has a sense of purpose and has the necessary enthusiasm to share his learning with students will deliver the goods."

Why Technology-enhanced Teacher Education

In the last strides of the twentieth century, both schools and society have witnessed bizarre hi-tech advancements. We are living in a new economy powered by technology, fueled by information, and driven by knowledge. Technology has influenced every sector of society i.e. trade, industry, science including education. Technology has entered the classrooms as a support system in the form of television literary and computers which include wire, web, and windows leading to connectivity, networking, and applications. Given these changes, constant updating of knowledge has become inevitable for professional personnel at all levels in the industry as well as in academics specifically among the teachers as they have been entrusted with the most important task of human engineering

and development of intellectual capital, thereby molding the destiny of a nation. Both educational administrators and teachers in our school, however, are ill-equipped to deal with the enormity and complexity of the technological changes. The teachers know too little about how best to use computing and communication technologies for effective teaching-learning. They need to better understand what aspects of learning can be effectively facilitated by technology and which aspects require traditional classroom interactions with the accompanying social and interactive contexts. They also need to determine how best to teach our citizens the powers and limitations of new technologies and how to use these technologies effectively in their personal and professional lives.

To meet the demands of the twentieth century, it has become imperative for Teacher Education Institute to integrate current and emerging technologies as an integral part of the instructional practices in Teacher Education (TE) so that the further generation in schools get the exposure to the new world. Moreover, it will help in the preparation of skilled and competent teachers who will be in a position to deliver quality education infused with technology to prospective teachers which is a pre-requisite for creating an "Empowered Society".

Evolution of Empowered Society

Our global society which started its journey from an agrarian society to industrial society to an information society to a knowledge society needs to develop into an empowered society-"a society where every individual has the right to lead a full and enriched life." In the agrarian society, manual labor was a critical factor, in the industrial society management of technology, capital and labor provided the competitive advantage; in the information society, networking within the country and with the other nations and software products drove the economies; in the knowledge society, knowledge is the primary production resource instead of capital or labor. A knowledge society is endowed with the ability capacity to generate and maintain the knowledge infrastructure, develop knowledge workers and enhance their productivity through the creation, growth, and exploitation of new knowledge.

The transformation of global societies to knowledge societies, however, does not guarantee economic growth with 'equity' either within or between nations. The answer may lie in working towards another society i.e. Empowered society where all forms of knowledge get recognized and valued, where all people have open and timely access to information and knowledge; the capacity to absorb and interpret information, and avenues opportunities to use knowledge for informed decision making. The factors which distinguish a knowledge society from an empowered society are that the latter has the potential to develop skills, build capacities and provide equity of access and experience.

In the empowered society, the objective is to enable all individuals to live an enriched life. The workers instead of being skilled or semi-skilled shall be knowledgeable, self-empowered& flexibly skilled, and would adapt o never technologies seamlessly. The type of work instead of being structured and hardware-driven will be less structured and software-driven. In the education system instead of going by the textbook, teaching will be promoted by creative, interactive self-learning, formal and informal with a focus on values, merit, and quality. Students will be provided with enriched and valued opportunities to build required capacities among them.

Ingredients of Empowered Society

An Empowered Society focuses on the development of human resources to enable them to

lead a full and enriched life. When the child is empowered by the parents at various phases of growth, the child transforms into a responsible citizen. When the teacher is empowered with knowledge and experience, good young human beings with value systems take shape. When an individual or a team is empowered with technology, transformation to a higher potential for achievement is assured. When the leader of any institution empowers his or her people, leaders are born who can change the nation in multiple areas. When the women and other socially weaker sections of the society are empowered, a society with stability gets assured. When the political leaders of the nation empower the people through visionary policies, the prosperity of the nation is certain. The medium for transformation is the empowerment of all the sections of the population with the power of **knowledge, skill, experience, and capacity building**. Knowledge is converted into wealth for social good through the process of innovation. Innovation is an important factor in the competitiveness of both the service and manufacturing sectors. It tends to emanate less from research & development and more from other sources including organizational change. An innovation system with a network of its clusters includes interdependent firms, knowledge-producing institutions/universities/ colleges/ institutes, research institutes, technology-providing firms/ bridging institutions, and customers linked in a value addition creating production chain. This innovation system would help in tapping the growing stock of knowledge, assimilating& adapting it to the local needs, and finally creating new knowledge and technology.

Capacity building implies a dynamic and creative set of attributes, characteristics, and potentialities that enable a person to undertake, perform, accomplish and ensure intended results in a given situation that is not attained in one shot and requires consistent and continuous efforts. The capacities required to be built are research and inquiry, creativity, use of high technology entrepreneurial, and moral leadership. Technology plays a key role in creating an empowered society as it is a powerful tool to change the mindset of people, enhance their skills, develop capacities and bring people living in isolation for centuries to the mainstream. "Technology helps to achieve a paradigm shift from unskilled to skilled work and thereby move large numbers of the rural poor from the primary to the secondary and tertiary sectors to economic activity".

Education and Teacher Education

An education system can only be as good as its teachers. Any change in the educational system has a direct impact on the teachers and the teacher education system. Teacher education implies programs of education, research, or training of persons for equipping them to teach at various stages of school education, part-time education, adult education, and correspondence education/ distance education.

The importance of the role of the teacher as an agent of change, promoting understanding and tolerance has never been more critical than in the 21st century. No single classroom teacher could now be a sufficient resource for a class of today's demanding net students. It will take teams of professionals to replace all the old customs and tools. There is a felt growing divide between the sophistication of technology usage in the wider society and the level of resourcing & understanding in teacher education courses. There is an increasing need to incorporate Information and Communication Technologies (ICT) into education. The teachers must be able to draw the knowledge from various sources such as the internet, digital library, generated creative content and the lectures

given by subject experts and transact with the students in an effective manner for creating a creative and interactive learning environment both for students as well as for teachers. ICT use in Teacher Education Courses (TECs) is the demand of time so that we are in a position to develop an empowered society- where every individual can lead a full and enriched life.

The Role of Teacher Educators

The aim of teachers should be to build character& prepare students with human values which enhance their learning capacity through technology. Besides this human values will build confidence among students/prospective teachers to be innovative & creative which in turn, will enable them to contribute towards making their organizations competitive in the global environment. Teachers of higher education, more specifically the teacher educators shall have to play a major role in promoting the use of electronic media and Information & Communication Technologies (ICT) in education and preparing teachers well versed in hard skills as well as soft skills i.e. language communication, and report writing. The use of electronic media and ICT in Teacher Education will increase the time for students' activities, discussion, correlation with other subjects, brain storming learning, etc. All the important components of the process phase of teaching. As a result of this, the role of teacher educators will also change. It will shift from teachers to knowledge workers, facilitators, consultants, and counselors. Therefore, keeping in view the demand of time, teacher educators should internalize their changing role and make they ready for the change.

Technology Inputs in Teacher Education

For developing Techno-pedagogy competencies of teachers it has become essential that our Teacher Education Institutions (TEIs) should try to develop:

- Positive attitude towards ICT among prospective teachers.

- ICT literacy and introduce the same with the help of commonly used productivity tools such as word processing, database, spreadsheets, or browser application.

- Try to adopt best practices in the use of ICT.

Strategies that are multipurpose in the application can help teacher trainees quickly develop technology rich-lesson plans for their practice teaching. To get the benefit of ICT, proper planning is a must. Before we go into details of Technology inputs in TE let us have an overlook over the guidelines issued by UNESCO (2002) for introducing ICT in Teacher Education.

- Use the Framework for Information and Communication Technologies in Teacher Education as suggested by UNESCO (section I) when planning for the infusion of ICTs.

- When planning curriculum, be sure it is congruent with the educational vision, the culture, and the context of each region both locally and globally. Develop the vision and standard in stages starting, with a core that can be expanded into a set of standards, and implemented with ICTs for the preparation and continuing professional development of teachers.

- The ICT curriculum should facilitate changes toward a more inclusive approach that promotes positive and supportive interdependence between teachers and students while maintaining individual accountability and autonomy.

- Plan the curriculum to promote intercultural collaboration and develop a learning community within and between schools and countries using shared and complementary approaches to languages and cultures.

An overview of some of the technology inputs which are required for introducing ICT in Teacher Education is given below:

1. Video-based programs: To supplement self-paced learning, video-based educational programs in and around a subject such as enrichment programs, video lectures, etc. can be made available through telecast on Vyas- a 24-hour Higher Educational Channel, started by UGC on 26th January 2004.

2. Video programs on the Internet: With the initiative of UGC these video-based programs can be made available through UGC INFONET on the internet to all the universities having UGC-INFONET connectivity in the 512kbps bandwidths. A video library can also be built by acquiring videos from the Consortium for Educational Communication (CEC)- an inter-university center of UGC.

3. EDUSAT Network: With the lunch of EDUSAT on 20th Sept. 2004, a network of institutions connected will the EDUSAT can be set up by linking Educational Multimedia Research Centers, Academic Staff Colleges and Universities, and colleges of potentials of Excellence. It will offer two-way communication i.e. question-answer sessions can take place through this network. Besides networks can also be used for the internet and as multiple teaching ends. (Each institution can decide the area of their strength and then plan their contribution by creating teaching ends at their places.)

4. Web-Based Lessons Web Quest : It is an Inquiry oriented activity for which most of the information is collected from the Web. Web Quest is designed to help learners use information rather than spend time collecting information and hence important related web recourses are suggested in the lesson. Questions are developed to encourage learners to think at Analysis, Synthesis, and Evaluation levels (suggested by Bloom)

Web Quest Lesson Format

Introduction	Orients learners to what is coming and creates interest.
Tasks	Describes what the learner should have completed at the end
Process	Describes the steps the learner should go through in completing the task.
Resources	Gives a list of web pages the instructor has located that will help the learner to accomplish the task.
Evaluation	Provides Rubrics for examining six aspects of the student product.
Conclusion	Provides an opportunity to summarize and reflect upon the experience, examines the process, and generalize what was learned.

Web Quest helps the teacher educators/teachers to plan activities that would make use of web resources as a compulsory component.

5. Digital Library Initiative: An initiative of Digitizing of million books and courses through a digital library programme can enable the education institution to offer large number of e-learning courses.

6. Multimedia Presentation: Multimedia is a combination of text, sound, animation, graphics, video etc. In the project based teaching-learning, the students acquire new skills of planning, designing, preparing and using Multimedia presentations. Some multimedia products may include:

- Creating a web page.
- Developing multiple choice items for evaluation.
- Developing navigation facility.
- Creating a video film with a handicam to be included in the presentation.

Many more complex tools could be use to the teacher trainees in order to make use in the presentations.

7. Tele computing Project: UNESCO (2002) suggests a telecomputing Project as one of the strategies: telecomputing projects are internet-rich learning activities that often involve students in one location collaborating with students or adults in one or more other locations. They may share among other things:

- Experience
- Data
- kjBeliefs
- Information
- Problem-solving strategies
- Products they have developed or jointly developed.

Telecomputing tools include email, email, electronic mailing list, electronic bulletin boards, discussion groups, web-browsers, interactive environments and remotely operated robotic devices.

8. Hypermedia: Hypermedia refers to a non-sequence document composed of text, audio and video information stored in computer with computer being used to link and annotate related chunks of information into larger network of Web (Nelson-1974). Hypermedia is a computer software in which text, graphic video and audio are connected in such a way that the user can easily move within the information. It provides interactive and exploratory learning environment.

Conclusion

In the changing scenario, we need Technology Enhanced Teacher Education so that prospective teacher can choose to take a leading role in transformation of the society i.e. towards development of empowered society. For this, they are required to exhibit their dedication and devotion towards profession (Verma, 2002), must have commitment to the learner, to the society and to the profession (NCTE, 1998) and love for new technologies.

In order to cope with the challenges of rapidly changing society and to make use of new opportunities offered by ICT, we have to equip our prospective teachers with necessary skills so that required capacities can be built among them. Once the prospective teachers are equipped with necessary skills they will be in a position to put the knowledge in the instructional design form and also be able generate a great deal of video, multimedia, hypermedia and e-content resources. Once the knowledge is preserved in e-content or video form, it can be made available at low cost both in the classroom as well as to the students at their convenient time and place, thus heading towards an empowered society.

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Status of Women in Indian Cultural Tradition: A Critical Study in the Context of Smriti, Sruti and Postmodern Feminism

Abstract

Status of Women and Gender inequality is widely discussed all over the world. This issue becomes an urgent manifesto for the modern society because we know that in a society where women are valued and recognized, the human society as a whole is honored. We know in our country women have been symbolically worshipped as Goddess from the ancient period. In recent period the women liberation movement of Europe has been changing the perception of women and their role in the society. In this subcontinent Tarabai Shinde and Savitribai Phule are known as the first modern Indian feminist who started feminist movement in 19th Century. The western feminist thinkers like Simone de Beauvoir, Virginia Woolf, and Mary Wollstonecraft started women's movement and tried to reflect their views through their literary creations. But it is true that some of our religious scriptures and traditional beliefs are hindering for women empowerment and treat them as second class citizen. In this 21st century when women have crossed the limitation of global periphery and travel to space, do research works in different fields of human aspiration, we are till engage ourselves concerning gender biasness and equal opportunity for them, where as it is clear that without their active participation we cannot go ahead in family life as well as outside of family. In this paper, it is critically examined whether religious scriptures *Smriti* (Puranas, Manusmriti) and Shruti (Vedas) hinder and create obstacle to attain of women empowerment or not.

Key words: Women empowerment, Gender biasness, Feminist, Smriti and Shruti

Introduction

Gender inequality is universally discussed all over the world and become the biggest hurdles for the development of any country. It is an urgent manifesto for the developing country like India where women were symbolically worshipped as Goddess from the ancient period. From those times this country is well known to the rest of the world as a land of sages. In this subcontinent Tarabai Shinde wrote *'Stri Purush Tulana'* in Marathi, published in 1882, where she criticized the upper-caste patriarchy and women's oppression, often known as the first modern Indian feminist text. Other famous early feminist and social reformer was Savitribai Phule (1831-1897), who herself was the first female teacher and started the first school for girls. But unfortunately half of the female population of this country is till now illiterate, gender ratio is significantly skewed. Traditional customs

and religious beliefs confine their duties within the family frame-work for the sake of men's interest only. The same attitude toward the women is shown in the other traditional religions also. As per the Abrahamic religions' myth behind the creation of humankind is that Adam and Eve were the first couple created by god, specially Christianity beliefs at the very beginning of creation Eve was blamed for all evils and origin of sin and she alone was responsible for their banishment from the Garden of Eden. Though the other Abrahamic religions like Judaism and Islam do not blame Eve alone for their banishment, but both Adam and Eve are equally responsible for sins and hubris and so Eve alone is not the first one to be unfaithful. The story of creation of human being is likely to be same as found in Hindu Mythology too. According to *Matsyapurana* Saga Manu is the first human being created. Lord Brahma and goddess Satarupa created Manu out of their union of divine power. As per *Brahmapurana*, Satarupa is regarded as the first women to be created by Brahma along with Manu. So, most of the religions belief that women were created by god after the creation of man, it follows that they are auxiliary and helping hand of man. Now we have travelled long route on the timelines and the perspective has been changing slowly but firmly in favor of women. Once it was thought that gender equality is not practically possible to implement as women are inferior physically, intellectually or both, as because they poses lower in rank by status or quality. But in the 21st Century when women show their superiority over men or prove equality in various field of science and technology, social and political aspects, teaching research and invention or even in the field of power play. Now our society could realizes that if the people of the society can pay the value and due respect to the women then in return they will be valued and honored.

As per the demands of the time the women have changed their lifestyle and they are now playing a new role in their family, society and also for their country. In this context it is relevant to discuss the position of women in Indian religions, especially Hindu religion and the radical views of second-wave feminist thinking. Scriptures like *Vedas, Smrities and Puranas* also specifically mentioned women's role and responsibilities towards their family. In *Atharva Veda*, Verse No 7.46.3, has glorified the women as –'women you are the protector of children, having definite knowledge, worth thousands of prayers and impressing all directions, Oh women, you accept prosperity. Oh wife of deserving husband, teach your husband to enhance wealth'.

On the other hand the women liberation movement in Europe of today is actually started in 1960 which has been making change in the perception of women and their role in the society. Feminist thinkers believe that gender roles are pre-determined and the woman is trained to fit into those roles. To them, the roles like 'daughter' or 'mother' are not natural but social because the women has to be trained to think so and act in particular ways that suit the role. Feminism explores the cultural dimensions of the woman's material life and cultural texts such as cinema; TV, music, soap opera etc naturalize the domination of women through their stereo typical representation as weak, helpless, seductress, sexual object or a procreating device. The twentieth-century feminist thought developed as first wave (1830 - 1920) and known as civil rights movement, the second wave (1960s) as an engagement with political debates and the third wave known as Post-feminism (1980s and onward), which is related with Cyber feminism and eco feminism. Women study revealed as a discipline in USA in the period of late 1960 and shifted from liberal feminist views to more socialist and radical views of gender role and culture. Among the famous philosophers and gender theorists Mary Wollstonecraft, Virginia Woolf, Simone De Beauvoir, Judith Butler, Mary Joe Frug, and Kate Millet are the most renowned one. "The Second Sex" of Simone De Beauvoir and the "Sexual

Politics" of Kate Millet highlighted the women views that women are not be measured by the standard of men and they are not just sexual object and procreating devices for men.

Now we are going to analyze the gender equality, equity in our traditional religious belief, and it needs to highlight the status of women in different religions of those periods in Vedic society. As per the demand of the thrust area it will be discussed the status of Indian women in the context of their counterpart in the so-called modern world. All that will be critically analyzed in the context of Postmodern Feminism.

Let's first discuss women's status in Vedic Society. We come to know from the Vedic scriptures and Slokas of Smriti and Shruti that in Vedic society the women were given lot of respects and equal status and even some slokas states that they were given more status and honour to their counterparts. More than 3000 years passed but the glory of those periods are still remembered with greater love and honour. Some of the glimpses of various Vedas are quoted in favor of their honourable positions in their family and society. In Atharvaveda; Atharva 15:5:18, Mantra of Brahmcharya Sukta emphasized that girls too should train themselves as students and only then enter into married life. the Sukta specially emphasizes that girls are not looked down and deprived from education and training for future life but gave more emphasized on their same level of training as boys were given in those periods. In Atharvaveda, chapter 1, it is also mentioned that "girls should train themselves to become complete scholars and youthful through Brahmacharya and then enter married life."[1] In Atharvaveda, parents' duty toward their girl child is also clear, which instructed the parents as – "Parents should gift their daughter intellectually and power of knowledge when she leaves for husband's home. They should give her a dowry of knowledge."[2]

Knowledge occupied a special position in the Vedic society and like male child female child also should participate in acquiring knowledge which may help the girl in her marital life to please everyone at her husband's home through her knowledge and noble qualities, it is clearly declared in Atharva 2:36:5 that bride has a significant role in her husband's house which are as follows- "O bride! Reach the home of scholars and bring bliss and happiness by ruling your home." Or "Oh bride! Step into the boat of prosperity and take your husband beyond the ocean of worldly troubles into realms of success."[3]

So women are not looked down in the ancient Vedic Scriptures rather they were given prestigious position in their family and society as if they can alone bring prosperity and take their husbands beyond the ocean of worldly troubles into realm of success. On the other hand the Veda clearly instructed the head of the family to "ensure that these women never weep out of sorrow. Keep them free from all diseases and give them ornaments and jewels to wear."[4]

Regarding property right the Rig Veda strictly declared that "the right is equal in the father's property for both son and daughter."[5] So it is not the fact that after got married the daughters or sisters are not liable to get any paternal property, rather instructed to give equal share of assets of her parents do possess. To highlight the feminine energy and power the Devi Sukta hymn of Rig Veda declares that "feminine energy as the essence of the universe, the one who creates all matter and consciousness, the eternal and infinite, the metaphysical and empirical reality (Brahman), the soul (supreme self) of everything. And it is also thought that woman is celebrated as the most powerful and the empowering force in some Hindu Scriptures like Vedas, Upanisads, and Puranas particularly the Devi Upanisad, Devi Mahatmya and devi Bhagavata Puranas."[6]

So it is clear that Sruties like Vedas shows respectful attitude most of the cases, though we can see some slokas of Hindu Scriptures like Veda, Ramayana and Manusmritis which are against the women's dignity are mentioned for critical investigation. In Rig Veda, verse 8:33:17 mentions that "Lord Indra himself has said, the mind of women cannot be disciplined; she has very little intelligence."[7]

In Krishna Yajurveda, Taittiriya Samhita 6.5.8.2 states that "Women are powerless, have no inheritance, and speak more humbly than ever a bad man."[8] In Balmiki Ramayana, Aranya Kanda, Sarga 45.29-30 states that "women by nature are crooked, fickle, devoid of religious Knowledge, and bring about difference between father and sons"[9]

Slokas from Manusmriti, the ancient legal text of Hinduism which were written by Manu between the 2nd century BCE and 3rd century BCE, are quoted for the scholars of coming generation are like – "Her father protects her in childhood, her husband protects her in youth, and her sons' protect her in old age; a woman is never fit for independence." [10]

Few more verses are quoted where women are shown inferior and treated as substance instead of human being i.e. (i) Wise men should marry only those women, who are free from bodily defects, with beautiful names, grace/gait like an elephant moderate hair on the head, soft limbs and small teeth. (Manusmriti: 3/11) (ii) Female child, young woman or old women is not supposed to work independently even at her place of residence. (Manusmriti: 5/150) (iii) In the verse of Manusmriti: No 5/ 57, it is clearly stated that men may be lacking virtue, be sexual perverts, immortal and devoid of any good qualities, and yet women must constantly worship and serve their husbands.

From the above Manu's codes it reflects that in Hinduism the female was created by Brahman as part of the duality in creation to provide company to men and facilitate procreation, progeny and continuation of family lineage. In Hinduism Manusmriti is considered as divine code of conduct and word of Brahma. Question may be raised, why there are so inconsistency among various codes and verses? It shows that the followers deliberately forget all those verses of Vedas and Manusmriti, where women are glorified and provided place of honor, gods are placed and resides there in that household (3/56: Manusmriti). Instead of spreading and protecting those teaching in day to day life. So we need not follow the verses which are full of prejudice, hatred and discrimination against women and ignore the verses where it is said that women have no divine right to perform any religious rituals, or make vows or observe a fast and prescribed, 'her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven'.

Gender discrimination is a fact seen everywhere in all the society whether it is highly developed and educated or under developed. Where people are educated the discrimination is more in subtle way. There is no society in the world where weaker are not dominated! It is true that women are physically and biologically weaker than their counterpart. So the ethical and moral duty of the stronger section of the society is to protect the interest of weaker one, so that they can live peacefully and take an important part to build a wannabe world. Our society and guardian should and must protect the prestige, chastity and honour of their female counterpart. It is the duty and moral obligation of the stronger section of the society.

Let's see now the feminist movement and Post-modern Feminism in the Western world. The feminist literary criticism of today is the direct product of the 'women's movement' of 1960s. Actually the terms "concern with 'conditioning' and 'socialization' underpins a crucial set of distinction- that between the terms 'feminist', 'female', and 'feminine' as Toril Moi explains, "the first is 'a political

position', the second 'a matter of biology', and the third 'a set of culturally defined characteristics'."[11] In Europe discussion on feminism started theoretically in eighteenth century with the writing of Mary Wollstonecraft who first explored the gender inequality in her "A Vindication of the Right of Women" in 1792. In her book she rejected the established view that women are naturally weaker or inferior and tries to establish that gender roles are not natural but social. The lack of education kept the women in secondary position. So Mary Wollstonecraft proposes that "women must be treated as equals because they play a crucial role in society, namely, bringing up children. Women themselves should strive to become 'companions' rather than mere wives to their husbands. … the love of finery (jewellery and fashion), romance or beauty in women was not natural. The woman has been socialized and trained to believe that these are what make her truly feminine. In this way slowly this shifts-from femininity as natural to femininity as social."[12]

Today what do 'feminism' is meant, is the contribution of 20th century novelist Virginia Woolf. She explored the gender relations in her famous novel like 'A Room of One's Own' and 'Three Guineas'. Virginia shifted men-centric notion to women-centric through her writing and argues that the patriarchal education system and reading practices prevent women readers from reading as women because from their girlhood they constantly trained to read from the men's point of view. It should be mentioned that "Woolf was, however, careful to ensure that she was not privileging the female way of thinking. Her idea of the androgynous creative mind (first elaborated in A Room of one's Own), and perhaps one of her most controversial ideas, was an attempt to go beyond the male/female binary"[13]

The other second wave existential feminist who was famous for her radical thinking was Simon De Beauvoir. Truly speaking her "The Second Sex" is an excellent contribution in philosophical literature as well as feminist movement, which was published in French in 1949 and 1984 in English. According to De Beauvoir men in our society mystify women and this mystification and stereotyping is instrumental in creating patriarchy. Women are measured and by the standard of men and found inferior so in this way they become the 'Other' or Second Sex in the society. To her women has no 'essence' and she is constructed as such by man and society. Simon wanted to explain that biological sex and social gender are not accidental and the Patriarchy makes use of sexual differences to maintain the inequality between men and women. While patriarchy claims that biologically women are unequal to men and it is natural which is inevitable as it is biological so pre-ordained. De Beauvoir uses the same biological pre-ordained condition to destroy the patriarchy and argues that while sexual difference is real and unalterable, it cannot be the grounds for injustice and inequality. The dichotomy between sex and gender is crucial to feminist thinkers and most of them believe that the former is biological and the latter is constructed and we learn to acquire it, so it is rather than natural. Simone De Beauvoir says in the first sentence in Part Two of 'The Second Sex' that "One is not born a woman; rather, one becomes a woman."[14] From the above views it can be said that gender role must be flexible and changeable, not inevitable and unchangeable essence. From De Beauvoir's existential feminism we get two key ideas: firstly it is cleared that the social construction of gender where women accept their men-ordained role as women and second, which is the most important concept, like as an existentialist philosopher Jean Paul Sartre, when women choose for themselves they choose for the entire society. Hence she wants to claim that the women take more responsibility and their choice is about social transformation.

Postmodern feminism is an approach to feminist theory which argues that Sex, or at least gender is constructed through languages, a view notably propounded on Judith Butler in her book 'Gender Trouble'. She develops poststructuralist analysis of gender and says gender cannot be treated as an essence, but must be considered as a 'performative construct'. Butler argues in a reading of Simone De Beauvoir's famous saying- 'one is not born, but rather becomes a woman' that essence is a process, becoming, rather than a fixed identity. This ongoing process is constituted by discourse and one cannot acquire an identity outside this system of discourses. She added more that this gender essence is not natural phenomena, but the effect of discourses that are controlled by power structures. To make it more easily understandable we can take an example. Students of our colleges use ID cards to prove themselves as student of a particular institution. Their identity as a student is always constructed only through the recognition in the form of ID. The ID card is the only way to prove a particular student in their society as a student which is constructed as per the information supplied and inscribed in the ID card. Like this the women identity is produced and is not natural. To Butler 'gender' is discursively constructed within a cultural discourse. She criticizes the distinction drawn by previous feminism between biological sex and socially constructed gender and asks why we assume that material things such as our body are not subject to process of social construction themselves. She also added more that women's subordination has no single cause or single solution; post feminism is thus criticized for offering no clear path to action. "Butler herself rejects the term postmodernism, as too vague to be meaningful."[15]

Instead of rejecting the characterization process, postmodernism shares certain themes or orientations. Mary Joe Frug, the contemporary postmodern feminist suggests that one principle of postmodernism is that human experience is located "inescapably within language." To Frug, power is exercised not only through direct coercion, but through the way in which language shapes and restricts our reality. Her second postmodern principle is that, sex is not something natural, nor it is something completely determinate and definable. Rather, sex is part of a system of meaning, produced by languages. Frug also argues that "cultural mechanism …… encode the female body with meaning, and that these cultural mechanism then go on explain these meaning by an appeal to natural differences that the rules themselves help to produce."[16]

Kate Millett is the most contemporary postmodern feminist, who struggles to establish liberal feminism through her life and literature till her death (died on 6th September, 1917). "Millett is the only author whose Ph. D. thesis 'Sexual Politics' published as a book and sold 80 thousand copies immediately after publication." [17] She finds out the fault in the writing of so called women liberalist D.H. Laurence and Henry Miller and indicates misogynistic attitude lies in their literature. According to Millett the literature of so called feminists like Laurence and Miller is concealed with the camouflage of Paternalism. In the introduction of the reprint of her book in 2000, she said that the Paternalism perhaps inexorable and imperishable from our society. It is an unending process in our fundamental tyrannical society and women cannot pass themselves out through this glottis.

From the above religious beliefs and postmodern feministic views it is clear to us that the female plays a double role in our society. At the time of birth the natural essence or biological sex they got and afterward they got the socially constructed gender identity which is not real essence of women but a crafted essence. It is true that some of our religious scriptures and traditional beliefs are hindering for women empowerment and treat them as second class citizen but in this 21st century women of our country have crossed the limitation of global periphery and travel to space, do research

works in different fields of human aspiration. So the concept 'female' is always a subject to new interpretation and it is less like a cage, and more like a tool which contains but we can never completely determine what can be done with it. The dichotomy of male female cannot be ended by arguing with each other. Male and female are the complement to each other and for a healthy society contribution of each is unavoidable. We have to draw our conclusion with the novelist and radical feminist Virginia Woolf when she says - in each of us two power preside, one male power; one female power; and in the man's brain the man predominates over the women, and in the woman's brain the women predominates over the man. The normal and comfortable state of being is that when the two live in harmony together, spiritually cooperate each other. So if we want to lift a society up, we need to stop keeping women down and cooperate each other.

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Sustainable Development Strategies in Banks in India

Abstract

The loss of green space is something we all feel keenly in the current globalised scenario as we move into the 21st century. Business groups and enterprises have begun adjusting their operations in an effort to maximise greenery as public attention and worry about the natural environment grows. Sustainable Development Strategies, like Green banking involves incorporating eco-friendly practises throughout all facets of the financial institution's operations, from management to IT to customer behaviour. This entails pushing for more eco-friendly actions. Making electronic payments rather than paper checks, opening certificates of deposit and money market accounts with online banks rather than big multi-branch banks, and doing research to find out which neighbourhood bank in the area is doing the most to support local green initiatives are just a few ways to reduce your carbon footprint when banking. Green banking, both as an idea and as a potential practise in India, has been highlighted as a means of improving the country's environment for people and boosting its economy.

The primary goal of this article is to analyse and assess how Indian banks are adapting their strategy to meet RBI standards in light of global initiatives related to sustainable and green banking. Further, the report investigates the problems and obstacles that Indian banks face when trying to follow sustainability criteria. This review paper draws heavily from prior research literature and RBI reports.

Keywords: Sustainable Banking, Non-Financial Reporting, Corporate Social Responsibility, Sustainability Reporting.

1. Introduction

Economic growth that does not compromise the health of natural ecosystems or human communities is not sustainable. It's about ensuring that current demands are met without jeopardising future generations' potential to do the same. It's about being careful with our natural resources and the climate, and leaving it in better shape for future generations. However, sustainability also involves making sure that everyone in the world today has the chance to live a life deserving of respect, free from oppression and material deprivation. This means that maximising profits isn't the only goal that financial institutions should have in mind. There have been two primary developments in the banking industry's adoption of sustainability and green banking practises: The first step in integrating environmental and social responsibility into a bank's operations is to implement environmental initiatives and socially responsible initiatives. Second, it combines social and environmental factors into the strategy at large as well as the mission statement and product design.

Including environmental considerations in borrowing and investing decisions and developing new products that provide financing for the environmental industry are only two examples. Traditional techniques to Risk Assessments of Assets are being rethought in light of the long-term consequences of socio-environmental factors on a bank's brand and reputation. Banks are introducing innovative new products as a means of growing their customer bases. Therefore, using sustainable and green banking practises helps financial organisations cut expenses and risk while also expanding their customer base.

2. Literature Review

Sustainable/Green Banking

In 2009, Florida banks were the first in the nation to provide "green banking." SBI (state bank of India), the biggest commercial bank in India, has taken the initiative to advance sustainability by making the first, ground breaking step toward a "green banking" project. SBI was the first financial institution in Coimbatore to start a wind farm project.

Lymperopoulos et al. (2012) It has been objectively proven that green banking initiatives enhance the industry's reputation. His green internal process (GIP), green corporate social responsibility and green product development make up his green bank marketing framework (GPD).

Bose et al., (2017) when it comes to reducing their impact on the environment and promoting effective environmental management, "green" banks are the clear frontrunners.

Kumar and Prakash (2018) have investigated the extent to which sustainable banking instruments are being adopted and divided 40 criteria into five heads. The adoption of green banking in Indian banking is still in its infancy, they determined after using content analysis to assess the sustainable practises of Indian banks.

Hossain et al., (2020) Green banking is a type of banking in which financial institutions voluntarily make an effort to act responsibly in the community by prioritising internal and external environmental sustainability in their day-to-day operations. To describe financial institutions that engage in such practises, terms like "socially responsible," "sustainable," "green," and "ethical" are commonly used.

Green Banking Initiatives in India

Developing green products that utilise less energy is an example of a green effort, and distribution, pricing, and communication methods follow suit.

Donaldson & Dunfee, (2002) CSR refers to decision making in business, and it is connected to ethical ideals, compliance with the law, and consideration for the environment, communities, and people, communities. The banking industry is relevant to corporate social responsibility in terms of cause-related marketing, ethical concerns towards minorities and the environment, and quality of life issues.

Peattie and Charter (2005) define green marketing as a holistic management process that identifies, anticipates, and satisfies consumers' and society's requirements in a productive and sustainable manner.

Evangelinos et al. (2009) defined green bank marketing as the process of developing an innovative environmentally friendly financial product, such as green loans that finance clean technology, and

green strategies, such as waste management programmes and energy efficiency, to augment banks' green reputation and performance. Green loans are one example of this type of product.

Jha and Bhome (2013) draw their conclusion after reviewing green banking procedures in India. He shared his thoughts on a wide range of topics, including the need of paperless banking practises and the rise of online and electronic transactions for the widespread adoption of "green" financial products like credit cards and mortgages. He proposed that financial institutions adopt lending restrictions to promote eco-friendly business practises; this is a really proactive concept.

Dharwal & Agarwal (2013) According to research, green banking is essential for reducing credit risk, legal risk, and reputation risk. The author offered some suggestions for green banking practises, including the sale of carbon credits, green financial products, green mortgages, paperless banking, energy awareness, mass transit, green building, and social responsibility services for the community.

T. Rajesh and A.S. Dileep (2014) a consensus was reached that the term "green banking" refers to practises and guidelines that help banks be sustainable in terms of the economy, environment, and society. Fighting pollution, preserving the environment, and promoting long-term economic growth can all be accomplished through green finance. Banks must evaluate a project's environmental hazards before deciding whether to fund it and must confirm that the project's participants have plans that include environmental safety precautions like recycling facilities or smoke and gas arresting equipment. The growth of green banking requires a system that provides rewards for ethical banks and penalties for polluters.

Kumar & Prakash, (2019) The Indian economy needs to put in a lot of time and money into the green industry, notwithstanding India's many policy steps to tackle the climate problem

Sharma & Choubey, (2022) Green banking activities can be better handled to better manage environmental concerns and improve environmental challenges. In order to create a better and more welcoming environment for current and prospective customers, banks may play a crucial role in developing favourable prospects through strategic resource allocation.

Sustainable Banking - Indian Practices & Global Initiatives

John Elkington coined the phrase "triple bottom line" to refer to social, environmental, and governance metrics used to assess the sustainability of corporate performance. Several international and Indian efforts were launched on the basis of this principle.

The United Nations Environment Programme Finance Initiative - Initiative

The purpose of the UNEP Financial Institutions Initiative is to "encourage the integration of environmental considerations into all elements of the operations and services of the financial sector." The promotion of private sector investment in environmentally friendly products and services was the initiative's secondary goal. However, despite there being more than 200 banks worldwide that are members, there is not a single bank from India that is a signatory.

Collevecchio Declaration on Financial Institutions

Commitment to sustainability, "do no harm," responsibility, accountability, transparency, sustainable markets, and sustainable governance are the six pillars of this declaration that reflect civil

society's expectations for the role and responsibilities of the financial services sector in achieving sustainability.

The EPs

The Equator Principles (EPs) are a methodology for credit risk management that helps project finance transactions identify, evaluate, and manage environmental and social risk. One of the signatories to this international initiative is Yes Bank India, which has established the Sustainable Investment Banking division, a specialised investment advisory that encourages investments in clean technology, renewable energy, water management, and distributed energy, particularly among the SME sector.

FT Sustainable Banking Awards

In order to recognise the improvements made by banks in incorporating social, environmental, and corporate governance goals into their operations while maximising shareholder value, the Financial Times and the International Finance Corporation founded the FT Sustainable Banking Awards in 2006.

Global Reporting Initiative and RBI Initiative

The RBI provided guidance regarding the role of commercial banks in CSR, non-financial reporting, and sustainable development in its circular no. RBI / 2007- 08/ 216 DBOD. No. Dir. BC. 58/ 13.27.00/ 2007-08 dated December 20, 2007. In India, the top 100 BSE-listed companies are now required by SEBI to submit annual reports in accordance with voluntary guidelines released by the Ministry of Corporate Affairs in 2011 in accordance with sustainability reporting, a global initiative under GRI to report on non-financial performance in terms of environmental and social performance in addition to financial performance. With CRISIL's aid, even S & P created an ESG index that comprises the top 50 NSE businesses that are achieving the triple bottom line.

Green Banking Financial Products and Service

- Green Deposits: If clients choose to conduct their banking activities online, banks will give greater rates on commercial deposits, checking accounts, savings accounts and money market accounts.

- Mobile Banking: The time and effort saved by customers who use mobile banking to do tasks like checking account balances, transferring funds, and bill payment is substantial. It also helps the bank save money by reducing its consumption of energy and paper. Most Indian financial institutions have gone the paperless route.

- Online Banking: Online banking is a growing notion in India's young and corporate population. Additional energy and natural resource conservation is facilitated by online banking. Online bill payment, remote deposit, online financial transfers, and online statements are all included in online banking. Less paper, less energy, and fewer natural resource expenditures from banking activities result in savings. By skipping lines and paying their bills online from home, customers save time.

- Loans and Green mortgages: A green mortgage is a sort of lending provided to consumers in order to help them make their homes more environmentally and energy-efficient. For homes that use less energy, banks provide green mortgages with better terms or rates.

The Ministry of Non-Renewable Resources launched a green initiative in collaboration with some nationalised and scheduled banks by offering low-interest loans to customers who want to build homes or buildings with energy-efficient designs and want to install environmentally safe technology like solar equipment, energy-efficient windows, geo-thermal heating, or water heaters (Rouf, 2012). The savings in monthly energy expenditures can offset the higher monthly mortgage\ spayments and save money in the long run.

- Banking at ATMs: ATMs are becoming more powerful than they once were, and banks are actively encouraging their use by promoting the idea of branchless banking. An ATM visit enables users to complete a variety of value-added transaction services, including utility payments, credit card payments, tax payments, and more.

- Green Credit Cards: Green credit cards are useful in lowering each client's own carbon footprint. The programme is being implemented primarily to encourage the substitution of plastic money (debit and credit cards) for paper currency. A green credit card enables cardholders to accumulate rewards or points by using it to make donations to non-profits that support the environment. These cards are a great way to entice customers to utilise them for pricey goods. According to a study, each $1 spent from a person's green card results in a two to four pound reduction in carbon emissions. It means that if a person uses a green card to spend $100 a week, 20,000 pounds of carbon emissions might be avoided year, according to calculations.

- Green Reward Checking Accounts: Reward checking accounts are a type of bank product that offer bonuses to consumers who want to live sustainably. IV. Green Reward Checking Accounts By utilising additional online banking features including online bill payment, debit cards, and online statements (Roux, 2015), this account reduces its environmental impact. Customers may be able to qualify for higher checking account rates if they meet monthly requirements such as getting electronic statements, paying bills online, or using a debit or check card. This financial instrument combines the benefits of increased interest rates with those of a lifestyle that is gentler on the environment.

3. Findings

Green Banks in India - Practices

The following are the various banks in India that offer their clients green banking services:

- State Bank of India: SBI has implemented a green banking policy and installed wind turbines in Gujarat, Tamil Nadu, and Maharashtra to produce 15 MW of electricity. This is the first bank in India to engage in green banking and to support renewable energy initiatives.

- The HSBC Group has distinct goals for its data centres, paper usage, and business air travel. The goals of the targets are to increase efficiency, lessen the environmental effect of operations, and produce cost savings

- Canara Bank, for example, has implemented eco-friendly practises like solar-powered biometric operations, mobile banking, online banking, and telebanking as part of its green banking effort.

- ICICI Bank Ltd.: ICICI Bank launched the "Go Green" project, which entails actions including green product and service offerings, engagement, and customer communications.

- In order to acquire carbon credits, BOB prefers environmentally friendly green initiatives like solar, biomass, and wind power plants.

- The Punjab National Bank had made a number of efforts to cut down on emissions and energy use.

- Kotak Mahindra Bank: As part of the "Think Green" campaign, this bank took many steps to reduce paper use, encourage consumers to sign up for e-statements, and form a partnership with "Grow- Trees.com" to plant a sapling for each e-statement sent on behalf of its clients.

- Bank of Baroda: They had implemented a number of green banking measures, including funding a business project.

- IndusInd Bank: With the intention of reducing CO_2 emissions and energy consumption, the company implemented its Green Office Project, which included the installation of solar-powered ATMs in many locations..

- YES Bank: Its project portfolio includes work in the fields of clean technologies and alternative energy.

- In order to reduce their carbon footprints, HDFC Bank Ltd. is implementing a number of waste management, paper usage, and energy-saving strategies.

- IDBI Bank: Clean Development Mechanisms are only one of the many areas in which IDBI Bank's customers can take use of the bank's many different services (CDM).

These are the most important aspects of environmentally responsible banking in India..

Challenges in Green Financing in India

Developing a green financing platform and financing environmentally friendly sustainable developments are not without challenges, which may include

- "Green washing" or false compliance claims, misuse of Green Loans, and, most importantly, maturity mismatches between long-term green investments and short-term investor interests or benefits must be addressed. (RBI, 2018).

- There is no clear definition of green finance. All government agencies must agree on a clear definition of green investment terminology.

- Uncertainties about energy storage and weather dependencies are two examples of the technology risks that plague green finance projects like solar panels. Given the problem of limited information, it is challenging for financial institutions to assess the financial risk of these types of green projects.

- There is a severe lack of data on the success or failure of green projects, making it challenging for financial institutions to set up a financing structure, price and manage their environmental and financial risk. This is because many government agencies and corporations are unwilling to share their environmental performance and progress.

- Long-term profitable green infrastructure projects often experience a maturity mismatch. Maturity mismatch exists because the financial system is dominated by investments with short to medium terms. Given that bank deposits make up such a sizable share of banks' resources, this phenomenon is particularly obvious there. Most people who put money in the bank anticipate to get it back within a year to five years, therefore deposits are used for investments with a similar time horizon.

- There are currently no solid green financial policy frameworks in place. Financial institutions are often dissuaded from investing in environmentally friendly initiatives due to a lack of incentive provided by many policy regimes. This is complicated by the fact that many policy frameworks still include support for fossil fuels in their budgets.

- Green bonds in India carry a premium over conventional bonds when it comes to interest rates. The rising cost of borrowing money has become the biggest obstacle.

- Building out the backbone of the market: Despite the massive scale of the home market, green instruments have had substantially lower penetration to date.

- Several major firms have voiced support for public initiatives to increase the number of ecologically efficient "green buildings." If the Indian government is serious about supporting NGOs, it should back this one. The two sides might work together to develop a unified strategy.

4. Recommendations

First and foremost, Indian banks should use social and environmental issues as a platform to launch ground-breaking products for the underserved population of the nation through Environmental Insurance, Micro Finance, Financial Literacy, Financial Inclusion through No Frills Accounts, and Programs to inform the general public and investors about ethical banks and their role in addressing climate change. For more operational transparency and to draw the attention of investors, shareholders, and depositors, they must publish sustainability reporting in the public domain.

Second, encouraging the use of electronic banking will assist reduce paper use and eliminate the need for travel. This includes using, mobile banking, ECS facilities, electronic remittance, cash transfers and ATM operations. In addition to presenting an effective image to customers, it would lower operating expenses and labour costs. IT usage frees up staff time, which may be used for business creation and operational responsibilities.

Third, teleconferencing, green transportation, and other approaches to reducing business travel can all help manage emissions. Other ideas include encouraging staff members to carpool and providing a shared staff vehicle for commuting, especially in cities and towns where traffic congestion is a major problem. The best use of daylight, the use of CFL lighting, energy-efficient equipment, timely and proper repair of equipment, etc. are some measures to reduce energy usage. Additionally, banks may want to think carefully about using solar power for things like lighting up offices and running ATMs. For account opening paperwork and other documentation, using recycled paper would conserve paper and cut costs.

Fourth, banks should encourage the use of green loans and funds by offering incentives to investors and borrowers who care about the environment. As a middleman for green businesses, banks should actively participate in CDM programmes and the trading of carbon credits. For their

office and employee housing, banks should design and utilise green buildings. These steps can enable banks significantly cut operational costs while simultaneously lowering their carbon footprint. Indian banks can start a variety of social responsibility programmes as part of their green banking strategy, including camps for planting trees, maintaining parks, checking for pollution, etc.

Banks must also utilise their indirect control over investment and management decisions to urge corporations to support broader social and environmental goals. Banks may profit from green finance's many opportunities. RBI must handle climate change through passing requirements, rules, and regulations.

5. Conclusion

By introducing Green Banking financial products and services, which aim to promote environmentally friendly practises and lessen the carbon footprint of banking activities, Green Banking is a relatively recent phenomenon in the world of finance. Mobile banking, ATM banking, Online banking, green credit cards, green deposits, green rewards checking accounts and green mortgages and loans are just a few of the green banking products and services available. The environmental impact of actions is quantified by carbon footprint. It has to do with how many Green House Gases (GHG) are produced every day when fossil fuels are burned for transportation, heating, power, and other purposes. By implementing strategies like paperless banking, energy awareness, mass transit use, and solar and wind energy use, banks can lessen their carbon footprints. Compared to regular banking, green banking has a number of advantages, including 24 hour access, time efficiency, and convenience. Green banking is more than just a company's CSR initiative; it also focuses on preserving society's viability. The principles of sustainability, moral lending, conservation, and energy efficiency are all part of what banking professionals refer to as "green banking."

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The Khokhars of *Koh-i-Jud* and their Political Activities during the Delhi Sultanate Period

Abstract

Punjab has played a significant role in Indian history. Because of its strategic position, it served as a battleground for warlords fighting for control of bigger swaths of land. Many of the invading armies assaulted the Indian subcontinent via the Koh-i-Jud, also known as the "Salt Range," which is the region under study. This area has historically served as the gateway to the Punjab in particular and the Indian subcontinent in general. The population of the principal doorway region was well-organized and warlike by necessity. A notable and prominent tribe among them was the "Khokhars". They lived in the area from the salt range in the north to the Sunam in the south, and from the lowlands of Sind in the west to the edges of Punjab and Jammu in the east. This paper makes an effort to shed some light on the political engagement of the Khokhars in the north-western area during the Delhi Sultanate era, when they caused problems by monopolizing trade routes from central Asia and Persia to Multan. Sometimes they strengthened their status by establishing marriage ties with the invaders. Even worse, they made a deal with the invaders, who soon gave Delhi's rulers a lot of trouble.

Keywords: Punjab, Khokhars, Salt Range, Mongols, Delhi Sultanate

The current study region in the Punjab known as *Koh-i-Jud*, or the "Salt Range," has been the province's entryway through which various invading armies have entered the Indian subcontinent. "The great Salt Range of the Punjab starts at the base of the *Sufed Koh* and goes east to the Indus. It crosses the Indus at Kala Bagh and then continues east across the Sindh Sagar Doab until it stops abruptly on the right bank of the River Jhelum."[1] The people that live in this region, which is the primary entryway into South Asia, are well-organized, may be the result of interbreeding, have been warlike by necessity, and have typically resisted invaders for generations. However for the most part, the Khokhars and Ghakhars were confused by the English editors and translators of the early indigenous chronicles. Both the terms, Khokhar and Gakkhar, are completely distinct. The former were settled long before the latter arrived in the Salt Range,[2] and were in power.[3]

The Khokhars were one of the most famous tribe of Punjab. They are of indigenous origin and belong to the race of foreign invaders who came to India before the conquest of Muslims and lived on both sides of the river Jhelum. They were divided into Muslim, Rajput, and *Jat* sections[4] and were totally distinct from the Ghakhars.[5] Initially, they had no more position than plunderers, although they sometimes challenged the higher authorities of that time. Because of their strategic position,

they were able to disrupt trade routes used by travellers, caravans, and merchants.[6] The Sultans of Delhi had a tough time dealing with them due to the fact that they were suspicious and unpredictable people. They further strengthened their status by establishing marriage ties with the Sultan of Khawarism, who wed the daughter of Rai Sal (Saknin), the leader of the Khokhars.[7] This gave them an even stronger position in the region.

When Sultan Mahmud of Ghazna was on the verge of completing his conquest of Hindustan, we see for the first time the political presence of the Khokhar people. At this time, the Khokhars joined the army of Anandpal to fight against the army of Mahmud.[8] According to a contemporary author's account, there were approximately 30,000 men who infiltrated Mahmud's army from both sides while armed only with spears and other weapons. In a short period of time, they forced their way into the middle of the cavalry and killed between three and four thousand of the sultan's soldiers with their spears, draggers, and swords. The number of men who participated in the attack is unknown. On this particular occasion, their female members also played a significant role. These wives gave their husbands the earnings from the sale of their jewels, which they sent to them from other places, so that their husbands might be outfitted with all they required for the march and participate in the conflict with full seriousness. In point of fact, the low-income households did not remain behind since they contributed from the money they earned by laboring in other areas and spinning cotton. The Sultan was aware that on this particular occasion, the idolaters were behaving with the utmost devotion, and that it was thus important to strike the first blow with great caution.[9] However the sultan withdrew from the thick of the fight, but suddenly the elephant on which Anandpal rode, become unruly from the effects of the naphtha balls[10] and the flight of arrows, turned and fled from the battle field.[11]

They reappeared during the reign of Malik Khusrau, the then Ghaznavid ruler of Punjab. At that time, Raja Chakra Dev of Jammu served as their ruler, and they were his subjects. While receiving support from Khusrau Malik, they rebelled against Chakra Dev and cast off his yoke. They even refused to pay the tribute that was owed to Chakra Dev. Chakra Dev wanted to take revenge, so he invited Muhammad Ghori to attack Khusrau's land.[12] Muhammad of Ghor destroyed Peshawar, Multan, and Lahore. Khusrau Malik defended Lahore, but after Muhammad of Ghor left, Khusrau Malik was able to get the Khokhars' help again and take back the Sialkot fort.[13]

Hasan Nizami in his *Taj-ul Maathir* also mentions about the Khokhar tribe, after the defeat of Muhammad Ghori by Khawarizm Shah at Andkhud and their revolt under their two chiefs Bakan and Sarki (Sakra)[14] raised the country between Chenab and Jhelum and defeated the governor of Sangwan. Their activities cut down the line of communication between Ghazna and Lahore, and no revenue from Punjab could be sent to Ghazna.[15] Realising the magnitude of the problem Muizuddin himself marched to Hindustan in order to deal with these Khokhars. The later fought bravely but were overpowered and crushed.[16]

Once the Khokhars were defeated, "there remained not a single man who could ignite a fire in that land." One of Khokhar Rai's sons, a major motivator of the fighting, evaded death by jumping into the river with "a detachment of his sanctioned followers and fleeing with one horse from the scene of combat to a fort on the hill of Jud." The following day, the battle continued. Muhammad bin Sam advanced onto the hill of Jud, eventually leading to the capture of the citadel. At this juncture,

the Hindus descended the hill in a torrent, making their way from the peak to the valley below. The Rai of the Hill of Jud, dressed as a Brahman and presenting himself before the Sultan as a slave, knelt before the Sultan and bent his head, kissing the ground.[17] They probably acknowledged the suzerainty of Muhammad bin Sam.[18]

The following reference of the Khokhars was made by the author of *Tabaqat-i-Nasiri*, and this narrative was also supported by the account of *Tajul Ma'asir*. It describes the confusion which arose on the death of Sultan Muhammad bin Sam, and states that the Khokhars and other tribes of Lahore and *Jud* hills were broke out in rebellion[19] in alliance with Rai Sal, the chief of the Salt Range (*Koh-i-Jud*).[20] *Taj-ul-Maasir* puts the area of their rebellion in between Jhelum and Sodhra (Chenab).[21] In the winter the sultan came to Hindustan to put down the revolt. He defeated the rebels. While on his way back to Ghazni, Muizuddin pitched his tent on the bank of the river Indus, in a flower-filled garden at Damyak, a grassy plot on the river's bank. While he was doing his evening prayers, several assassins broke into the tank and murdered him.[22] The author of *Tarikh-i-Alfi* says that they were Khokhars, as they had lost their relatives in the last expedition of Muizuddin. They seek the opportunity and succeeded in revenge. "One man among them came upon a doorkeeper and wounded him, on which the wounded man began to cry out. On this the rest of the people rushed out to the wounded man to see what was the matter, and were collected around him. The Khokhars seized the opportunity and succeeded in reaching the sultan, whom they dispatched with many serve wounds."[23] After the death of Muizuddin, Qabacha, the governor of Sind, captured the valley below *Koh-i-Jud* and declared independence in Sind. The Khokhars had a grudge towards Qabacha,[24] who was defeated by the son of the Khokhar chieftain and his army when they invaded his camp near Uch.[25]

When Raziya tried to take back the throne of Delhi after she was captured, she and Altunia put together an army that included many Khokhars, who at the time had a lot of power east of the Beas River, and their great horses, but they were defeated.[26] During the reign of Sultan Iltutmish, the storm victory of Chengiz Khan in Central Asia blew some new components into the Punjab. Among them was Kawarizmi Prince Jalaluddin Mangbarni, who settled in the Upper Sindh Sagar Doab. He took Balala and Nikala near Lahore, but since he was too weak to march towards Delhi, he sent a portion of his army to the *Koh-i-Jud*, where they vanquished the Khokhar chief and returned with a substantial treasure. The Khokhar chief of western Punjab saw a chance to break the Sultan of Delhi's oppression and formed a marriage relationship with the prince. He also dispatched a large number of his tribe's soldiers under his son to join Mangbarni's army,[27] which stayed in that area for almost three years before retiring to Kirman. Iltutmish sent instructions to his Multan and Lahore governors to defeat the Khokhars. They seized the Nandna fort[28] on Jhelum but were unable to totally obliterate it. In contrast, the Sultan journeyed in 1235–36, but became ill on route and returned to the capital, where he died shortly afterwards.

Khokhars and Hindu Garbs seized Lahore[29] after Mongols sacked it in 1241-42 AD. Ulugh Khan (future Balban) was deployed against the Khokhar in the *Koh-i-Jud* and Jhelum in 1246-47.[30] Since Balban's reign, frontier governors have been regularly posted. Sher Khan subjugated the Khokhars, Jats, Bhattis, Minis (Minas), and Mandahars, presumably in or around his fief in Sunam.[31]

While addressing his people, Sultan Balban states that the Mongols (accursed people) had heard much about the richness and prosperity of Hindustan and had long hoped to loot and destroy it.

They have assaulted and destroyed Lahore, which forms the frontier of our dominion. Each and every year, they invade our lands and loot the Khokhars' inhabitants. They are always on the lookout to come to the vicinity of the city itself and destroy the region of Doab, and even Delhi is exposed to their lust for plunder.[32] By 1250, the Mongols and Khokhars controlled the upper Punjab. Despite Balban's rule, the Khokhars invited the Mongols to invade. After Sher Khan's (governor of Sunam, Lahore and Dipalpur) death, Balban entrusted Sunam and Samana to Tamar Khan (a Shamsi slave), praising his capacity to rule the Jats, Bhattis, Khokhars, Minas, Mundharas, and others. He forced them into the mouse hole and handled the Mongols.[33] It is possible that the Khokhars and other tribes of the Punjab helped the Mongol assault on the Satluj in 1279 and Tomar's invasion in 1285, in which Khan-i-Shahid, Balban's son, was killed.[34]

The Khaljis also maintained their severe attitude towards the Mongols in the northwest region. During his time in the North West, Jalal uddin Khalji tried his hardest to wipe off the *Koh-i-Jud* clans.[35] In his capacity as Delhi's ruler, he appointed his son, Arkali Khan, to oversee military operations along the boundary. When the Mongols came, they found a large population of Khokhars, which they exterminated before marching on Delhi. [36] Not only the Mongols, but also the Khokhars, were among the most severe adversaries during Alauddin's time.[37] Alauddin bestowed the title of Zafar Khan to Malik Hizabar-uddin and appointed him as the governor of Samana and Multan shortly after ascending the throne. However, in the initial years of Alauddin Khalji's, Mongols stormed the Punjab plain, robbed and burned all the Khokhar settlements, and ruined the Qusur's structures. According to Amir Khusrau, "such crying erupted that the sound of it reached the august monarch of the universe." Sultan Alauddin despatched Ulugh Khan with large troops who routed the Mongols in Jaran Manjur (Jullundar).[38] About 20,000 terrible Mughals were put to sleep on the ground by imperial lions.[39] Zafar Khan garrisoned all territories and instilled such fear and dread among the Mongols that even when their cattle did not drink, they would ask, "What, have you seen Zafar Khan that you did not drink water?"[40] Following this assault, the Khokhars shifted their allegiance to the Sultan's governor stationed in the region. They did not continue to be allies with the Mongols. While fighting against Khusrau Shah of Khalji, Ghazi Malik (Muqta of Dipalpur) sought the assistance of two Khokhar leaders, Gul Chnad and Sahaj Rai. They played an important role in Ghazi Malik's victory. Isami in his *Futuh-us-Salatin* highly praised the bravery of these Khokhars.[41] However they started troubling in that area again during the time of Muhammad bin Tughlaq in 1342-43 A.D. and revolted under their leader, Malik Haider. Tatar Khan, the muqta of Punjab, marched against them and temporarily subdued them. Later, they killed Tatar Khan, and caused a lot of trouble during the rule of the last Tughlaq sultan.[42] According to Ibn Battuta, the people of Lahore were on the side of Khokhars.[43] The royal forces, however, crushed them and made captives.[44]

Sultan Mahmud Tughlaq of Delhi appointed Shaikha Khokhar as governor of Lahore.[45] The Khokhars, however, organised under the leadership of Shaikha, resisted the authority of the Sultan of Delhi, and conquered Lahore in 1394.[46] The Sultan then ordered prince Humayun to march against Shaikha Khokhar and seize Lahore, but just as the prince was ready to march, he received the news of Sultan's death.[47] The Khokhars were able to expand their influence after Sultan's untimely demise. To put down the Shaikha uprising, Malik Sarang Khan was appointed as the new muqta of Dipalpur.[48] His entourage included the leaders of the Bhatti and Main (Mina) tribes.[49] Aware of Sarang Khan's progress, Shaikha mustered his own troops and launched an assault on the territory around Dipalpur before laying siege to Ajodhan and launching assaults on the towns and villages in the area around

the city. After hearing that Sharang Khan had crossed Hindupat and was marching towards Lahore, he immediately made his way back to the city, but was eventually defeated by Sharang Khan at Samuthala, 12 *kos* from Lahore. He then marched to Lahore, from where he, along with his wife and children, fled to the mountains of *Jud*.[50]

When Timur invaded India, the local Khokhar rulers paid their respects and welcomed him with gifts.[51] Nusrat Khokhar (brother of Shaikha Khokhar) resisted Timur with around 20,000 men when he arrived in Jal, close to the Beas River, but was routed and forced to flee.[52] After Nusrat Khokhar's loss, his brother Shaikha was the first to bow to Timur and stayed with him from Delhi to Doab and served as Timur's guide in his further expeditions. Afterward he returned to Lahore.[53] Timur mentions, "I always sensed duplicity in his expression and understood he was fraudulent in his protestations." He was the first to submit, and I respected his peasants. I protected every *zamindar* who claimed to be Shaikha Khokhar's dependant. When I gave him leave, he went to Lahore and ignored his duties. Timur sent princes and *amirs* to Lahore to levy a ransom and made Shaikha as prisoner.[54] After Timur's departure, the Khokhars again subjugated under the leadership of Jasrat Khokhar.

By A.D. 1419, information has been given that a person assuming the name of Sharag Khan appeared in the mountains of Bajwara, dependent on Jalandhar, and people gathered around him and made a party. Khizr Khan appointed Malik Sultan Shah to Sirhind, where the latter defeated Sarang Khan. Jasrath (brother of Shaikha Khokhar)[55] became famous when Sultan Ali, monarch of Kashmir, was returning from Sindh and was confronted by Jasrath's army, who defeated him and stole his remains. Even after this triumph, Jasrath had a vision for Delhi.

When he heard that Timur's governor in Multan, Khizr Khan, had died, he led a group of riders and foot soldiers through the Bias and Sutlej rivers and attacked Rai Kamaluddin Main at Talwandi. He next plundered the country between Ludhiana and Rupar on the Sutlej. After some days, he marched further towards Jalandhar and set up his camp three *kos* from the town after Zirak Khan, the *amir* of Samana, withdrew into the fort. However, negotiations took place between both parties. But When Zirak Khan emerged from Jullandhar's fort, and was conducted to Jasrath Khokhar, who had assembled his forces in readiness to meet him. When Jasrath saw Zirak Khan in his control, he forgot his word and took him as a prisoner over the Sutlej to the town of Ludhiana.[56] For the next one and a half months the royal army was on the one side of the river and, Jasrath Khokhar's army was encamped on the other side, and they remained posted in sight of each other. Jasrath took up position four *kos* away from the ford after learning that some royal soldiers had crossed the river. When the royal army approached, the rebel withdrew to Jullundur without fighting.[57]

In A.D. 1421, Jasrath Khokhar again crossed the river Ravi with a large force and marched towards Lahore and placed his camp near the tomb of Shaikh Hasan Zanjani. Jasrath made some attempts of capturing the fort of Lahore but was repulsed and compelled to retreat towards Kalanaur. However, Raja Bhim had already entered Kalanor's fort. Jasrath then proceeded to the Ravi, where he assembled all the people of the Khokhar region who were with him.[58] By A.D. 1423 Jasrath defeated and killed Bhim Rai of Jammu and captured greater portion of his troops and materials. Jasrath later on united himself with a small army of Mongols and invaded the territories of Lahore and Dipalpur,[59] but on the advance of imperial army under Malik Sikandar, he retired across the river Chenab.[60] After this the Khokhars remained silent for next four to five years till 1428. A.D. when

Jasrath laid the siege of Kalanaur, his old opponent Malik Sikandar Tuhfa, to relieve the fort marched from Lahore but Jasrat advanced some *kos* to meet him. Both the forces met with a battle in which Malik Sikandar was defeated and had to retreat to Lahore. While going through Kalanaur, Jasrath attacked Jalandhar, but the fortress was too strong for him. He then returned to Kalanaur.[61]

When this news reached Delhi, the Sultan sent the *amirs* of Sirhind and Samana, Zirak Khan and Islam Khan, to gather their armies and reinforce Malik Sikandar. But Malik Sikandar had already left for Kalanaur and joined forces with the local Rai Ghalib before marching after Jasrath Khokhar, whom they finally met at Kangra. Both the armies met a battle in which Jasrath was defeated. All the booty which he had gained in Jullundur fell into the hands of imperial army, which then returned to Lahore.[62]

By 1431 A.D., Malik Sikandar Tuhfa had marched towards Jullundur but he was promptly attacked on his arrival by Jasrath. At the first charge he was defeated and fell into the hands of Jasrath.[63] Next year The Sultan of Delhi himself marched from Delhi to Samana. When he reached Panipat, the news reached that his mother was very ill, for which he had to return the capital immediately. A few days after his return to the capital his mother died. The sultan then ordered to the *muqta* of Lahore and Jullunder to join Malik Allah Dad. But when Malik Allahdad arrived at Jullunder Jasrath crossed the river Beas and attacked him. Jasrath being victorious and Malik flee to the hills of Kothi.[64]

By 1436 A.D Sultan Muhammad Shah himself proceeded to Samana and sent an expedition against Shaikha Khokhar, which ravaged his areas. The Sultan then returned to Delhi.[65] By 1441 A.D Sultan appointed Bahlol Khan to Lahore and Dipalpur and sent him against Jasrath Khokhar. Jasrath made peace with him and pleased him with the hopes of the throne of Delhi. However the aspiration of the throne of Delhi inspired Bahlol Lodi and he gathered Afghans from surrounding areas and assembled a large force. After that he started possessions of the surrounding areas, and finally declared a war against sultan Muhammad Shah.[66] After this the power of Khokhars declined. However they made trouble in the frontier region by making the road between Multan and Ajodhan unsafe. Ainul Mulk Multani wrote a letter in which he requested to clear the way and provide protection to the travellers in that region.[67]

Throughout the era, most salt range regions remained politically unstable. However, the sultans have made every effort to create peace and stability in the area by dispatching their loyal and strong nobles. On the other hand, the local populace, particularly the Khokhar tribe, has an unpredictable or swinging nature, which causes unrest in the area and has even hindered economic activity. They did not take a firm stance; at times, they opposed the Sultans of Delhi and had friendly relations with the Mongols; at other times, they shifted their allegiance and supported the governors assigned to that region. The Mongols' ever-increasing pressure, as well as the Khokhars' position and operations in the northwest regions, continue to pose a threat to the Sultans of Delhi. Second, whereas revolts in any other parts of the sultanate may result in a loss of prestige, the disruption in the northwest region poses a danger to the Sultanate of Delhi's survival. They played an important role in the region's political involvement, and on many occasions they were successful in besieging forts at Lahore, Sunam, Samana, and Jallandhar, posing a significant challenge to the governors of those territories, even defeating the imperial army headed by the governor. Even in the 15th century, their chiefs were so powerful that they acted as kingmakers, as in the cases of Bahlol Lodi and Jasrat Khokhar.

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39.   Khusrau, *Khazain-ul Futuh*, *op. cit.*, 1931, p. 24.

40.   Barani, *Tarikh-i-Firoz Shahi*, *op. cit.*, 2021, p. 159.

41.   Isami, *Futuh-us-Salatin*, ed., A. S. Usha, Madras, 1948, pp. 378-87; Amir Khusrau, *Tughlaqnamah*, pp. 126-7.

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43.   Ibn Battuta, *The Travels of Ibn Battuta*, tr., by H.A.R.Gobb, Vol.III, Cambridge, 1971, pp.716-17.

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45.   Timur, *Malfuzat-i-Timuri*, tr., Elliot and Dowson, *op. cit.*, Vol., III, p. 473.

46.   *Tughluq Dynasty*, *op. cit.*, 1976, p. 452.

47.   *Tarikh-i-MubarakShahi*, tr., Elliot and Dowson, *op. cit.*, vol, IV, London, 1872, p. 27; *Tughluq Dynasty*, *op. cit.*, p. 452.

48.   *Ibid.*, p. 29.

49.   Elliot and Dowson, *op. cit.,* Vol, IV, p. 29.

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Impact of liquidity on profitability in case of selected Cement Companies in India

Abstract

The significant measures of financial performance of business entities are profitability and liquidity. Liquidity ratios are utilized to pass judgment on the capacity of a firm to fulfill its short term maturing commitments. The higher the proportion the more noteworthy the edge of security for short term creditors. While profitability ratio is mainly concerned with efficiency of use of assets of a business and relative profitability. The organization needs to maintain adequate liquidity as liquidity influence profit to a great extent of which some portion will be distributed to shareholders. Hence this review makes an endeavor to dissect the effect of liquidity (estimated using quick ratio as well as current ratio) on profitability (estimated using return on total assets) of selected cement firms in India for a time span of 12 years beginning from 2008. Least square regression has been applied. It has been observed that there is a significant positive effect of quick ratio on Return on total assets. It can be concluded that organizations included in the study need to focus harder on liquidity ratios as they have the huge effect on the benefit of the organizations.

Keywords: Liquidity, Profitability

Introduction

An everyday administration of an association's short term liabilities and assets assumes a significant part in the success of the organization. Firms with healthy bottom lines and sparkling long term prospects try not to stay dissolvable without great liquidity management (Jose et al., 1996). Thus, in spite of amplification of investor's wealth still remaining the definitive goal of any firm, saving the liquidity of an association is similarly a significant goal and as such an organization ought to balance among the distinctive interest objectives. Expanding benefits at the expense of liquidity can carry major issues to the association and a tradeoff between these two goals of the firms should be struck. Assuming a firm couldn't care less with regards to benefit, it won't survive for a longer period while then again on the other hand it couldn't care less with regards to liquidity, it might deal with the issue of indebtedness or liquidation. Consequently, subsequently, liquidity management ought to be given legitimate thought and will at last influence the benefit of the firm. Thus in this research

paper an attempt has been made to assess the impact of liquidity on profitability of selected cement companies in India.

Review of Literature

Madushanka, Jathurika (2018) The researchers made an attempt to explore the connection between two important financial ratios namely profitability and liquidity. The investigation covered 15manufacturing organizations which were listed on the Colombo Stock Exchange for a period of five years starting from 2012.Statistical techniques that were applied in the examination include correlation and regression analysis and discoveries proposed that Liquidity proportions (Quick proportion) have positive and notably connected with the profitability of listed producing organizations in Sri Lanka.

Malik, Awais, Khursheed (2016) This review was directed to review the trade off among profitability and liquidity in banks in private sector of Pakistan. The review was conveyed on 22 private area banks enrolled under State bank of Pakistan during the time span of 2009-2013. Three models were indicated and assessed utilizing Ordinary Least Squares (OLS) strategy. The observational outcomes uncovered that there is a measurably huge connection between return on assets and bank liquidity measures.

Nimer, Warrad, Omari (2015) In this research paper the researcher tried to see if liquidity measured via quick ratio has critical effect on profitability of Jordanian banks measured using the value of return on assets. The review utilized the 2005-2011 monetary reports of 15 Jordanian banks recorded at Amman Stock Exchange (ASE). The review uncovered that there is critical effect of quick ratio on return on assets. That implies profitability measured via return on assets (ROA) in Jordanian banks is essentially impacted by liquidity using quick ratio.

Objectives of the Study

To discover the impact of liquidity on profitability of selected cement companies in India.

Hypothesis of Study

H_0 : There is no impact of liquidity on profitability of selected cement companies in India.

Research Methodology

Essential objective of this assessment is to lead the investigation of liquidity estimated by two proportions i.e-Quick Ratio (QR) and Current ratio (CR) and profitability estimated with the assistance of return on assets of selected cement associations in India for a span of 12 years starting from 2008-09 to 2020-21. This study relies on secondary data and the main source of collecting the information is CMIE Prowess Database.Return on total assets is dependent variable and Independent variable is represented by quick ratio as well as current ratio. Statistical technique used in the review is least square regression. E views 10 has been used for examination of information.

OPERATIONALIZATION OF VARIABLES USED IN THE STUDY-
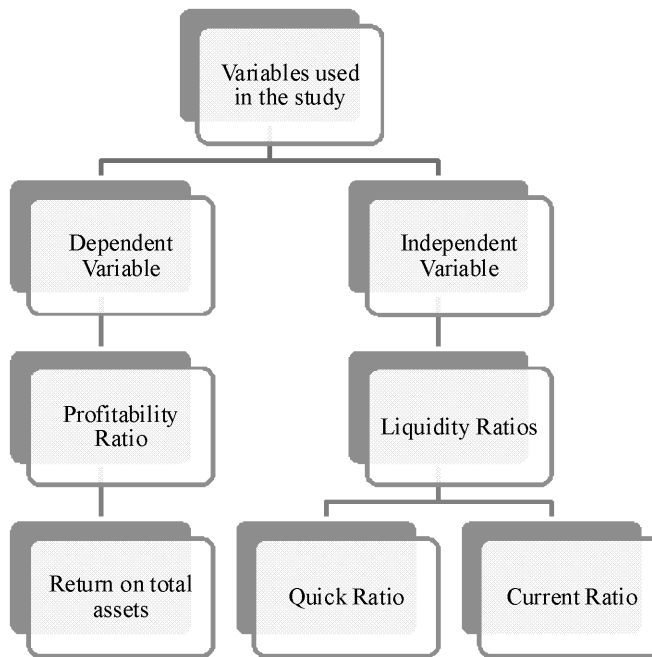
RESULT AND DISCUSSION

Dependent Variable: RETURN_ON_TOTAL_ASSETS

Method: Panel Least Squares

Date: 01/09/22 Time: 14:45

Sample: 2009 2020

Periods included: 12

Cross-sections included: 27

Total panel (balanced) observations: 324

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	0.844346	0.612928	1.377563	0.1693
QUICK_RATIO	5.580647	1.355755	4.116265	0.0000
CURRENT_RATIO	0.089900	1.042216	0.086258	0.9313
R-squared	0.218841	Mean dependent var		4.560466
Adjusted R-squared	0.213974	S.D. dependent var		6.067851
S.E. of regression	5.379641	Akaike info criterion		6.212336
Sum squared resid	9289.912	Schwarz criterion		6.247343
Log likelihood	-1003.399	Hannan-Quinn criter.		6.226309
F-statistic	44.96405	Durbin-Watson stat		1.025562
Prob (F-statistic)	0.000000			

Source: E-views 10

The table shows that the value of r square is 0.218841. It suggests that 21.8841% difference in the worth of DV (dependent variable) that is return on total assets is portrayed by IDV (independent factors) for example CR and QR in regression model and the leftover 89.7% is relegated to different elements excluded from the model.

The table demonstrates that return on total assets is positively impacted by quick ratio and current ratio. The coefficient of quick ratio is 5.580647 it implies that assuming there is a change of 1 unit in quick ratio than there is a change of 5.580647 units in return on total assets. Value of t as displayed in the table is 4.1162625 and p value is 0.0000 which demonstrates that null hypothesis will be rejected. Subsequently it shows that quick ratio is helpful in the prediction of return on total assets. The coefficient of current ratio is 0.089900 it implies that assuming there is a change of 1 unit in current ratio than there is a change of 0.089900 units in return on total assets. Value of t as displayed in the table is 0.086258 and p value is 0.9313 which demonstrates that null hypothesis will be accepted. Subsequently it shows that current ratio is not helpful in the prediction of return on total assets.

Conclusions

This review shows that there is huge effect of quick ratio on return on total assets but no significant impact of current ratio on return on total assets. Hence the cement companies included in the study should concentrate on liquidity since a few significant choices are taken remembering the liquidity position of the associations.

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State Parties in India and the Emergence of the Aam Aadmi Party

Abstract

The modern socialist democratic republic of India is the world's largest democracy with diversity of religions, ethnicities, cultures, regions, languages, castes, and communities spread across a vast area divided into states and union territories. Delhi is one of the Union Territory and the National Capital Territory of India. It has a legislative assembly that is represented by members directly elected by the people of Delhi. Political parties are central and crucial to the functioning of a country's democratic institutions. After the end of the era of Congress party dominance at the center and in many states, India has witnessed the formation and emergence of many political parties both at the center and in states. In recent years, particularly the emergence, rise, and success of AAP, has been a historical development in India in general and Delhi in particular. As the national capital of India, Delhi has national importance. Since independence, Delhi has been mostly dominated and ruled by the two centralist political parties, mainly INC and BJP, before the formation of AAP. The formation and emergence of AAP out of the Anti-corruption Movement, popularly known as India Against Corruption Movement, challenges the domination of both INC and BJP, and the political scenario of Delhi has witnessed a complete change in the last decade. It is very interesting and important to study the emergence of AAP, which emerged out of an anti-corruption movement and rose to become a dominant political force in Delhi. The main goal of this paper is to look at how state political parties came to be in India, with a special focus on the emergence of the Aam Aadmi Party.

Keywords: Democracy, India, Emergence of Political Parties, State Parties, Aam Aadmi Party, Anti-Corruption Movement, Delhi.

1. Introduction

The political party is the pre-condition for the working and functioning of a democratic framework. The successful functioning of democracy depends on political parties. Political parties carry out many vital roles and desire to achieve and perform many functions in a democratic setup. They act as a link between the government and the people so that the political process can be controlled, power can be gained, and the political system can work well. The fact that India is a democratic country can exaggerate the importance of political parties. Political parties are central to the working of the political system, particularly in a country like India, which is a modern liberal

democracy with a parliamentary form of government at the union level and a federal structure at the states. Political parties are a big part of expressing and combining people's interests, and they also give people a way to take part in how the government makes decisions. The parties establish direct and intimate contact with supporters and sympathizers and contest elections with the view of capturing power and implementing their program of economic development, social reconstruction, and political stability. Political parties perform various functions depending upon the nature of the political setup in which they operate. The nature of parties and party systems differ from country to country. In totalitarian societies, one party is popular; a bi-party is popular in western societies, and a mixed multi-party system is operated in third-world countries. The rise of nationalist forces to gain freedom against the imperialist forces in third world countries organized them as political forces, and India was one of the third world countries that started its freedom struggle movement under the banner of INC, which was formed in 1985 and became the first organized political party in the history of India. After that, many political parties emerged at different times with different ideologies and circumstances. Although some of them emerged before independence, most of them emerged after independence. The legal framework of the party system in India ensures multiple parties. Political parties emerge at a regular interval in a country that is comprised of many regions, like India. Regional political parties or state political parties represent the interests and aspirations of particular lingual, regional, ethnic, or cultural groups and are mostly concentrated in the regions or states where they operate, and their primary and ultimate focus is on the local issues of the concerned region or state. Most of the regional parties, their politics, and their influence are confined to specific regions. But some of the regional parties show their interests and aspirations in national politics. Despite their limited concerns in national politics, these regional parties, after the end of the era of Congress' dominance, play a vital role in national, state, and local politics. The existence and the emergence of regional parties are not new things. Since independence, regional parties have been making and breaking up all the time, but they have always been able to win power in town areas and form governments at the national level.

Political parties are usually formed and emerge out of many linguistic, cultural, religious, regional, or some splits from the larger parties, but the formation and emergence of APP in Delhi are exceptional. This is the first time a political party emerged out of a movement that fought against corruption, and that movement is known as India Against Corruption Movement. This formation, emergence, and success of AAP is a historical development in the history of Delhi because it is the first regional political party in Delhi. Before its formation and getting into the government, the political and electoral setup was dominated by the INC and BJP after independence. It is very important and interesting to know about the political parties, their emergence, and the emergence of state political parties in India, with a special focus on the formation, emergence, and rise of AAP.

2. Political Party

According to MacIver, "a political party is an association organized in support of some principle or policy which, by constitutional means, endeavors to make the determinant of government".

According to Duverger, "a party is any group identified by an official label that is present in elections and is capable of placing candidates for public office through elections".

Edmund Burke, states that "a body of men united for promoting the national interest upon some particular principles in which they agreed".

Gettel, "it consists of groups of citizens more or less organized, who acts as a political unit and who, by the use of their voting power, aims to control the government and carry out their general policies."

Herman Finer, "a political party is an organized body with voluntary membership; it concerted energy being employed in the pursuit of political power."

A political party is a well-organized group of citizens of a particular region or a country who, proclaim to share the same political viewpoint, vision, and ideology and act as a political unit to control the government. Factors like human nature, inspired by a great leader, different economic and political views, ideological differences, religion, communal teachings, and regional interests are greatly responsible for the formation and rise of political parties. Political parties emerge from different social, economic, cultural, and religious factors and developed out of different circumstances.

3. Evolution of Party System in India

The history of the emergence of political parties in India can be traced back to India's freedom struggle with the formation of the INC in 1885. The entire political setup of the party system in India is both State parties and National parties. The Indian National Congress which was the most important force behind the freedom struggle of India played a dominant role after the independence till 1967 and this dominance was given the name of one-party dominance or congress system by Morris Jones, Myron Weiner, and Rajni Kothari. However, the general election of 1967 marked an end to this dominance. This dominance was challenged by many state parties with the formation of coalition governments under the Samyukta Vidhayak Dal in eight states after that a new era of coalition party system emerged in India. The centralistic leadership of Mrs. Gandhi and the introduction of emergency in 1975 further resulted at the end of congress domination in the country in the 1977 elections and give the country a new leadership of Janta Dal. Janata party emerged as the first ever alternative to the congress and electoral changes of 1977 had affected both the voter's choice and institutional framework of the emergence of political parties and the merger of many parties to ally created a highly competitive system. The party system shifted towards party initialization and there arose the emergence of two-party systems. The Indian party system entered the multi-political party's coalition era with the 1989 elections. National Front alliance with many state parties realized the importance of the emergence and rise of state political parties. The period after 1989 witnessed many coalition governments one after the other with outside support from Lefts, BJP, INC, and several state parties. The Mandal commission report resulted in the rising political awakening among Dalits and the rises of caste politics based on regional parties which lead to the emergence of many political parties. Therefore, India has developed its own type of multi-party-political structure because of its distinctive and diversified social, political, institutional, and development framework.

The emergence of the Swaraj Party and Congress Socialist Party, the formation of the forward block as a protest against the undemocratic principles of INC, and the formation of Alkali Dal, Hindu Maha Sabha, and Muslim League on a religious basis give a firm foundation to the spirit of religious color to the party system in India before freedom of India but most of the political parties in India emerged in post-independent era. The split in congress in 1969 on an ideological basis give birth to socialist parties. The most apathetic and eager opposition and hostility to the congress based on ideology came from the people of communist ideology and India become the only country where a

party with the communist ideology could get power and formed the government through parliament and controls of the governments. The CPI which was formed in 1925; splits into CPI and CPI (M) when many important leaders of the CPI moved close to INC to form a united front, the other prominent faces come forward to form CPI (M) in 1964.

The emergence and rise of the BJP and the strategies and tactics adopted by it to forge unity among the Hindus and indulged the policies and programs of one nation, one culture and one religion left a deep effect on the Hindu population of India and helps BJP to emerge as the main political force in the country. The issue of Hindu Nationalism and Ram Janam Bhumi helped the Hindutva Forces particularly BJP to emerge as the single largest party in Eleventh Lok Sabha and also in many states of Hindi Heart Land which further strengthened the emergence of political parties in India

The emergence of State Political parties continued to show steady growth in the subsequent years, but the most significant development in the politics of India came in the Eleventh Lok Sabha in 1996 when they emerged as a powerful force in the formation of the United Front Government at the centre and succeeded in forming government in many states. In 1998-1999, the Lok Sabha Elections coalition front of NDA was formed with BJP as the single largest party, and later in 2004 and 2009 Lok Sabha, a coalition front was formed at the centre under UPA with INC as the single largest party.

The emergence of political parties has been coming up at regular intervals playing different roles even before independence, but most of the political parties emerged after independence. Political parties in India have been greatly influenced by the socio-economic, cultural, ethnic, caste, language, class, community, religion, region, ideology, and type of leadership. As stated above about India's unique and diversified social, political, institutional, and developmental framework India has been developing its form of multi-party politics having its essence of strength and its style of functioning, its own cognitive and rational outlook, and its organizational attributes. Based on this Political parties in India are more divided into All India Parties or National Parties and Regional Parties or State Parties

4. All India Parties/National Parties

National parties or All India Parties are those political parties that possess national characters. They cover issues concerning the whole territory of the country and their support base is not limited to a particular area, state, or region but covers the whole masses of the country. Their programs are very broad and comprehensive and concerned with all the political, social, economic, and cultural welfare of the people of the whole country. In India, at present the Political Parties are the National Political Parties are the Indian National Congress (INC), Bhartiya Janta Party (BJP), Communist Party of India (CPI), Communist Party of India (Marxist), Nationalist Congress Party(NCP), Bahujan Samaj Party(BSP) and All India Trinamool Congress (TMC).

5. State Parties/Regional Parties

The Regional Parties or State Parties normally confined themselves to the local and specific issues and also their membership is limited to some regions or states where they are operated and concentrated. These political parties represent and constitute some particular regional, cultural, linguistic, and ethnic groups and these political parties are prominent and concentrated in small areas, states and regions. Usually, most of these state or local parties do not desire to get control or power over the

union government but their foremost aim is to get power or control over some departments in the union government. Despite all these things, State or Regional Political Parties plays a very significant role in local, state, and national politics.

The emergence of several regional political parties in India has been a natural development because of socio-economic, cultural diversities, religious factors, regional imbalances, the centralistic approach of INC, political splits, personality cult politics, caste factors, ideological differences, etc. The most significant development since the 1980s was the backward caste mobilization and the emergence of Hindu Nationalism, the Mandal report issue and later the Ayodhya dispute led to the division of people on casts and religious lines which give birth to caste and communal politics in the country. As a result of the emergence of several state political parties in the country and these emergences of this state, parties not only created the multi-party competitive system but have truly influenced national politics. The emergence of state parties is one of India's major hubs of electoral politics.

Most of the state parties hold and participate within states and some of the states participate in national politics. Several regional parties have emerged in recent years and have gained strength, particularly from the last three decades state parties emerged and presented themselves as an important force in national politics and are continuously increasing their vote share and seats in every election. From 1989 to 2009 government at the centre formed with the active participation of regional parties and the Indian political system is in complete without these state political parties. The emergence of these political parties became an important factor to change the nature of Indian politics from one-party dominance to the multi-party system. Even though the regional parties exercised their authority at the state territory, but during the Janata Party and National Front governments at the centre they have participated and played crucial role in formation of government at the centre after that Indian party system become more fragmented with the decline of congress and now these regional parties are playing important role at the national politics of India.

The most important amongst the Sate Political Parties are All India Anna Dravida Kazhagam and Dravida Munnetra Kazhagam in Tamil Nadu, Akali Dal in Punjab, National Conference in Jammu and Kashmir, Assom Gana Parished in Assam, Telugu Desam Party in Andra Pradesh, Jharkhand Mukti Morcha in Jharkhand, Biju Janata Dal in Odisha, Indian Lok Dal in Haryana, Janata Dal United, Lok Jan Shakti Party, Rashtriya Janata Dal in Bihar, Samajwadi Party in Uttar Pradesh, Shiv Sena in Maharashtra, Telangana Rashtra Samithi in Telengana and Aam Aadmi Party in Delhi.

6. Anti-Corruption Movement In India

The history of anti-corruption movement and to create the constitutional and legal framework to investigate corruption from top to bottom in every level of government institutions and offices can be traced back to 1968, although the bill was introduced in the Indian parliament for multi times by many governments to create and establish the office of ombudsmen. It was in October, 2010 when many activists, anti-corruption frontiers, civil society activists and many influential personalities decided to fight a war against corruption and started a movement which is popularly known as 'India against corruption movement'. The ultimate aims of this movement were to force and pressurises the ruling government to draft and enact a bill and to pass the bill from Indian Parliament to make it a law.

Mr Anna Hazare a man of Gandhian persona, practicing and using Gandhian tactics of satyagrah, fasting and nonviolence become the main face of the movement. Although Anna Hazare was the face of the movement but he was supported by many activists, professionals and prominent faces of different fields that were popularly known as the team Anna including the most prominent Arvind Kejriwal a bureaucrat and civil servant turn activist.

The team Anna along with many legal and political experts drafted an alternative bill in the name as Jan Lokpal (people ombudsman)'. Anna Hazare started his satyagraha and fasting to pressurise government to form a committee comprising of members of both the movement's faces and government representatives to make the final draft that is Jan lokpal bill. After a lot of struggle, protests and pressure, the proposal for the joint committee was accepted by the government and a committee was formed. The joint drafting committee after lots of discussions, talks and meeting could not agree on a common draft but the ruling government at that time passed his own version of bill in Lok Sabha in December 2011 and later passed by Rajya Sabha in 2013. It has taken 46 years for the Lokpal bill to become a law after receiving accent from president in January, 2014.

When ruling government of that time passed his own version of the bill in the lok sabha in December 2011 and sent to Rajya Sabha for debate, with the entry of the bill in the domain of parliamentary process the Indian anti-corruption movement and the most prominent, influential and fore frontier faces of the movement started to divide and splits the movement into two ideological groups. On the one side Anna Hazare was not in the favour of choosing the path of electoral politics and he was of the view that the movement will lose its momentum by doing the active politics and on the other side Arvind Kejriwal himself established as the face of the other group and were of the view that we have tried every method, technique and tactics including Satyagraha, fasts and protests but got nothing and ruling government of that time did not accept any of the demands. After that Kejriwal decided to fight this battle against the corruption by getting himself into the system and for this he decided to form a political force and that political force is the formation of a political party and eventually in October, 2012 Kejriwal announced a new political party which will provide a new political platform to the common masses to fight their battle for the corruption by giving full support to this party and brought it in the system.

7. Emergence Of The Aam Admi Party

Since the early 1970s a new form of social and political mobilization began in India and attained variety of names which strive for social and political change. India had witnessed many social and political movements and also the emergence many political parties out of these movements. Recent years have witnessed a turbulent phase in Indian politics. After independence many social and political movements were born but there are few movements which are considered to be very popular and influential. One of such movements is the India Against Corruption movement which is considered to be one of the biggest movements against corruption in India with the aim of eradicating corruption by passing the historic Jan Lokpal Bill. This movement was led by many prominent social activists. This movement got momentum and support of common people and media. It is considered a historical landmark in India, pressuring the government to accept their demands and implement a strong Anti-corruption law (The Jan Lokpal Bill). Thus with the support of the common people and media, the movement certainly made corruption a major social and political issue.

Political regionalism has been on the rise after the independence and particularly after 1970s in every state of India. In certain areas new political parties emerged, new people come to power and a new political current emerged. One of these currents is the emergence of AAP, a new force that made a spectacular entry in Indian politics. Usually state political parties in India were born when other existing political parties fail to meet the demands and aspirations of the people, injustice to the people of particular region or class or some time splits from the old parties on ideologies or some other issues but the emergence of the AAP was totally different from the formation of political parties in the past because AAP was emerged out of a movement whose main objectives was to eradicate corruption from the country.

The National Capital Territory of India never had a party that stressed local identity and before the Aam Admi Party, Delhi political scene was composed exclusively and dominated by National parties. AAP was the first state party to get power in Delhi. The root of the AAP lies in the social movement against corruption. The degeneration of the state started in 2010 gained momentum in 2011, when the movement campaign led by the prominent face of the movement Anna Hazare and the mastermind of the movement Arvid Kejriwal decided to fight against corruption and make pressurise the government to implement the Jan Lokpal Bill.

Although the movement get the support of masses and became very popular and succeeded in putting pressure on the government but in spite of all this, the government of India refused to accept the demands of the bill proposed by the movement and the effect of which can be witnessed as the rise of opinion differences between the two most popular faces of the movement, Anna Hazare and Arvind Kejriwal. Anna Hazare was ardent that giving political color to the movement and adopting the path of electoral politics is not in favor of the movement that is why he preferred movement should be politically unaligned and neutral but Arvind Kejriwal were of the views that Jan Lokpal can only be approved and implemented only by getting political power According to him despite of such a large scale agitations, protests and fasting the government did not get effected so he believe that the failure of the these routes necessitated a direct political involvement because attempt to obtain progress regarding the Jan Lokpal Bill through talk with the political parties in power in his opinion achieves nothing.

Due to the differences of opinions between the two main faces of the movement, the movement splited into two and in Oct, 2012 Kejriwal announced the formation of a Political party. The aim was to give the people a better alternative to counter and bravely fight this corrupt system as well as to bring transparent and clean system that could better solve and able to address the problems of the common men and ensures the welfare of the people

AAP (common man party) is an Indian political party which came into existence on 26 November 2012, presents itself as a party of common man of India. AAP ensures swaraj, transparency, accountability, public opinion and public participation in legislation and also ensure to take important measure to eradicate corruption from every department and institutions by implementing the Jan Lokpal Bill. At the time of the formation of AAP, the people were fed up of rising corruption, inflation, unemployment, health issues, electricity and water crisis and mismanagement etc. The people of India in general and Delhi in particular were looking for a political force that could meet their expectations, aspirations and address their social, economic and political problems and take necessary steps to eradicate corruption as well as enact legislations that could overcomes these issues. AAP presented itself to the people as a political party formed for the common man of India. The political

parties ruled in the past did not address and meet the aspirations of the people and the common man was very upset, annoyed and was looking for such a political alternative that could bring a ray of hope.

The first political test of the AAP was the 2013 Delhi Assembly elections, in which the one year old political party emerges as the second highest vote getter and wins 28 out of 70 seats and formed the government with the independent supports of INC and Arvind Kejriwal becomes the chief minister of Delhi. The party biggest agenda was to pass and implement the Jan Lokpal Bill. But after coming to the power when AAP tried to pass Jan Lokpal, its ally INC in the government refuses their support to pass the bill. After which kejriwal decide to resign from the government. In this way the government did not last longed and resigned in just 49 days of government formation. This resignation raised a lot of questions and criticism of the credibility of the Aam Aadmi Party and especially Kejriwal ability to run the government. Respecting this criticisms and questions of the people, Kejriwal apologized to the people for his resignation and once again resumed his political and social efforts in Delhi

APP and Kejriwal biggest political fortunes in Delhi electoral history came when AAP wins 67 out of 70 seats in the 2015, Delhi Assembly election. In this way the people of Delhi once again shows faith and voted for AAP to take Delhi political power again and it was not easy for a newly formed party to form government in 2013 election and also 2015 elections with the greatest victory in the political and electoral history of the Delhi Assembly elections. AAP, which emerged from the struggle of Jantar Mantar and Ramleela Madan came to be considered not only a political party but a movement. Kejriwal in particular said that it is a party not only to contest elections or came to power but the main purpose of entering politics was to change the basic principles of politics and to solve the problems and issues related to the common man.

Although AAP did not perform well in the 2014 and 2019 Lok Sabha elections expect Punjab, one thing is clear and certain it had made good efforts to enter National politics and impressed the people of India, and presented itself as a better alternative for the future. If we examine the political performance of the AAP, its success in winning the Delhi assembly multiple times is a great achievement for a new political party. It emerged as a successful political force in Delhi and despite its poor performance in Lok Sabha elections: this political party continues to remain active in many states of India.

Despite so much popularity and success, political experts and pundits believe that AAP and its affiliations are limited to urban areas and have not been able to gain popularity in the rural areas of India. Apart from this, AAP seems to have a lot of confidence and political will to serve and work for the common man of India. It also managed to reach many states including Punjab, Maharashtra, Haryana, Goa, and Uttar Pradesh. The common man of this country is very much associated with this party and all eyes are on the fact to some extent that AAP will emerge as a major political force not only in Delhi but also in National politics and will be able to play an important role. The people associated with this political force are of the view that it will eliminate and eradicate corruption and full fill other issues related to the common people of India and continue to follow the path of transparency and clean democratic principles.

Conclusion

The emergence of state political Parties in India and particularly the emergence of AAP out of

an Anti-corruption movement is one of the most important developments in the history of the party system in India. The most democratic country in the world, second most populated, and seventh largest in area, India consists of several socio-economic, ethnic, cultural, linguistic religious, caste groups, etc. spread in many states. The formation and emergence of state parties in India have challenged the one-party dominance system both at the center and in many states.

With the emergence of AAP, the dominance of INC and BJP was challenged because for the first time a state political party within Delhi challenged these national parties and get immense support from the people of Delhi, and presented itself as a better alternative for the people of Delhi which can meet the aspiration of the people. The very nature of state politics in India is that the people usually like to vote for the state parties in state assembly elections because state parties better understand the state issue and better make communicate to reach out to the people in the state. The state party's local concerns with the regions had made a strong impact on the nature of the political process in India and it was the very first political party from Delhi to emerge as a regional party to challenge national parties in Delhi.

Although the AAP largely and dominantly operates within Delhi it also has a greater influence on national politics. AAP enjoyed a significant victory and the power of Delhi over the last decade. It has well planned and executed its strategies, plans, and presented its manifestos and won the heart of the people in Delhi, and become successful in mobilizing the masses to get the mandates for three consecutive terms in the state assembly elections of Delhi. AAP emerged as the most important political force in Delhi and has won three consecutive elections and represents all sections of the society. It has provided and proved itself to be the party of the common people of India.

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Locating the 'Affect:' A Traumatological Reading of *Kedara* (2020)

Abstract

One commonest element of trauma is memory. It is the reiteration of a wounding incident in the realm of memory that cripples an individual. As a result, an individual is confined to his traumatic memories from which deliverance is almost impossible. Besides, happy memories may also generate traumatic experiences for an individual whose present does not promise as much as his happy past. Those ghosts of unkept proises continue to haunt him and continually dissociate him from his existence resulting in a denial of the present. My paper deals with a traumatological reading of Indraadip Das Gupta's debut venture *Kedara* (2020). The central character of the movie, Narasingha is confined to two hells of eternal darkness-one his childhood and another his youth. His present is undermined with streaks of memories from the past. Besides, the chronotopes of traumatic memory find intermittent release through the occasional exercise of his talent as a mimic or ventriloquist. It is true that language cannot describe trauma. Trauma is best expressed with symbols and pictures. However, the central premise of this article is to investigate into the traumatic experiences of an individual not in the context of the Cartesian mind-body bifurcation but the saturation of human existence, best understood by the Heideggerian notion of *Befindlichkeit*. Narasingha in Das Gupta's movie lives an emotive life reinforced by his art of mimicry or ventriloquism.

That I feed the beggar, that I forgive an insult, that I love my enemy... all these are undoubtedly great virtues.... But what if I should discover that the least amongst them all, the poorest of the beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

—**Carl Jung**, *Psychology and Religion: West and East*

One of the commonest elements of trauma is memory. It is the reiteration of a wounding incident in the realm of memory that cripples an individual. As a result, the individual is confined to his traumatic memories from which deliverance is almost impossible. Besides, happy memories may also generate traumatic experiences for an individual whose present does not promise as much as his happy past. Those ghosts of unkept promises haunt him and continually dissociate him from his existence resulting in a denial of the present. My paper offers traumatological reading of Indraadip Das Gupta's debut venture *Kedara* (2020). The central character of the movie, Narasingha is confined to two hells of eternal darkness-one his childhood and another his youth. His present is undermined

with streaks of memories from the past. Besides, the chronotopes of traumatic memory find intermittent release through the occasional exercise of his talent as a *harbola* (mimic or ventriloquist). It is true that language cannot describe trauma. Trauma is best expressed with symbols and pictures. However, the central premise of this article is to investigate into the traumatic experiences of an individual not in the context of the Cartesian mind-body bifurcation but the saturation of human existence, best understood by the Heideggerian notion of *Befindlichkeit*. Narasingha in Das Gupta's movie lives an emotive life reinforced by his art of mimicry or ventriloquism.

The Cartesian mind-body dualism led to the hazard of bifurcating cognition from affect. This peculiar aspect of the Cartesian theory pervaded the early Freudian psychoanalysis (Stolorow 01). It was Heidegger who challenged the myth by introducing his theory of *Befindlichkeit*. For Heidegger, the human state of being is essentially engaged in-the-world (Stolorow 02). The notion of *Befindlichkeit* *asserts the importance of affect. An imperfect English translation of the term may be "how-one-finds-oneself-ness" (Stolorow 02) or "how-are-you-ness." Every human being feels about himself in a particular situation. His feeling about himself is both external and internal. His cognition is directly dependent on his affect but his affect is dependent on his both body and mind as well as his interaction with the phenomena beyond himself. Heidegger's notion challenges the traditional notion of feelings or moods as it is rooted in one's understanding of oneself. One can does not feel his mood unless one understands one's living in that mood. Therefore, the mood or affect is mutually associated with cognition.*[1]

The word 'trauma' is Greek in origin. It was first borrowed in the 17th century in English lexicon to mean 'wound.' Trauma is not just any kind of wound. Trauma is often defined in psychological terms as 'an emotional response to a terrible event like an accident, rape or natural disaster.'[2] Evidently, trauma is a psychopathological condition that may result from various external factors. The particular type of trauma that is discussed in relation to Indraadip Dasgupta's debut venture *Kedara* (2019) is cultural and developmental trauma. Incidentally, cultural trauma is an empirical concept that is associated with the collective consciousness of a particular group. According to Jeffrey Alexander, 'Cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways' (01). Trauma is inseparably associated with memory and dementia. An essential element of cultural trauma is the indifference to time-lag. The subject lives in the past though does not feel it. The past as either a pleasant or horrendous temporality remains in the mind and continues to blur and overshadow the present. The refusal to participate in the present-day crises is also another basic characteristic of cultural trauma. Freud's theories on trauma, written between 1888 and 1898 focus on memory and affect. Cultural trauma is rooted in the 'processes of social change… that includes migrations, wars, unemployment and dislocation….' (Smelser 35). The dislocation Smelser is talking of may be social, geographical as well as personal. Freud describes trauma as 'an indelible imprint' (153) that does not go away once lodged in the mind.

Trauma may result in "Post-Traumatic Stress Disorder" (PTSD)-in which some traumatic incidents of the past can torture the mind of the person who has experienced those incidents. Therefore, memory plays a crucial role in the post-traumatic disorder. The affected person is found to relive the traumatic memory or memory before the traumatic incident repeatedly to heal the wound in the mind:

'The traumatic nightmare, undistorted by repression or unconscious wish, seems to point directly to an event, and yet, as Freud suggests, it occupies a space to which willed access is denied. Indeed, the vivid and precise return of the event appears, as modern researchers point out, to be accompanied by an amnesia for the past....' (Caruth 152). The observation that the human mind retains the overwhelming memories and interferes with the sensory perceptions of the reality triggered the psychopathological study of the relationship of the affect and trauma. Jean-Martin Charcot and Pierre Janet, William James investigated the workings of the mind in processing memory. Janet found memory to be the 'central organizing apparatus of the mind' (Kolk and Hart 159). Traumatic memory, according to Janet, is manifest only in certain emotional circumstances and original traumatic situations.[3] Janet distinguishes between traumatic memory and narrative or ordinary memory. Ordinary memory is a social act. But traumatic memory is inflexible and invariable. It has no social component; 'it is not addressed to anybody, the patient does not respond to anybody; it is a solitary activity' (Kolk and Hart 163).

Dasgupta's movie is like a bittersweet note played by a lutanist, more so because he is primarily a music composer. The movie *Kedara* (2019) is a narrative that recreates cultural trauma on the cinematic canvas in a convincing way. The movie is about Narasingha, a name that seems to be a misnomer until the final scenes of the movie relives the past probably to forget his loneliness and bitter memories of separation from his family. The movie opens with a tilt shot capturing the morning inertia and silhouetted glory of old Calcutta. The morning breakfast of a cup of tea, biscuits and an imaginary omelette with extra onion flakes raises the curtain to Narasingha's half real, half illusory life. His boyish longing for *Ilish* (Hilsa) is answered by the crude reality of Rupchanda fish (Chinese Pomfret), a cheaper option to satisfy his gluttony. Gradually, it is revealed that Narasingha is a *Horbola* (ventriloquist) who can imitate almost anybody's voice. He has lost his bread since the profession has declined over time with the emergence of the electronic gadgets. Mimicry was in great demand since 1940 to 1980 for stage shows, radio and cinema but gradually the art form has declined. Incidentally, the word 'Harbola' is derived from Hari (another name of Vishnu and Krishna) and Bolna (to speak). The term was coined by Rabindranath Tagore when he met Rabin Bhattacharya. The use of ventriloquism brilliantly portrays Narasingha's struggle to relive in the past. The burdens of the past are heavy on his shoulders and he cannot escape from them:

> The weight of this sad time we must obey,
> Speak what we feel not what we ought to say.
> The oldest hast borne the most: We that are young
> Shall never see so much, nor live so long. (KL, V. iii)

He goes on imitating the voice of his old grandmother and replays the days of early boyhood: '*Oth baba ebar oth, ar katokhon ghumobi? Ami jalkhabar ta niye asi*' ('now get up, my child. Let me bring your breakfast') (*Kedara*, 3:37). He imitates the morning call of his grandmother.

Temporality is an important dimension of the movie. Narasingha is trapped in the labyrinth of time. He has lost his relations, his family, his profession, and his time. In the movie, Kesto is an important character. He is a scrap dealer. He buys old clocks, television sets, statues and other useless things and sells them. Kesto and his scrap shop symbolize the heap of time: 'heap of broken images' (Eliot, 22). The swirl of bunched up time becomes almost palpable, thanks to the brilliant

cinematography of Subhankar Bhar, when Narasingha starts crooning "Mou bone aj mou jomeche, bou katha kou dake" (Honeycombs are overflowing with honey. The Indian cuckoo sings.') mimicking the melodious voice of Hemanta Mukherjee (26:13) or when he picks up one phone after another and converses relentlessly with imaginary organisers (01:06:43) about his former days of prosperity. He seems to be trapped in malattunement to painful affect for his developmental trauma (Stolorow 03).

Sound is the soul of *Kedara* (2019). The first scene zooms in a tea cup and saucer being offered to Narasingha by his dead grandmother. Ventriloquism is another powerful aspect of the play. Narasingha, an old *Harbola* (a ventriloquist) who relives his past everyday from morning to night. The repeated ghost calls coax him eternally. Gradually, it is revealed that all the phone calls are imaginary-the hallucination of Narasingha. These are the calls from his nightmarish trauma-from the lost time of prosperity when he was contacted by many organisers for performing in their cultural programs. Another brilliant scene in which Narasingha while reading an old newspaper suddenly imitates the voice of renowned Debdulal Bandopadhyaay, the news reader for *Akashbani*, Kolkata. The pastiches of Indira Gandhi's historic win in 1980 General Election from Raeberali, East Bengal-Mohun Bagan's football match of 1980 in which 16 supporters were killed ina stampede and riot, the Indo-Russia Treaty of Friendship and Cooperation in August 1971 crowd the sequence followed by the alarming buzz of a fly. Gradually, the buzz increases to such extent as if it will overflow the canvas and drown the panned and zoomed face of Narasingha. The buzz of the fly functions as a reminder of the past- a symbolic memento mori of Time. Slowly, the camera focuses on the bewildered face of Narasingha trying and struggling to kill the fly as though he is trying to dismiss the ghosts of time that still haunt him. The memories of loss and alienation disrupt the personal existence of Narasingha: 'A second consequence of developmental trauma is a severe constriction and narrowing of the horizons of emotional experiencing' (Stolorow 03). He is confined to the dark alleys of the past. He still buys chewing tobacco (*Dokta*) for his grandmother even long after her death. His memories return in the forms of ventriloquized consciousness, ghost calls and an overpowering feeling of uselessness. His language is the 'language of alienation' (Meares 03). His emotional make-up is always determined by his memory- the beckoning of dead times:

> Memories of a state in which one's feeling of personal existence are overthrown are registered implicitly as a stunted narrative, a 'script', which tells the individual he or she is bad, inferior, useless, and so on, confronting a traumatising other, who is critical, alienating, controlling, and so on (Meares 03).

His post-traumatic stress is exhibited in his overall affect and emotion. He silently bears with insults hurled violently by his relatives, neighbours, and even his maid. The non-linear plot and the frequent use of flashback techniques brilliantly narrate the disintegration of his affect. He is repeatedly reminded of his failures in life. Be it her maid or a neighbour or politically sheltered goons everyone cows him easily and hurls insults on him. His wife and son have left him. Narasingha's notion of his self of being in a state is adjusted by his past-the affect that he felt years ago. What is significant about his post-traumatic stress is that he does not react.

But things begin to change when Kesto brings an antique chair (*Kedara*) for Narasingha. Sitting on that chair, he seems to recover the sense of his self. His imperfect cognition that was confined to his past affect seems to release itself fully. He recovers his self-confidence. He starts

reacting. The rebukes his maid for unnecessarily harassing him. He shows much courage when a local political leader threatens him. Even his attitude to his wife and son changes a good deal. His name 'Narasingha' becomes literally significant. He recovers his lost booming voice. When Kesto tells him that certain cinema maker will hire his chair for two hundred rupees per day, Narasingha hands him a two thousand rupee note asserting that he will never return the chair. Instead, he will pay the rent for that chair. But Narasingha fails to save his chair from its catastrophe. The political goons whom he defied in a nonchalant way hit back. They ransack his small room, throw his personal things away and destroy the chair to pieces. Narasingha runs into the room and mourns over the tragedy like a small child whose plaything has been broken.

The armchair that is also put in the title (*Kedara* means an armchair) is a powerful symbol of the movie. It leads to the symbiosis of Narasingha's cognition and affect. It contributes to his transformation into a confident and brave human being capable sensible and sentimental. Perhaps, it is a cultural symbol in the movie that helps him to feel his *Befindlichkeit* that was hitherto castrated by his developmental traumatic memories. Surprisingly, he becomes embedded in the present-the now. The broken chair becomes an objective co-relative for Narasingha's supposed death. He must cease to exist now since the chair is broken his affect parts with his cognition. He is neither in the past nor in the present. He is now in need of his own kindness and love-but he is far away from his own self-lost in the sea of stars and the pool of dreams.

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The Role of the Western Ideas in the Human Rights Movement of Modern Kerala

History is the silent spectator of the deeds of humanity. These deeds are motivated by different considerations. But one thing seems to be right that history has seldom produced a highly ideal society. In every society money and power are the private property of a few. When majority of the people are immersed in poverty, hunger and inequality a minority who privatised majority of the wealth and enjoyed all the comforts and luxuries of the world without bothering about the welfare of other people. Kerala society is also not an exception to this phenomenon.

Objectives of the Study

1. To examine the condition of Kerala society before the coming of the Aryans.

2. To analyse the revolutionary changes brought about by the migration of the Aryans.

3. To study the changes in Kerala society as a result of the introduction of western education.

4. To trace the changes made by revolutionary and religious ideas like Marxism, Christianity and Islam.

5. To look into the contributions made by the Europen administrators in giving rights to a large number of people.

6. To investigate the role played by the social reforms of Kerala in earning the social rights of the people.

Relevance of the Study

One of the important concepts which guided modern man is the idea of humanism and according to this idea a man must not be the means of exploitation which in turn will lead to the happiness of other man. This idea got an impetus especially after the Second World War which has shattered the belief in man when millions of persons were killed which is unprecedented in the history of humanity. After the adoption of Universal declaration of Human Rights by the General Assembly of the United Nations this ideas got a new impetus. Science has made a better outer world but failed to reform the inner psyche of human beings. The attempt to solve the problems of the world in a material way with the help of human reason and going away from the wisdom of religion still complicated matter which in turn led to the violation of human rights throughout the world. And everywhere there is clamour for the rights of man and the society of Kerala is not an exception to this. The present study is intended to examine the genesis and growth of human rights in this small portion of Indian subcontinent.

Analysis of the Sources and Methodology

A number of sources, both primary and secondary, have been consulted to get a glimpse of the topic. The works of the Sangam age, the works written during the medieval period, and the works of the modern age like the autobiographies, biographies, state manuals, gazetteers, handbooks, directories, government records, official reports, proceedings of the Travancore, Cochin, and Madras legislative, acts and proclamations of the Government, the Gazetteers and the administrative reports, the proceedings and resolutions of caste organisations are useful for the study.

Human Rights Definition

Human rights means the innate, inherent, and inalienable rights of human beings. Human rights may be regarded as those fundamental rights essential for life as human beings and essential condition of life without which man cannot be at his best. These rights are innate and inherent in all individuals irrespective of their caste, creed, religion, sex etc. Since the rights are integrally interwoven with human beings, consequently, these are called human rights. It is essential for a dignified life.

Genesis of Human Rights

The international concept of human rights has its origin in the twentieth century yet the western idea of rights can be traced back to the ancient Greek period. Plato stressed the equality of man and women of guardian class in function and social status. Aristotle and Thrasymachus have also talked about right of citizenship and justice respectively. Cephalus, however defined justice as giving to every man what is due to him. Another Greek philosopher Protogoras while emphasising 'man is the measure of all things' explicitly shows his concern for the fulfilment and development of man. The concept of human rights and man-centered ideas were in a stage of infancy during the Greek period and got eroded and eclipsed during the middle ages. But the Magna Carta of 1215 deserve special mention when King John was forced to give some liberties to the British citizens.

In the modern period the idea of human rights got a new life with John Locke, a British thinker who stressed upon the rights of life, liberty and equality as the innate and inalienable natural right. Jefferson explicitly expounded that we hold these truths to be self-evident, that all men are created equal, that they are endowed by t he creator with certain rights, that among these are life, liberty, and pursuit of happiness. The culminating point of the idea of human rights can be seen when United Nations adopted the first documentary on human rights followed by the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in tenth of December 1948. Neither the charter nor the universal declaration had any binding force. This deficiency was sought to be removed by the general assembly by adopting in December 1966, two covenants for the observance of human rights and India adopted the international covenant on civil and political rights in1979.

Every man is born in this world to live life. But whether every man can live the life is a matter of question. History is the silent witness to this inability on the part of a vast majority of human beings to lead a life of their own choice. It may be due to man made and nature made problems that prevent man from leading a life of his own will and decency. Nature made problems like disease, natural calamities, and death make his life miserable; and man made problems like economic, political and

social inequalities and the consequent symptoms like inequality, poverty, hunger, discrimination, stands on the way of leading a decent and dignified life to a majority of human beings.

History, the silent witness to the onward march of time has seldom witnessed a noble and ideal society. In all most all societies wealth, power and dignity were the rights of a few people and inequality, hunger, poverty and discrimination were the hall marks of a majority. The history of Kerela is also not an exception to this. Here also wealth and power were the possession of a few people while a vast majority were drenched in poverty hunger and inequality.

Human rights can be defined as rights that a human being need to have mind which is without fear, a body with proper material nourishment and some sort of happiness of life. But the paradox is that most of the time in human history these basic rights are not available to the majority of the people. The story of Kerala is not an exception to this.

Majority of human history is a mystery and what we study in history is just a microscopic part of time. Historians like Toynbee say that we study just two percent of the history of humanity. The history of Kerala is not an exception to this. A good part of Kerala history is shrouded in obscurity. During that huge time span there were time when man might be free and happy when there was no pressure on resources and no craze for power when men lived in small communities. But as communities began to grow there was pressure on scarce material resources and craze for power. This craze for power and material resources might have created inequalities in wealth and power. Some people amassed so much wealth and power and deprived a section without power and wealth. The history of human right violation and the relevance of human rights might have started from there. More over at a time when there was no much transport, people staying in the cold climate had white skin compared to the people living in the hot climate who have a black or brown skin. The rights of a section of people might have been violated when, at a later period, these people came together and lived in one societies and the white coloured people claimed racial superiority over their less hued people.

In the earlier works on the history of Kerala there is no much reference about the hierarchical division of society based on wealth, power and colour. There was no distinction in the name of caste, creed, or colour. Equality prevailed everywhere. Decisions were taken on the basis of merit, ability and character. The Sangam society was known for its respect for human rights, dignity, liberty and equality. Universal outlook and cosmopolitan attitude remained the order of the day. There was no distinction in the name of caste, creed or colour. Equality prevailed everywhere. Decisions were taken on the basis of merit, ability and character. At that time the people of South India were not accustomed to the occupational division of the society and they were accustomed to the occupational division of the society and they were not familiar with the traditional four fold division of the society or the *chaturvarna* system. No distinction was made on the basis of birth and every thing was decided on merit, ability and personality. The evil practices like untouchability, unapproachability and unseeability and similar customs were unknown to the people of the Sangam age. Caste distinction, disputes and religious dissentions were unheard of. There were a number of references about this noble and ideal society in several works of the sangam age.

Jainism and Buddhism wielded considerable influence in Kerala during and after the Sangam age. As these religions came from the mouth of the philanthropic social reformers these religions

contains a higher amount of noble and virtuous ides which in turn cemented the rights. The Twin Jain epics Silapathikaram (Jaina work) and Manimekhalai (Buddhist work) contains plenty of evidences for their insistence on the rights of man.

But the migration of Aryans to the Kerala had made a rude shock to the traditional Kerala society. It was a type of hegemony and domination imposed from above. The plight happened to the Dravidian-Meditaranians was like that of the plight of the Proto-Astroloids and the Negritos centuries back when they were pushed to the hilly regions from the plains by the Dravidian- Meditaranisns. The Aryan migration set the things upside-down. The Dravidians were pushed to lower strata of the society. Among the Dravidians also there was suspicion about who is superior than other in caste hierarchy. The much more educated Aryans influenced, with their superior intellect, the rulers of Kerala and made friendship with them. They have brain washed the rulers of Kerala and these rulers became a tool in the hands of the Aryans to implement the *Chathurvarna* agenda which has proved its success in North India. In other parts of the world the philanthropic religious reformers who had achieved a higher level of unity with God and nature used religions ideas to create a noble and virtuous world. But in this part of the subcontinent including Kerala had witnessed the worst misuse of religion to suit the selfish needs of a minority who injected inhuman and highly malicious ideas to suit their exploitative and hierarchical ideas to place them at the apex of the society. The human wrongs preached and practiced by this people gave a death blow to the rights of the people upto the coming of the Europeans.

Removing the darkness of the medival age modern age set in Europe through renaissance and reason replaced faith and God- centred history gave way to man- centred history. The reformation which followed renaissance was much more a discovery of the humanitarian and noble ideals of Christ and liberation of Europe from the distorted Christianity of the Popes. The virtuous ideals of Christ who always stood for the downtrodden, suppressed and oppressed section of the society had its repercussions in the later religious and revolutionary social reformers of Europe. Due to the particular geographical position of Kerala it was this part of India which felt the winds of Renaissance and Reformation of Europe. Probably some of the rigours of human wrongs which were perpetuated by the Aryan migrants were reversed during the period of the European penetration to Kerala. The ideas of the western people which was imparted through a number of new schools and colleges made a new Kerala renaissance in the field of knowledge which in turn triggered a new religious reformation against the unpopular and inhuman ideas of hierarchical and caste based Hinduism. The protagonists of Hindu religious reformation like Vaikunta Swamikal, Sreenarayana Guru, Chattanbi Swamikal were the new champions of new Hinduism. Unlike the traditional saints of Hinduism who shut their eyes form the realities of outside world and reluctant to engage with the complicated problems of this world for a peaceful mind, these new saints of Hinduism had open eyes to the problems of the downtrodden and oppressed classes of the society and clamoured for the rights of the people who were indoctrinated and oppressed for centuries in the name of religion. The attempt made by these religious reformers and the social reformers like Ayyankali etc played a prominent role in securing the hither to unknown social rights for the down trodden and oppressed millions in Kerala. Moreover, due to its geographical position, Kerala witnessed the spread of other religious ideas also like Christianity and Islam. The main difference between Hinduism and other religions like Christianity and Buddhism is that these religions came from the mouth of philanthropic social reformers

who had reached a higher stage of humanism, justice and righteousness. These ideas also played a prominent role in inculcating the rights of man among the Muslims and Christians of Kerala which had indirectly led to the emergence of much more democratic Hinduism. The last in the class of western ideas which had profoundly influenced Kerala society is the ideas of Karl Marx who had led a crusade for the economic rights of the working class. A lot of people who had suffered a lot under the caste persecution of Hinduism, but unwilling to convert to other religions, found this new revolutionary religion interesting and they embraced this doctrine. The land reforms initiated by the communist regime in Kerala was a mile stone on the path of economic rights of the people of Kerala. The progressive legislations initiated both by the successive Congress and Communist governments also brought Kerala on the fore front of other states in protecting the rights of the people. But still we have miles to go on the path of the rights of man to create a socially, economically, politically and culturally equal society which protect the rights of all the people who come to live in this region of India.

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Silence and Speech: An Analysis of the Narrative of Fear in Manjula Padmanabhan's *Lights Out*

Abstract

Speech is important in marking the presence and influence of someone. And at the same time, even powerful appeals and protests go unheard by the dominating race or class. Both silence and speech are imperative in shaping the narrative of fear. This paper is an attempt to analyse the representation of fear in *Lights Out* by Manjula Padmanabhan. The presence of fear is quite nuanced in the drama and the female characters further aggravate the discourse of fear. In *Lights Out* the pleas and cries of women are ignored as if unheard and there is a sense of fear that pervades the entirety of the play. Thus, this paper would take into account the role that fear plays in shaping the course of action of the play as well as the characters and how the discourse of fear is modulated by silence and speech. Relying extensively from Michael Riffaterre's "Fear of Theory", this paper would look into the aspects of fear and the action that unfolds around it. As the presence of female characters further aggravate the narrative of fear in the plays under study, therefore this paper would borrow extensively from the feminist ideas and theories. This paper would also throw some light on the male characters in comparison and in contrast with the female characters of the play. Hence, along with the lines of projecting fear, this paper would also highlight the power play that goes on between and among the characters.

Keywords: fear, feminism, speech, power, objectification, silence

Introduction

One way of ascertaining dominance and subjugating others is by establishing fear. Be it in words, or through actions, fear plays a significant role in the power play and in the psyche. It is by means of establishing fear that one class tries to suppress and take advantage of the other class. Similarly, the more powerful exert dominance over the less powerful by establishing fear amongst them. Manjula Padmanabhan's *Lights Out* revolves around the theme of fear. The play deals with rape as an open spectacle in a particular society where people are forced to watch and hear the heinous act being taken place however, not even a single person is able to stop the dreadful occurrence due to their subjugation by fear. This paper would thus study the role that fear plays in shaping the course of action of the characters as well as the play. The paper would also attempt to focus on a nuanced representation of the theme of fear and how people, mostly women are subjugated by it. As the presence of women characters further intensify and aggravate the discourse of the play, thus the

paper would also deal with the representation of women characters in the context of fear and dominance of power.

Methodology and Review of Literature

The narrative of fear explores the sense of threat followed by an emotional insecurity and instability, as it is pointed out in *Narratives of Fear and Safety*, "The cultural politics of fear are connected to experiences of threat, both imagined and real. A sense of security arises from the absence of threat, which allows communities to create emotionally balanced societies" (Nykänen and Samola 15). This paper would look into how the fear that gets instilled in the characters provides a sense of lack of security and a series of inactivity.

Manjula Padmanabhan is one of the most prolific feminist writers of India and her works are famous for the nuanced representation of the power play exerted by and around the genders. Portraying the society and the power play inherent in the societal role and stereotyping thought process is one of the key themes in the works of Manjula Padmanabhan. Padmanabhan's play *Lights Out* was written in 1984 and the story of the play was based on a real incident that took place in 1982 in Santa Cruze in Bombay. However, the play came into much prominence after the incident of NIRBHAYA, 2012 and many such similar incidents that go unreported due to the timidity of people. *Lights Out* deals with the sensitive issue of the rape of a poor and helpless woman by a group of four boys and the screams and cries of the woman, who was raped in the compound of a deserted building that was near the apartment, went deliberately unheard by the residents of the apartment and also the society.

Analysis

The play begins with Leela asking and begging her husband Bhasker to call the police and report about the shouts that they have been hearing. Bhasker is unable to comprehend why the cries perturb Leela so much and he recommends her to see a doctor. But he fails to understand why Leela finds the incident quite disturbing thus hinting at the insensitivity of Bhasker. Instead of taking any substantial action Bhasker indulges in frivolous excuses such as Leela imagining and exaggerating the incident, the incident being a 'minor little offence' at which the police would laugh if reported. Leela is quite vocal in her insistence of reporting the matter to the higher authorities to take some action, however, her insistence is ignored. Bhasker hesitates and evades away from taking any course of action. Bhasker's speech is that of cowardliness, and there prevails a silence of action in his speech- it is hollow.

Even the episodes of peaceful silence like that of Leela meditating is interrupted by the arrival of the milk-man. Such episodes are significant for they symbolize the lack of peace which aggravated by the traumatic experience of Leela- "Who can meditate with that horrible noise outside?" (Padmanabhan 15). The rape that takes place in the neighborhood traumatises Leela so much that she is unable to lead a calm life, but Bhasker remains unaffected by the whole incident. Thus, one can see right from the very beginning that there is an inherent fear in the speech of the characters that ultimately pervades in the surroundings as well.

The incidents get further infuriating upon Mohan's arrival and his subsequent disinterest to do something substantial to prevent the horrible incident. Leela is mortified to know that Mohan had come to watch the unfolding of the incident out of curiosity- "I was curious… just far enough not to

get involved, just close enough to see everything clearly" (Padmanabhan 18). Like Bhasker, Mohan is also a coward and from his dialogues, one can get a clear sense of voyeurism- the men, Bhasker and Mohan are there to stand and stare and do nothing that might get them in danger or involve them in the matter. They are one of those mute audiences who simply stare at the crime being committed and do nothing to prevent it whereas Leela, even when traumatized and infuriated by the entire incident is helpless to do anything at all. Even her pleas to not watch the terrible incident are made fun of-

> Bhasker: (*with an ironical smile*) Someone told Leela that to watch a crime and do nothing is to be – what? - involved in it yourself?
>
> Mohan: Huh! Ridiculous! (19).

They even go to the extent of ridiculing the intellectuals and the activists, "…what's the harm in simply watching something?" (20).

Furthermore, the two men are quite clear when they say that they do not wish to get involved unless there is a serious issue like a murder (24). The inaction of Bhasker and Mohan is caused by fear. The characters dissect the victim verbally with their ideas and opinions as if they are treating an inanimate object devoid of feelings and emotions. By bringing the various connotations of torture, sadistic, extortive and as such, Padmanabhan intensifies the ridicule of the cowardice of the characters. Moreover, Padmanabhan is critiquing not only the few characters of the play, but these select few characters are symbolical of the other passive spectators of the crime that is taking place in an open space in front of everyone's eyes and conscience- the savage incident takes place in full view of three buildings "in front of decent ordinary characters like us" (26). Moreover, the people who keep their lights on during the brutal session get their glasses smashed. The men, Bhasker and Mohan keep speculating the nature of the incident that takes place and even wonder if that is a religious rite and in that case it wouldn't be wise of them to interfere. Basically, the characters attempt to create or discover excuses to not get themselves involved in that heinous act in any manner. They justify the sufferings of the victims by citing examples of sadhus and their rigorous and painful religious practices however Leela, despite her shock and horror, clearly states the banality of the practice "Still, it seems a very disgusting sort of religion" (32). Leela is aghast at the prospect of the disgusting practice that goes on in the name of religion and she doesn't permit her children to be a part of the disgusting spectacle. However, things take a wild turn after the arrival of Naina. When Naina hears the sounds and watches what was taking place there was a gang rape and not any religious ceremony of exorcism, both Leela and Naina want to inform the police. But Bhasker and Mohan are still scared and hesitant and even go as far as questioning the woman's character-"BHASKER: She could be a whore… A decent woman would never be with four men at once" (45). Even after Naina advocates that she might have been abducted, Mohan supports Bhasker's idea by echoing, "Decent women would never submit to this sort of thing" (45). Following which the characters begin a discussion upon the woman being a whore. Bhasker and Mohan treat the subject of prostitution in a very bland and inhumane manner and even go as far as declaring, "BHASKER: Whatever rights a woman has, they are lost the moment she becomes a whore… After, all what does a whore have to lose?" (46). While the characters are busy discussing the rights of a prostitute, they ignore all of Leela's pleas of calling the police. Leela keeps on insisting to call the police again and again and when Bhasker

promises to call the police, the process keeps getting delayed further with the arrival of Surinder, Leela's husband. When Surinder witness the heinous act, he resorts to adopting violence- "(they) understand only one thing: violence!" (51).

Surinder disegards the idea of going to the police as he thinks that the police would not be able to address the problem properly and quickly for the process would take a lot of time. Here one can notice that Suridner's ideas and suggestions are quite violent. His violent nature gets revealed even in his behaviour with Naina. He behaves very roughly with Naina and not only disregards her words and ideas but also misbehaves with her saying that it is not her place to speak among men. Surinder, Bhasker and Mohan decide to take knives and kill the people and when Naina tried to stop Surinder, the latter tries to abuse her. The characters keep on discussing all sorts of solutions to the heinous problem going on in the outside. They come up with ideas such as throwing acid, electrolucating, following the men and setting their huts on fire and finally decide on photographing the entire process. However as they are about to get the camera ready, Naina exclaims that it has stopped.

It is interesting to note here that there is a grappling fear that the narrative offers. The three male characters Bhasker, Mohan and Surinder are products of fear. Whereas Bhasker and Mohan are too timid to take up a real course of action, Surinder tries to use violence to not only spread fear but also to assert dominance. The sheer insensitivity of the male characters is very poignant in the drama. The men abuse and torture the woman not only physically, but also mentally- both Leela and Naina are subjugated and their pleas and words are most of the time ignored by the male characters.

Thus, in this drama, fear plays out in multiple layers. At first, we have the group of men who rape a different female victim each day and they instill fear in the society by forcing them to be silent spectators of that heinous act with the lights of the houses turned off and they even get so much as a window smashed if the lights are kept on. The only light that is kept on is on the spot where the men commit the atrocious deed. The dark spaces generate fear. Smashing windows and making people spectacle to something horrid is another way of installing fear in the minds of people and thus establishing a power structure in the vicinity. Not even a single individual had raised a voice against the atrocities being committed. And the fact that they are fearful of the men is evident in their fear at the mere ring of the doorbell.

Conclusion

Both Leela and Naina, living in the so called 'comfort' and 'security' of their houses are living a life of fear and subjugation. Both the women seem voiceless in front of the men who control their lives. Surinder not only ignores Naina but even goes as far as abusing and threatening to hit her. Thus, in the face of the events taking place in front of them, Surinder becomes an ironical character. Surinder who himself appears so active and out spoken about the atrocities of rape being committed and who takes a lead role in coming to the aid of the rape victim is seen to abuse his very own wife- "Shut up or I'll kick your teeth in!" (54) is what Surinder exclaims violently when his wife tries to come up with a suggestion or a request. Thus one can say that through such characters, Padmanabhan brings out and satirizes the so called hypocrites who abuse their own family in the garb of social work. Mohan and Bhasker are so caught up with the fear of being involved that they fail and constantly hesitate and delay taking any step to stop the molestation going on in their full view.

Although Naina voices in support of the idea of calling the cops over the molesters outside, she falls unnaturally silent when her own husband threatens her. Leela plays the typical stock character of a helpless woman caught in the web of fear and gets hysterical upon the unfolding of the atrocious events.

Thus, one can see how fear plays a poignant role in determining the course of action of the play *Lights Out*. The sense of fear grapples all the characters in the play in some way or the other. The act of violence that takes place in the outside is also metaphorically presented in the household of Leela and Naina who also become the victim of fear, trauma, violence and threat.

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Trauma of Being an *Outcaste*: Testimonies of Marginalized Existence in Dalit Autobiographies

Abstract

Dalit literature is voice against the conventional system which breeds injustice, oppression and exploitation on the pretext of caste, religion and status in India. These narratives, especially the autobiographies portray the lived experiences of helplessness and pain suffered by the low caste masses in India. Dalit writers render visible their combating sanguine human spirit of resilience against the imposed social exclusion and humiliation. Indian caste system finds its origin in the division of society on the basis of four occupations called 'Varnas' such as Brahmins(vedic scholars), Kshatriyas(rulers, warriors), Vaishyas(agriculturalists, merchants and traders), and the Shudras(labour). Dalits, the lowest varna, handled meat and waste. The selection of occupation gradually became rigid inherited right compelling the lowest Varnas to the edge of extreme poverty and exploitation. This resulted in the oblivion of Shudras and Dalits from the general caste system. Present paper explores the trauma of being a dalit and its accompanying trajectory of unprecedented hardships and resistance through the autobiographies of prominent Dalit writers namely Sharankumar Limbale's *The Outcaste*, Baby Kamble's *The Prisons We Broke*, Laxman Mane's *Upara: An Outsider*, Siddalingaiah's *Ooru Keri: An Autobiography.*

Keywords: Trauma, Outcaste, Exploitation, Autobiography, Upper caste

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(agriculturalists, merchants and traders), and the Shudras(labour). Dalits, the lowest *Avarna*, handled meat and waste. The selection of occupation gradually became rigid inherited right compelling the lowest *Varnas* to the edge of extreme poverty and exploitation. This resulted in the oblivion of Shudras and Dalits from the general caste system. Their new sanctioned identity was now as 'Outcastes' or "subhumans" amidst society. (Roy 24). Yeshwant Manohar and Sharadchandra Muktibodh insist that upper castes exploited the low caste dalits and forced them to live on the margins of excluded existence. Manohar argues that the caste of a Dalit is "exploitation" because he is the product of socio-political and economic abuse (3). Muktibodh opines that Dalit literature is an avowal disclosure of the pain of that exploitation (267). The experiences shared by Dalit writers in their autobiographies evoke a deep concern for their suffering. Their memoirs are "testimonial[s]" of subjugation and torture they have been going through since the time immemorial (Abraham and Barak 11).

Sharankumar Limbale, Baby Kamble, Laxman Mane, and Siddlingaiah are prominent Dalit writers and social activists. Their autobiographies are the narratives of collective struggle of dalit community weighed down by the abject scarcity, poverty, illiteracy and superstitions. Limbale's *Akkarmashi* (Marathi) was translated in English as *The Outcaste* in 2003. His autobiography highlights the struggles of a homeless dalit family. Limbale spent his childhood in the local bus stand. They were like discarded bus tickets the driver and conductor who used to throw their rugs out on the road (42). Like other poor dalits, his family has to survive on green leafs, bhakari, black tea and alms collected from houses (51).The leftover food of upper caste was considered "nectar" by his mother (3). His grandmother worked as a midwife and sweeper (57). Limbale's Dada, a drunkard fellow, used to light the street lamps. The trivial occupations of his family members could only offer them an assurance of two meals per day.

For their livelihood, Dalit families had to follow an annual agreement called Padewarki to get labour. In return, they were not paid money but offered grains like jawar or bazra only. Padewarki to carry the dead animal was always a preferred choice as it fetched them more grains in returns. In his childhood, Limbale used to play a game in which one of his friends played the role of a lifeless animal and the others enacted as predators (15). Little could these teenagers realise that this game was the enactment of their life itself. The only difference was that they were considered living animals by their upper caste vultures.

In addition, every year Limbale's village suffered from an outbreak of cholera. Underprivileged and uneducated dalits associated it with the aggravation of the goddess and performed rituals to shift the curse to the neighbouring village. The abject poverty makes every dalit family vulnerable to social discrimination and exploitation. Limbale recalls an incident of family dispute of a Dalit woman Masamai with her husband Kamlbe. Instead of resolution of clash, the caste council Jat Panchayat forced the poor woman Masamai to divorce her husband. The injustice prevailed and a mother was compellingly separated from her two children (36). In an interview with Siva Nagaiah Bolleddu, Limbale confessed that his objective of writing was to reveal his personal agony and the misery of his community. His autobiography was a "statement of ...[his] war against injustice"(2).

Baby Kamble's *Jina Amucha* (Marathi) was translated in English as *The Prisons We Broke* by Maya Pandit in 2008. Like Limbale, Kamble resurfaces the hardships faced by her uneducated

Mahar community living outside the village (175). They were not permitted to travel on the regular roads used by the upper castes (52). Moreover, every house in the village had a high platform to forbid the Mahars from entering the door (54). Their "lives were governed by various calamities" (49). Kamble, being a woman, testimonies the torture and abuse faced by dalit women at the hands of their husbands and in-laws (98-99). Her father kept her mother "like a bird in a cage" (5). In her community, men found recourse in gambling and drinking. But women are denied every right to live an average life. They are kept in "ever hunger" state due to scarcity of food and essentials (28). Mahar women are forced to beg for necessities from the despicable higher caste traders. They are not allowed to eat before serving the male members of the family. The pregnant women had nothing to eat after delivery, "not even the water leftover from boiling rice" (57).

Laxman Mane's *Upara* (Marathi) was translated in English as *Upara: An Outsider* by A. K. Kamat in 1997. It is a forceful narration of distress and sufferings of Kaikadi community, a nomadic tribe. Having no provision of shelter, food or land, they led an itinerant life packing their inglenook and lodgings on the backs of donkeys (15). The only source of income for Kaikadi men was the selling of baskets. Mane remembers the construction of their temporary huts on the road side. He spent his childhood in these dwellings like a little plant breeding on the dunghill (71-72). The women and children of the tribe used to arrange food for their families by begging in the villages. Mane recalls how his mother used to collect some stale food items by begging. They all ate it. This was their everyday meal (3).

According to Mane, scarcity of basic needs forced Kaikadis community to get involved into begging and burglary. They were starving for basic provisions, wisdom, impartiality and freedom amidst the dark shadows of repression and injustice (84). The economic and social conditions of Mane's community were radically similar to that of Limbale and Kamble. Dalits of all tribes faced rejection and humiliation from the upper caste people in all the villages. Mane never dared to speak to his classmates in the school. Nobody came close to him in the village. But Mane gradually got accustomed to the negative response of others. He, at such a tender age, had accepted his marginalised existence in the society (69).

Jat panchayat enjoyed a dominant role in Mane's male dominated community. Mane's father had to take Panchayat's permission before admitting his son in a school. Disobedience of Panchayat's unjustified verdict could cause excommunication of the whole family from the tribe. Its discrimination against tribal women was discernible when the rapist of Mane's aunt Paru was acquitted by the caste council and the poor victim was declared guilty. She was even divorced by her husband for the dishonour she had brought to their family. Her feminine exquisiteness was considered an enticement to her molestation. The verdict of Jat Panchayat in Paru's case was not only negative but also inhuman. Mane recalls the dreadful capturing of his parents by the Maharwada community on the false charge of theft of canes. His parents were severely thrashed and humiliated in front of whole tribe. The blouse of Mane's mother was torn. She barely covered herself with the shirt of his husband. Mane's father was wearing only dhoti (61). When Rambhau tried to save the victims, the village chief got annoyed and reprimanded the former for misunderstanding the gravity of the situation. The village chief commanded Rambhau to not interfere with the government procedure. He warned that he would lodge a complaint against Rambhau to government officials for his arrest (63). Meanwhile, Maharwada men started trouncing the crowd of Kaikadi tribe gathered at the location. The conflict

resolved ultimately with the arrest of Mane's parents and Rambhau. They had to spend two days in police custody.

Like Mahar community, the women of Kaikadi tribe were also subjected to male domination, humiliation and exploitation. Mane's uncle Martimam always quarrelled with his wife Pari and raised objection over her taking bath or combing. He justifies his irrational belief system:

> When we live on the dunghill, we should live like dirt. We must not imitate the people who live in bunglows. We are street dwellers. We are open to the public's gaze all the while. What if somebody castes an evil eye on you. (82)

Pari's life turned into hell when she was raped by a stranger in the night. She pleaded the rapist to spare her as she was having her menses, but she "was not spared" (82). After this heinous crime, Mane's mother found Pari in most deplorable condition. She, covered with blood, was crying inconsolably for help. Nobody from her community came forward to console Pari. Rather she was deserted by her husband Martimama who called her whore and blamed her for alluring the molester: "This bitch was not going to be faithful to me" (82-83). Dalit women were subjected to twofold physical and mental exploitation. They could find recourse neither in the outside world nor in their homes.

Siddalingaiah's *Ooru Keri* (Kannada) was translated in English as *Ooru Keri: An Autobiography* by A. K. Kamat in 1997. A small village Magadi of Karnataka was divided into two parts; Ooru and Keri. The former was occupied by the upper caste community comprising Brahmins, landlords and merchants; the latter belonged to Dalits, the untouchables. Life in Keri was a nightmare for its residents. Poverty, mayhem, bigotry and paucity prevailed in this restricted zone on the pretext of caste, gender and status.

Dalit women faced exploitations both at the hands of their family members and outsiders. They were not allowed to go to school. It was very common to see men marrying girls half of their age (15). When the mother of Siddalingaiah's friend Puttapa fell seriously ill, her husband declined to take care of her. She was admitted in a government hospital for few days. Meanwhile, her husband remarried a young dalit woman. Puttapa and his mother were thrown out of their own home by his stepmother and father. Women of their community led a life of uncertainty and dishonour. Siddalingaiah recalled how a youngster Puttanarasa felt pride teasing old Banjara women by lifting her sari (6). The poor naive women were so terrified that they could not protest against his immoral and obscene conduct. Siddalingaiah narrated another incident of brutal rape of a middle aged woman by a scamp. In male dominated society, dalit women faced numerous incidents of physical and mental harassments.

The social and financial condition Siddalingaiah's family was also very miserable. Their mud house was so small that it could not accommodate even five persons in it (70). His childhood spent living in adversities, wearing rejected clothes and savouring stale leftover food, but still lived contented and never thought of the inequality and abuse (2-3). But an incident changed his views. Once Siddalingaiah saw his father, loaded with yoke on his shoulders, was ploughing the fields of Ainoru. He, along with a fellow labourer, was driven and whipped like bullocks by an upper caste co-worker. Siddalingaiah felt a strange sense of helplessness, misery, frustration and humiliation at the open projection of inhumanity, exploitation and oppression of upper caste land lords (2). In addition, money lenders subjugated dalit labourers with their treacherous cumulative interest rates. Like other villagers,

Siddalingaiah's father also took loan to meet the expenses of his family. But he could never refund the amount and ultimately fell into massive debt. Siddalingaiah's father started taking recourse in drinking to find an escape from the anxiety. When the agents of moneylender could not recover money, they pounded him profusely. A deep sense of shame and powerlessness drove Siddalingaiah's father to the edge of suicide also, but luckily he was saved (37).

Later on, when Siddalingaiah's family shifted to Bangalore and started living in a slum area, he realised that his misfortune was bound to his caste; no matter he lived in Keri or in any part of the country. Disputes, beatings, thrashings and thefts were common attributes of his vicinity. Dalit men found recourse in gambling and drinking. Laden under the burden of abject poverty, his father started working in a firewood depot. His earnings were not sufficient to meet the expenses of basic needs of the family. Hence, Siddalingaiah's mother took the job of a sweeper in a hostel and daily brought leftover food for the family. His parents' hard work finally paid off when their son became a teacher and social activist. S. Bhartiraja exhorts that Siddalingaiah started his journey of life by facing humiliations. Like every dalit boy, he was not capable to understand the reason of their misery. Bhartiraja writes:

> All through his growing up, hungry, suffering, and humiliation at odd jobs while studying are his chief memories; they made him lose faith in God, and also mark the beginning of his Dalit introspection. Although he was both a teacher and an activist, it was his autobiography that would be most influential, shaping the literary thinking of the time. (76)

Sharankumar Limbale, Baby Kamble, Laxman Mane and Siddalingaiah became writers not because they valued pomposity and attention. They wrote because they all wanted to share the experiences of their unending struggles, repression, abuse and agonies to the world. Being an exponent of the ordeals of dalit community, they communicated the pain they all went through. Limbale, Kamble, Mane and Siddalingaiah belonged to different regions of India, but their traumas of being an 'Outcaste' and its associated agony, humiliation, oppression and helplessness are the testimonies of their collective marginalized existence, a loss of identity. Their autobiographies open a door to their vicious past whose traces have not even completely diminished even in the present. Despite the law reformations, dalit communities have not yet achieved equal social status in India. The social exclusion of Dalit communities was a manipulative and narcissistic intention of the the rich upper caste people. The powerful always sustains its power by making the other weak by means of exploitation. In ancient India, influential landlords and merchants modified social and cultural norms for their benefits. Caste system and religion were employed initially as the instruments of their strategic plan to retain control and supremacy upon weaker sections of the society. Eventually, caste and creed became the seminal criteria of human identity. Limbale, Kamble, Mane and Siddalingaiah highlight the fact that the education and financial fortification of dalit communities can transform the sovereign structure of caste based Indian society.

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Begging as a Menace: Exploring the Role of Social Workers in the Rehabilitation of Beggars

Abstract

The current study has tried to explore the menace of begging in India. It's necessary to understand that, it is not the beggar but the begging which is a social blot for the society. In order to restore the life of a section of society that is gravely marginalised and deprived to a life of dignity, social worker can intervene by various ways by which their life can be empowered. As, social workers are having clear understanding of the social dynamics and moral density of the society, therefore they can help Government and NGOs in rehabilitating this vulnerable and secluded section of the society. The study thus has included different ways and methods which if followed by the concerned quarters will help largely in making the life of beggar self reliant, progressive and valuable.

Keywords: Social works, beggars, begging and society.

Introduction

Begging is a global problem. Almost all the countries of the world are facing this problem one way or the other. Begging is considered as a degenerated and downfall activity of individuals because it creates unsupported situation, disease, dishonor, derogatory, poor appearance and depletion in personality. Such conditions which specify beggars as beggar include the one who lives by soliciting alms in every public place like temples, mosque, hotels, bus stops, market places, etc., one who wanders from door to door or place to place for begging alms in order to support himself, his family and dependents, and also, the one who lives without any visible substances (Rao. 2003). The origin of begging goes back to times when Brahmacharya Ashrama boys begged food for themselves and for their gurus. Similarly, Sanyasis were also expected to live on charities. The idea behind these religious dictates was to stress simple living, humility, austerity, etc. But as time went to on some idlers took it for looking for their livelihood (Amarnath 1979)**.** Also, people who were having no means of livelihood and were thus living in abate poverty were also preferring to go for begging. Likewise, people who were having some physical or mental disability too were indulged in begging, as they can't go for physical work and thus were dependent on others for their living.

Today, however the scenario is all together different in the streets, markets, religious places and every such place where people are visiting or gathering. These professional beggars also kidnap

many innocent boys and girls, so that they push them forcefully into begging. They many times cut their physical parts, so that people feel pity over these disabled children and thus earn more and more money through these kidnapped children who have been turned permanently disabled by these organised criminals cum professional beggars. However, there is need to understand one important aspect of begging, that there are many beggars who want to shun begging and live a dignified life. Since, this study is aimed to explore the role of social workers in the rehabilitation process of beggars and thereby to find possible correctional measures for the welfare and upliftment of these denigrated people.

Objectives and Methodology

This paper is basically descriptive and analytical in nature. In this paper an attempt has been made to study the menace of begging in India. To understand this social menace, researchers have visited different areas of the country. The researchers have interacted and observed the begging schedule and situations of beggars in different parts of country. Based on those experiences, different ways of rehabilitation have been discussed in this study. Moreover, in this study different recommendations have been made with regard to long term settlement of the beggars. The data used in the present study has also been collected and composed from various secondary sources like books, journals, magazines, newspapers and various reports according to need of this study.

Exploring the Role of Social Worker in the Rehabilitation of Beggars

Social work is a practice based profession and an academic discipline that promotes change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhances well being (International Federation of Social Work, 2000).

In connection with the present study, it can be said that social worker cans intervene in the following areas and thereby improve the living standard of the community of beggars.

EDUCATION

Education plays a vital role in shaping the personality of an individual. Education is the best way to improve the social standards of an individual, as raises awareness about the basic human rights. So, education is an important way to transform them and to change their way of living. In this regard social worker can take following steps for their education:

(a) Mobile Schools

Keeping the working schedule of the beggars in consideration, the education department should start mobile schools for the child beggars in India. The researcher found it imperative that mobile schools should be started all across India. The social worker can advocate the Government and NGOs for opening such mobile schools across India. Further social workers can identify their places of begging so that the mobile schools are started at those places.

(b) Bridge Courses

It was found during the field work that many children were pursuing education but due to poor socio-economic background or some other reasons these children could not continue their studies. The drop outs feel ashamed in joining the same classes again because of their increased age. In order to re-enroll these children in schools again, social worker can motivate the concerned authorities for starting bridge courses for such drop outs, so that they can be re-enrolled in the classes of their age groups.

(c) Awareness about Abuse

It has been found under various studies that beggars are highly vulnerable to verbal, physical and sexual abuse. In such cases social worker should initiate legal actions which are essential to provide foster care after birth of the child until their parents are qualified to take the custody of the child.

(d) Skill Development Education

In the contemporary world skill development education is having very phenomenal role. This kind of education helps people to enrich their skills as per their capacities and interests.

(e) Scholarship

The poor economic setup of beggars leads to poor upbringing of their children. The children are unable to continue their education due to poor financial condition at their homes. Social workers should act as a mediator or facilitator between Government and beggars for availing scholarships to their children and thereby can help them to continue their education independently.

HEALTH

A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity are termed as Health (WHO). The social worker should focus on the whole person in the context of their social and physical environment and on people's strengths (International Federation of Social Workers 2012). Under the health sector social worker has to play a very dynamic role. The different approaches of social work which social worker can employ in mainstreaming the beggars are as follows:

(a) Counselling

Counselling is a sort of help extended by a professional social worker in resolving the personal or psychological problems of an individual. The individual can be a child, women, adult or an elderly person. In the current chapter, counseling to the beggars has been divided under two headings:

    (i) Counselling to General Beggars: Observing the social, psychological and economic setup of beggars in the area of their residence, the study proposes counseling to beggars at mass level. Thus a prior mindset of accepting abuse and other forms of violence is very dangerous as it shapes their behaviour and cognitive impulses as has been already discussed in the previous sections of the study. Social worker should thus provide cognitive, behavioural and various other forms of counselling to them. Social worker needs to address this aspect of their personality very intelligently and sensitively.

(ii) **Counselling to Addicted Beggars**: During the course of study, the researcher identified three categories of drug addicts. First type were those who had just started taking drugs (freshers), second type of addicts had been taking drugs from some time only (a year or more than that) and the third type were the fully dependent ones. The last category of beggars is highly dependents on drugs due to their frequent and long consumption. On the basis of the above categorisation, social worker should offer counselling and intervention to these beggars. The first two categories need immediate intervention as the chances of recovery are very high and results can be achieved within a stipulated time. However, the members of the third category need long term interventions as they are highly dependent on the drugs. Keeping the degree of addiction in mind, the social worker should provide individual counselling, group counselling and family counselling to the addicts.

(b) Rehabilitation Centres

Rehabilitation centres play a vital role in mainstreaming the addicted beggars. As in these centres they are kept under the direct supervision of professionals. Every action of the addicts is thoroughly examined in these centres, so that their way of living is improved. In these centres professionals provide emotional and psychological support to them, so that their personality is improved.

(c) Family-Based Interventions

It has been seen that a favourable home environment has been very effective in treating persons with substance use disorders. The social worker should make the parents aware about the behavioral transactions of their children. Understanding these transactions will help the parents to understand the day to day problems of their children.

(d) Community- Based Interventions

For the complete rehabilitation of the beggars, community centered interventions are very significant. The beggars who have been consuming drugs need favourable community environment. The lack of trust on the community members makes the affected persons more negative about themselves and the people around them. They should also obtain weekly reports related to the process.

LIVELIHOOD

The livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base (Chambers & Conway: 1991).

It has been found during the interview that the primary reasons of the begging were poverty, abuse, family disintegration and abandonment by parents, and the lack of welfare services while the secondary reasons of begging were the failure of rural livelihoods, including dislocation due to famine, drought, and war, flawed traditional practices (for example, child marriage, aggressive step-parents, peer pressure, a lack of opportunities for social mobility; and callous environments at home). Keeping the above reasons of begging in consideration the following social work intervention is proposed for the livelihood development of beggars:

(a) Skill Development Training

In order to bring an end to the begging menace, skill development of beggars is essential for getting wage/self-employment. The social worker should also approach the corporate entities in this regard, so that, training is imparted to beggars under CSR (Corporate Social Responsibility) component. It is necessary to impart such skills to the beggars that are in high demand in the market like mobile repairing courses, computer operating courses etc. Providing them such forms of training courses will make them self employed in a minimum possible time.

(b) Self Employment

It is main aim of social work to make an individual self reliant by enhancing and exploring his capacities and capabilities. They should work towards their skill training along with entrepreneurship development training. The social worker should work with the concerned departments for availing financial assistance or other such facilities for opening small units of business.

(c) Self Help Group

A Self Help Group is a group of 5-10 people who are committed to start a common venture of earning. Forming SHGs of beggars (male and female) can be very beneficial as it will shift them from begging to a more dignified livelihood. The social workers in collaboration with government and NGOs should pick up the best model out of these successful models, so that the menace of begging is eradicated once for all.

(d) Marriage Incentives & Support

There is no denying the fact that beggars live in aggravated forms of poverty. Beggars in general and leprosy affected persons in particular are brutalised due to social taboos. The enormous challenges these people face in the form of social taboos is making it difficult for them to marry their daughters in other communities. The marriage incentives should be reviewed with changing time so that they don't face powerlessness in getting their daughters married.

AWARENESS

The common places where beggars are seen are markets, mosques, temples, shops, streets and railway stations etc. Apart from this they move from door to door for seeking alms. It is quite unfortunate that despite many services that are available for them in the govt and private (NGOs) sector majority among them are unable to take the benefit of those available services.

Recommendations

- The beggars face many problems due to their ignorance and illiteracy. So government need to run some mobile school for child beggars, keeping their working schedule in consideration, so that child beggars can be educated through these schools and become aware about their capacities and rights.

- Beggars belong to lower economic strata of society. Due to their sheer poverty they are not in a condition to invest any money into any of business neither they are much educated and skilled people. So it is the duty of government to start some skill training activities for beggars.

- Beggars were found homeless and majority of them were abandoned by their families. This was especially the case with those beggars who were disabled. Thus there is need to widen the scope of social security so that the genuine cases of destitution and disability may be covered and laws regarding apprehension and detention of beggars should be strictly enforced.

- The result of the study revealed that beggars were unaware about the welfare schemes. The study recommends that Policy planner and law agencies must adopt multi- faceted and multi –tiered approaches so that beggars can take benefits from these schemes and welfare programmes.

Conclusion

Thus, it can be concluded that although the beggars constitute a highly disadvantaged group that is suffering from a large number of health and awareness related problems, social work intervention can play a meaningful role in ameliorating their situation and in alleviating their suffering. Their plight is rendered highly pathetic as not only are they leading a very poor life, their ignorance makes it difficult to improve their life. As such, as highlighted above, social work intervention should focus the most on creating awareness as greater awareness can put them in a position to help them. Besides, this it is equally important to give them greater access to programmes and schemes meant for the poor which are aimed at health and employment so that their poverty which is the basic reason of their condition is eradicated.

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Neurological Diseases: Causes, Prevention and Treatment

Abstract

There is not denying the fact that neurological problems are multifaceted in nature and have certain pessimistic symptoms. Everyone knows that every neurological disease is hazardous and dangerous for the human body. It is well known fact that neurological diseases are more perilous than physical diseases. Millions of populace around the globe is suffered by neurological disorders. It is a fact that neurological disorders account for 10% of the total disease burden in India. There is not denying the fact neurological diseases in the human body have a long record. At present, it is a fact that neurological disorders have become the principal cause of mental disability in the human body. Genetic factors play a bigger role in determining who is at risk for these diseases. There is not denying the fact mental health issues arise due to long-term acute physical, emotional and psychological stress. Neurological disorders are medically defined disorders that have unconstructive effects on the nervous system in the brain as well as throughout the human body. Many conditions connected to neurological disorders are linked to manifold diseases by germs, viruses, fungi and parasites. Stroke is primarily considered a risk factor in this study as the leading cause of adult neurological death and disability. It is a fact that the treatment and prevention of neurological conditions vary depending on the sternness of the mental illness. This research paper tries to analyze the Causes, Prevention and Treatment of ongoing Neurological Diseases.

Key Words: Neurological, Diseases, Causes, Prevention, Treatment.

Introduction

The Neurology is a division of medical science that focuses on the diagnosis and treatment of mental disorders involving the brain and human nervous system. The nervous system comprises the brain, spinal cord, cranial nerves, peripheral nerves, nerve roots, autonomic nervous system, neuromuscular junctions and muscles. It is a fact that Mental illness also called neurological health disorders. It is refers to a wide range of mental health conditions. Neurological disorders are diseases that affect the brain and the central nervous systems and autonomic nervous systems. It is most important to differentiate the different types of neurological disorders before recognizing the signs and symptoms of neurological problems. There is not denying the fact that the nervous system is a multifaceted, sophisticated system that control and coordinate human body movement. The nervous

system is responsible for many physiological problems. There is not denying the fact that neurological diseases affecting the nervous system are not rare and affect millions of people worldwide each year. These neurological disorders are affected human-being frame of mind, thoughts, behaviour and mental balance. The mental illness includes depression, anxiety disorders, schizophrenia, eating disorders and addictive behaviours disorders. These neurological disorders attacks cells in the human brain and obliterate them until they die.

There is not denying the fact that mental disorder also called psychotic and psychological disorder. This psychological disorder causes loss and distress. Most of these diseases are very serious nature and affect the normal functioning of the human body and brain. The structural, bio-chemical and electrical abnormalities in the human mind and other nerves system can be symptoms of severe neurological diseases. There are various symptoms of neurological disease which include paralysis, muscle weakness, poor coordination, loss of sensation capacity, psychological puzzlement, mental tenderness and low level of consciousness. The two most normal neurological disorders are brain stroke and dementia. Neurological disorders affect the principal element of the human brain. There is not denying the fact that Neurological symptoms can be caused by infection and by an immune response.

The symptoms of neurological disorders can vary greatly depending on the type of disorder as well as the specific area of the body affected. The specific causes of neurological problems vary, but can include genetic disorders, brain injury, spinal cord injury, nerve injury, congenital abnormalities, infections, lifestyle and environmental health problems including malnutrition. There is not denying the fact that depression and neurological problems are often inter-related and interconnected. Due to neurological problems and the debilitating nature of depression, the person who is suffering from it cannot get better without professional assist.

Causes of Neurological Diseases

The key threat features for neurological disorders are linked to genetics, age and daily life routine. These types of neurological disorders come in all different shapes and sizes and can influence populace of all ages and health condition. A neurological disorder caused by a dysfunction in the mind and nervous system. There is not denying the fact that these dysfunctions can consequence in physical and psychological problems. Neurological disorders are diseases that influence the brain, spinal cord and nervous system. There is not denying the fact that such disorders may effect from structural, chemical and electrical abnormalities in the nervous system. There are many types of neurological disorders. There is not denying the fact that some neurological disorders are relatively insignificant and temporary and others disorders are more serious and may require emergency treatment. Many neurological disorders emerge during the early years of human body development. They can be diagnosed at initial stage. Some are diagnosed later stage. The mounting load of non-communicable neurological disorders is growing in the India, primarily due to the aging of the general populace.

Prevention of Neurological Diseases

It is well accepted fact that the healthy environment and lifestyle of individuals have a profound effect on the health of the body and mind. The best guard against neurological disorders lies not only

in controlling risk factors but also in promoting brain health. There is not denying the fact that balance physical exercise and good diets have important role in improving mental health. There is no quick heal for neurological disorders, but good care of the patient can keep healthy for a long time. There is need to consult a good neurologist expert for effective treatment of neurological disease. Although no proper treatment is currently available to prevent and slow the brain damage caused by Alzheimer's disease, there are several medications that may help to improve the symptoms of dementia in the affected people. These drugs work by increasing the neurotransmitters in the human brain. There is a need to address the shortage of skilled neurological expert personnel and also strengthen early detection and cost-effective supervision of neurological disorders in India.

Treatment of Neurological Diseases

There is not denying the fact that neurological disorders are undoubtedly among the most frightening diseases faced by general people. Treatment for functional neurological disorder will depend on particular signs and symptoms. Medication therapy, which is often considered the first aid of Neurological Diseases. Physical therapy is a good treatment for the rehabilitation of neurological patients. Adequate levels of exercise and healthy dietary practices are highly effective in neutralising serious neurological disease. Physiotherapy is needed to manage symptoms of neurological disease and restore some function of human mind. There is no absolute cure for neurological problems, but effective treatment is quite possible. After proper diagnosis by neurological examination, initial treatment should be performed to lessen the sternness of the serious mental disease. There is not denying the fact that the neurological disease progress rapidly at the present time, so it must be treated to prevent any risk of permanent damage in the human mind. This is reality that some of these neurological diseases have no cure, some others neurological diseases can be controlled and it can be reduced symptoms with timely diagnosis and adequate mental treatment. Degenerative nerve neurological disease can be serious nature and life-threatening for life of human being. So, effective treatment can assist to recover symptoms, relieve ache and boost mobility.

Conclusion

The stress buster chemical serotonin may help to treat dangerous neurological diseases. There are many nervous system disorders that want clinical care by a medical doctor and other health care specialised. These common neurological disorders can be prevented with different treatments and the mental health of most other people can be made at least as good by providing good treatment. Mental health issues are reduced through promotion, prevention and early detection of serious neurological disease. There is not denying the fact that trust, awareness and efficient response are the key factors to neutralise these mental health issues. There are many different treatment options available that can help to treat common neurological disorders, including therapy in combination with medication. This growing burden of neurological disease needs to be tackled quickly.

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Journey through the Lenses of Two Concentric Circles in Amitav Ghosh's *Gun Island*

Abstract

Journey is the central force that keeps moving every theme and motif, compass and canvas, time and space in Ghosh's fiction. Diasporic movements between home and non-home, known and unknown, fixed and fluid places delineate catastrophic socio-cultural change. Amitav's journeys render a fresh attitude and outlook on unfolding change in orders, laws, hegemonies, sensibilities, thoughts and lifestyles. His protagonists are a departure from the traditional image of a particular lineage and identity, and are on a continuous journey from outward to inward, homeland to host land, traditional to contemporary and regional to cosmopolitan. In *Gun Island*, like his earlier novels, Ghosh has set his protagonist- Dinanath Datta on journeys from Sundarbans to LA and then Venice. Unlike his earlier novels, the direct consequences are due to climate change and an unharmonious and unrespectable relationship between humans and nature. As a postcolonial writer, Amitav reinscribes and reclaims rich cultural inheritance which is excommunicated and devalued by the Western academics.

Keywords: Journey, displacement, climate crisis, other, co-operation.

Introduction

Ghosh's travels to various parts of the world give him an edge over contemporary author. Being an anthropologist, he allows his consciousness to accept the differences as a part of the evolution of global reality. Being a sociologist, he respects the multiplicity of cultures in homeland and abroad. Having a scientific temperament allows his consciousness to develop a realistic vision of life and its truths. And, an incessant traveller, a thorough researcher in him motivates him to delineate freshness and uniqueness in his fiction. Speaking for common and marginals serves the purpose of decentralizing the Western discourse. Amitav's protagonists establish a link among diverse societies and cultures. They experience the contemporary dilemma of alienation and displacement. Ghosh has mobilized many incidents and traditions from the past, as a background for his narratives, to bring forth the traumatic experiences of social, cultural, economic and political change.

The protagonist of *Gun Island*, during one of his journeys to the shrine of Gun Merchant, came across two concentric circles which changed his outlook towards the 'other', the world of animals, and his belief in mythology and tradition. Environment concerns are evident in his novel *The Hungry Tide* (2004), *The Imam and the Indian* (2002), and *The Great Derangement: Climate*

Change and the Unthinkable (2016). But *Gun Island* (2019) is exceptional in terms of dealing with both, colonial or neocolonial and environmental concerns.

The double concentric pattern fills in the research gap in recent or previous research on environment and postcolonial critique. It is interesting to travel through Amitav's fictional world through having lenses of two concentric circles (GI 70). This pattern opens new interpretations and scopes for future research and also opens up a new world of consciousness, understanding, cooperation and medieval syncretic religiosity.

Discussion

Gun Island (Bonduk Dwip) is a quest of a Brooklyn-based rare book dealer-Dinanath Datta/ Deen/Dino, about Manasha Devi- a goddess of snakes and scorpions; a voice of the unheard, ignored and alarming animal voices around. This folktale of *Bonduki Sadagar* compelled the rare book dealer to visit the shrine of Manasa Devi. Tipu accompanied him to the shrine where he (Tipu) was bitten by King Cobra. This visit turned Dino's life upside down, and his quest to know the reality of Gun merchant led him to visit LA and then Venice.

The story of *Bonduki Sadagar* led Dinanath to understand this contemporary word realistically. In *Gun Island,* the displacements result due to ecological reasons than merely imperial. The climate changes result in the displacement of millions of people across the globe, especially in Bengal-Sundarbans. "There are no borders here to divide fresh water from the salt, river from the sea" (THT 6). The forest land is decreasing rapidly, and rivers and seas are being polluted. The sea level is increasing and engulfing fertile lands, turning them into tiny salty islands. Ghosh, further in *Gun Island* talks about Bhola Cyclone that caused colossal damage and ecological loss on 12 November 1970 in Bengal. The death toll reached 'half a million'. The most affected areas were in Eastern Pakistan. From part one, Ghosh sets a tone of dissolving and becoming islands in Sundarbans. The unprecedented rise in sea levels had led a lot of Bangladeshi, and the inhabitants of Sundarbans to migrate to the other parts of India or Italy.

Climate change gained momentum in 2000 when Ghosh started writing *The Hungry Tide.Jungle Nama: A Story of Sunderban* (2021) and *The Nutmeg's Curse: Parables for a Planet in Crisis* (2021) prove Ghosh as an environmentalist. Once again with *Jungle Nama,*he weaves the legend of *Bon Bibi*-goddess of the forest, in Sundarbans. "Every year, dozens of people perish in the embrace of that dense foliage, killed by tigers, snakes and crocodiles" (THT 6). Ghosh says that contemporary wealth accumulation is based on the costs of the environment which is causing human and non-human interface. David Harvey calls it "accumulation by dispossession". Patrick D. Murphy sees it as ignorance of the cosmopolitans who are "failed to hear and respect the systematic knowledge of local peoples" (Murphy 163).

Tipu enquires about *bhoot*, especially he wants to mention the 'other' living beings- animals. The other has been perceived as uncanny by Deen and Cinta. When Cinta and Deen see millions of birds circling above Blue Boat, "schools of dolphins" and "whales slapped their tails on the waves" (GI 281), Cinta calls it "a storm of living beings, *bhutas*" (GI 281). This uncanny relationship between landscape and non-humans "draws us intimately to place and time and change so that we might sense our own vulnerability as a susceptible part of the greater whole" (Berberich et.al. 16).

Bladow Kyle et.al. see human and other relationship as "perhaps the most salient sites at which effect and ecocriticism come together" (Bladow and Ladino 3).Felix Guattari calls this matrix of human-nonhuman co-existence and communication- "Ecosophic". Tipu informs Deen about *shamans* – who could communicate with animals and even "with trees and mountains, and ice and stuff." (GI 104). He further says that Rafi's grandfather was a *bauley*- a man who leads people into the jungle. Deen is heading towards a world that is open to understanding communication from animals. His mental faculties try to understand what the other world of animals and insects is voicing for? Piya tells Dinanath that the marine life at Sundarbans was panting for adequate oxygen.

In the second part of the novel, Amitav relates many stories about refugees. Cinta also continues with the story of The Gun merchant. She thinks that the merchant has lived in the Ghetto of Venice. Cinta informs that in 1541 Venetian Republic passed a law that allowed the Jews to settle in Venice. But the condition was that they could not mix up freely with the Christians and would inhabit an island meant for them. Cinta says, "Since Venice is itself an island- or rather archipelago of islands- the old ghetto is an island within an island." So, Deen suddenly remembered a phrase that Rafi had himself used to describe one of the recurrent motifs in the Gun Merchant's shrine, "island within an island" (GI 157). Cinta relates that the Merchant was a Jew and lived in Venice. She says that the island, allowed for the Jews, was a foundry where arms were kept. The word for foundry, in the old Venetian, was ghetto. Thus, it became the name of the place for the Jews inhabitation. Consequently, the ghetto, where the Jews were allowed to settle in was a gun island. It startles Dinanath that he had misunderstood the name-*Bonduki Sadagar*. Cinta also agrees with Dinanath with a nod: "You are right, I think. Your Gun Merchant's name probably is a reference to Venice, not to guns." (GI 138).

Cinta suggests that Deen's fairy tale of *Bonduki Sadagar* is a record of the real journey to Venice. Dinanath also ponders over the words: Tall-misir-desh, Rumalidesh. Cinata says that *misi r*is an Arabic word which means Egypt, and *misri* means Egyptian. In this way, Dinnath's sugar-candy land is just a reference to Egypt. And *Rumalidesh* may be a hint to Rumalia, in Turkey. She was sure that the merchant and Captain Ilyas went to Turkey through Egypt. In July 1660, a huge fire broke out in the city killing forty thousand people and destroying thousands of houses. The Jews were particularly affected by it and many of them migrated to Venice and settled there. It makes all sense to her that the Gun Merchant was sold to Captain Ilyas by Portuguese pirates. Goa was the capital of the Portuguese empire and as well as a centre of the Indian slave trade by sea. Rafi told Deen that when the Merchant reached Gun Island, he saw Manasa Devi's face in a book and understood that the goddess would chase him there too. So, he tells Nakuda Ilyas that he wants to spend his night at the safest place on the island. So Ilyas locked him in a room that was used as arms storage. The Merchant believes that this is the safest place, but a reptile bites him there.

Cinta and Piya play a pivotal role in finding out the missing links and meanings for the legend of Manasa Devi. Katha Kartiki has justly remarked that "as climate change affects the availability of resources and reshape geographical boundaries, communities will be forced to migrate to access natural resources and more productive livelihoods" (Kartiki 2011: 23-24).

The journeys of Tipu, Rafi, Bilal, Palash and Kabir are different to Dinanath. They limelight the contemporary issues of human trafficking and the plight of refugees. Amongst all of the above mentioned, Tipu gains much attention from Amitav. He appeared first in 2004, in *The Hungry Tide*.

Fokir, Tipu's father acted as a guide for Piya, who was studying the behaviour and life cycle of the Irrawaddy dolphin-*Orcaellabrevirostris*. Deen doubts that the boy is certainly involved in drug dealing. But it was surprising for Dino when Tutul says, "Drugs? Jeez, Pops, that's no industry to be in - declining margins, shrinking profits, bad risk profile" (GI 60). He further informs Dinanath "The people industry, Pops,'…It's already one of the world's biggest and still growing industry. Turnover last year was in the billions." (GI 60).

In the final part, Ghosh has tried to develop a critique of exploitation and indentures, slaves, coolies and refugees. The humanistic concern has also been taken into employment, as admiral Sandrodi Vigonouo surprisingly allowed the Blue Boat to be anchored and the refugees were allowed to land in Italy. Amitav spotlights the routes taken by the refugees to migrate themselves to the European countries. Ghosh says that it was a climate crisis that uprooted these people from their homes. It was due to cyclones and rising sea waters that people were left with no other reason to migrate to other parts of India or Europe. Cyclone Aila, in 2009, affected badly the ecosystem of Sundarbans. This cyclone had long-term consequences: "Hundreds of miles of embankment had been swept away by the sea…rendering them uncultivable for generations, if not forever." (GI 48). This cyclone led to a mass dispersal of Sundarbans. Moreover, Moyna says:

> Having once uprooted from their villages many evacuees had decided not to return, knowing that their lives, always hard, would be more precarious now. Communities had been destroyed and families dispersed…Many of those who left were never heard from again. (GI 48-49).

Moyna says that the exodus of the people, especially of the young was increasing every year. Young boys and girls were even stealing to pay money to the agents to find some work in Gulf, Malaysia or Indonesia. *Dalals* took Tipu and Rafi from Bangladesh to Venice through India, Pakistan, Kazakhstan, Iran, Egypt and Turkey. This journey of Tipu and Rafi is a symbolic journey of those who leave home in search of work, money and a better future.

Ghosh has connected the story of Gun Merchant and human trafficking with Tipu and Rafi's experiences. Rafi has been chased, looted and beaten by some of the *scafatia's* men. Amitav has depicted the pains of refugees in distant lands, where young men like Rafi find themselves helpless against any hostile incidence. But the associations related to the welfare of immigrants arehelpful now and then. These associations are, however,a ray of hope in foreign lands. Ghosh spotlights the true story of South Asian youth with the stories of Rafi, Tipu, Bilal and Palash.

The story of Plash's migration is different to Tipu and Rafi's journey. Moreover, he was from a well-to-do family. His father was a banker and he was a manager in a multinational corporation. For him "Dhaka was not quiet, clean, cool, uncrowded" (GI 266). He symbolizes all young men who dream to enter Europe for wealth and sophistication. There are many more Palash, Rafi and Tipu in distant lands who are going through continuous suffering, uprootedness and alienation. Thus, Amitav has also brought marginalized, oppressed, and 'other' to the forefront with moving journeys of ecological refugees.

Conclusion

Unique and uncanny journeys, individual stories of heroes, arrays of characters, multiple voices of displacement and uprootedness, and the potent presence of 'other' as an agency confer newness

and freshness to *Gun Island.* The quest of Ghosh's protagonist opens new horizons of philosophical sensibility and the contemporary dilemma of development. The quest of Dinanath leads him to the fluid arena of borderless confrontation between humans and non-humans or nature and mankind, where borders of understanding and perceiving this world, as a reality, have been challenged by uncanny experiences. The journeys pertinent to the legend of Gun Merchant turned out to be fruitful. Deen, although, went through struggles and dilemmas but all resulted into a new Dinanath, like Ghosh's other protagonists. His beings, in *Gun Island,* may not attain their envisioned destiny but still, they open up new perspectives, consciousness and academic enquiry.

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Abbreviations: *Gun Island* (GI), *The Hungry Tide* (THT).

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An Analysis of Best Practices in Teacher Education: A Case Study of India and Canada

Introduction

Dr. Sarvapalli Radhakrishnan has aptly remarked, "Teachers should be the best minds of the country". Education is a continuous lifelong process. The purpose of Education is to facilitate the process of growth. The nation's well-being depends on teacher's well-being. Our three and a half million teachers are the custodians of our future. The most important equipment of a teacher is his background of education and training. A teacher must represent a running stream and not a stagnant pool. The concern of the teacher is to make a learning society by providing education from the womb to the tomb. That is way Tagore says, "A teacher can never truly teach unless he himself continues to learn." Teacher education refers to the policies and procedures designed to equip prospective teachers with the knowledge, attitudes, behaviours, and skills they require to perform their tasks effectively in the classrooms, schools, and wider community. Teacher education is sum-total of Teaching skills, sound pedagogical theory and professional skills.

Teachers play a pivotal role in shaping the progress and quality of education. In any educational system, therefore, it is important to know whether there are enough well qualified and trained teachers not only to teach each subject or to assess them, but also to cope up with the changing curriculum and upgradation of knowledge. It is of utmost importance to understand what resources exist to facilitate the constant improvement of skills of both in-service teachers and teacher trainees. The professional development of teachers has received an impetus in the present times in all countries, including India. This is due to the constant changing scenario of curriculum, programme structure, institutional development, and instructional resources. However, the content of teacher educators' professional development is rarely examined and critiqued. We have enormous opportunity for ensuring teacher quality well into the 21st century if we recruit promising people into teaching and give them the highest quality preparation and training. Teacher education means number of policies, procedures, and possibilities scheduled to enable all teachers with the attitudes, knowledge, behaviours,

commitments, and skills they require to perform their tasks effectively inside and outside the classrooms, schools, and societies. Quality of the work undertaken by teacher has significant effects upon his or her pupils or students. Role of teachers as transmitters, inspirer sand promoters of man's eternal quest for knowledge are important.

According to Good's Dictionary of Education, "Teacher Education has been defined as all formal and informal activities and experiences that help to qualify a person to assume the responsibilities as a member of the educational profession or to discharge his responsibilities more effectively." Teacher Education is an ongoing process of 'Teacher Development', alongside 'Professional development, 'Staff development' and 'Faculty development'. There is a growing consensus on refining the approach to Teacher Preparation, by shifting from simple 'Teacher Training' or 'Teacher Education' to a broader term 'Teacher Development'. (Richards and Nunan 1990, Swan 1993:242-49). At the outset, quality becomes the main concern of almost all sectors, including education. Although quality is an abstract concept, yet we attempt to define it in terms of the characteristics of any product and the service that bears its ability to satisfy its need. Similarly, quality of education is completely dependent on the quality of teachers. And quality of Teacher Educators depends upon the academic strength, value enrichment and educational outcome. It expends teachers' reserve of research-based teaching content, methods and help students to learn new ideas, concepts, and skills effectively. Professional development becomes effective when it creates perpetual opportunities for teamwork, classroom evaluation skills and connect teachers to other professional domains inside or outside schools. Teacher development is, therefore, a continuous process that enables the manifestation of individual magnitude and potentialities in the appropriate direction till the retirement.

Aims and Objectives of Teacher Education

According to Aggarwal (1982), the aims and objectives of teacher education are as under:

1. To develop of teacher's ability to take care of himself so that he may be able to adjust himself with different physical circumstances and social surroundings.

2. To develop of the teacher's ability to become a child with children and an adult with adults.

3. To develop the teacher's ability to be a responsible citizen.

4. To develop the teacher's ability to have good command and control of the subject content handed over to him in the school.

5. To develop the skills, expertise and experiences of the teacher.

6. To develop the teacher ability to do, to make observation, to deduce and to generalize.

7. To develop concentration and attentiveness to maximize the achievements from both human and material resources.

Within the broad objective of improving the learning achievements of school children, the twin strategy is to:

- Prepare the teachers for the school system (pre-service training)

- Improve capacity of existing school teachers (in-service training)

Teacher Education in India

Development of a country depends upon the standard of education and to a large extent this depends on the standard of teachers and quality of teacher education programmes. Hence, all countries establish some institutions to enhance and improve the quality of education at all levels. The teacher training programmes in India have gone through various stages and functions. Various agencies have been established under the Government of India at National as well as state levels along with private institutions to undertake this complex task.

Agencies of Teacher Education at National Level

- University Grants Commission (UGC)
- National Council for Teacher Education (NCTE)
- National Council of Education Research and Training (NCERT)
- Indian Council for Social Science Research (ICSSR)
- National Institute for Educational Planning & Administrative (NIEPA)

Agencies of Teacher education at National Level

University Grant Commission (U.G.C.)

Following the creation of the university education commission (1948), led by S. Radhakrishan, U.G.C. was recommended. It suggested that the UGC should be redesigned using the University Grant Commission of the United Kingdom as a model for the overall structure.

It has stated concern about the quality of teaching and research. It bestows distinction to institutions in India and distributes financial support to schools and universities that have received this honour. It is the only grant-giving organisation in the country that has been tasked with two obligations in addition to providing funding. These responsibilities include the coordination, determination, and maintenance of standards in institutions of higher education. This gives it the unique distinction of being the only grant-giving agency in the country.

National Council for Teacher Education (N.C.T.E.)

In May 1973, the Indian government established the National Council for Teacher Education in accordance with the suggestion of the Indian Education Commission (1966). It functions well toward the goal of preserving the quality of teacher education all over the nation. It was formed with the expectation that it would advise the national and state governments on all topics relevant to teacher education and would monitor the development of plan schemes to preserve the integrity of high standards in teaching and learning.

National Council of Educational Research and Training (NCERT)

In 1961, the National Council for Educational Research and Training was founded. It is a body established by the Indian government to help advise the national and state government on academic issues pertaining to school education. The council collaborates with a number of organisations, including the National Institute of Education (NIE), Regional Institutes of Education (RIE), Central Institution of Vocational Education (CIVE), and bureaus. The National Development Group (NDG) for Educational Innovations' secretariat is NCERT. It publishes books for disciplines taught in grades I

through XII. It has happened following the training of the faculties, typically by participation in workshops, seminars, and attachment programmes.

Indian Council of Social Science Research (ICSSR)

The planning commission constituted a committee, whose principal proposal was that an Indian Council of Social Science Research be established, realising the significance of social science research and its utility in guiding programmes of national development. This suggestion was adopted by the Indian government, and on August 1st, 1969, ICSSR was founded. It is an independent organisation that works to advance social science research in the nation. A network of 27 ICSSR institutes is supported by it. It evaluates performance and finances projects and programmes for social science research. It includes research projects in other fields as well, if they have a significant social science component, in addition to social science and behavioural science. Additionally, it belongs to the International Social Science Council (ISSC) in Paris, the Association of Asian Social Science Research Council (AASSREC), the Science Council of Asia in Japan, and the International Federation of Social Science Organization (IFSSO). The council also takes part in UNESCO's administration of social transformation program's activities (MOST).

National Institute for Educational Planning and Administration (NIEPA)

In 1962, UNESCO formed the Asian Regional centre for Educational Planners and Administrators, which would subsequently morph into the Asian Institute of Educational Planning and Administration three years later in 1965. After being in operation for four years, it was taken over by the government of India and renamed as the National Staff College for Educational Planners and Administrators. Due to the growing responsibilities of this National Staff College, it was renamed once more as the National Institute of Educational Planning and Administration in 1979. There are a total of eight divisions within it. The National Institute of Educational Planning and Administration (NIEPA) is the premier educational planning and management group. The primary responsibilities of this organisation are to facilitate the design and management of educational institutions of any kind. As a teacher, having knowledge of administration and planning is very vital, and NIEPA plays a very crucial role in bringing awareness to teachers about their new roles as administrators or planners in the classroom. In this respect, NIEPA plays a very important function.

Agencies of Teacher Education at State Level

State Institute of Education (SIE)

Training, the development of educational tools, and assessment are the three primary focuses of the institute's activity. The majority of the states operate their own educational institutes. Chandigarh, the capital city of Haryana, is where the SIE is located. This institution serves a variety of purposes in ensuring that students get a high-quality education, and its purview now extends to include both pre-primary and higher-secondary education. It is anticipated that the state institutes of education would design comprehensive programmes for elementary and secondary level teachers' educators, as well as for general education. It is intended that following the provision of extra help, these institutes will be able to provide both undergraduate and postgraduate programmes at the pre-service level and will develop themselves into complete institutions of teacher education programmes that are relevant to different phases of the teacher education process. In these institutions, activities such

as research, innovation, and experimentation in the field of educator training will be given top importance.

State Council for Educational Research and Training (SCERT)

It is the apex institution of the state for the enhancement of the quality of school education, and it has the duty of teacher education, research, and assessment. The state council. SCERT's mission is to improve the quality of education by carrying out a variety of educational research, enhancing educational innovations, developing teaching aids for educational institutions, making available extension-service teacher education-institutions, and coordinating these efforts, as well as encouraging teachers to participate in service work pertaining to content and methodology.

State Board of Teacher Education (SBTE)

The Indian Education Commission during the years 1964-1966 made the initial recommendation for the establishment of SBTE with the goal of supporting the appropriate growth of teacher education within each state. This proposal is being taken into consideration by a number of governments, and boards of this kind were set up in the state of M.P. in 1967, as well as in the states of Maharashtra, Jammu and Kashmir, and Tamil Nadu in 1973. When the NCTE was first established, the Ministry of Education in every state was compelled to adopt the S.B.T.E. Both the Kothari panel and the NCTE have provided their recommendations for varying SBTE responsibilities. It is responsible for determining the standards of institutions that provide Teacher Education, enhancing the curricula, programmes, textbooks, and other educational materials for teacher education, organising the guidance facility of TE institutions, prescribing conditions for the recognition of training institutions, developing the criteria for admission in TE, and evaluating the teaching effectiveness of pupil teachers. Moreover, it evaluates the teaching effectiveness of pupil teachers.

University Department of Education or University Teaching Department

University Grants Commission's increased interest in professional education has led to the recognition of education as as a field of study. The appropriate training of top-level educational administrators, teacher educators, and experts in the creation of educational curricula is necessary for the growth of professional education in the future. The increasing need for specialists in all areas of education might be met if colleges offered more rigorous doctoral and master's degree programmes in education. After becoming aware of the increased need for educational services, the Calcutta university commission in 1919 came up with the concept of creating a department of education. At present, there are departments of education in every single institution in India, offering M.Ed. and Ph.D. degree programmes.

Teacher Education in Canada

Initial teacher education is embedded in a complex network of regulatory bodies, which include provincial governments, accreditation agencies, and universities. Provincial legislation sets out the content of teacher education in very broad terms in most provinces. Canadian teacher training institutions offer both consecutive and concurrent programs. There is no federal level education ministry. Instead, each of the **ten provincial (Alberta, BC, Manitoba, New Brunswick, Newfoundland and Labrador, Nova Scotia, Ontario, Prince Edward Island, Quebec, Saskatchewan)** and **three territorial governments (North-West Territories, Nunavut, Yukon)** is responsible for developing curriculum and determining major education policies and initiatives.

However, each provincial ministry of education recognizes the importance of maintaining high standards and best practices, and they use one another as benchmarks when formulating major policy decisions and initiatives. This collaboration is aided by the Council of Ministers of Education, Canada (CMEC), which is comprised of each of the heads of the provincial ministries of education. Studies on Canada's varied provincial education systems indicate that many of the provinces' key policies are very similar.

- The University of British Columbia (BC) is consistently ranking among the 40 best globally, and now places among the top 20 public universities in the world. (ranked 9th world QS ranking,2016) and

- University of Toranto (Ontario Province) ranked 11th among world QS ranking,2016

Teacher Regulatory Authority

In most jurisdictions, teacher certification is the responsibility of Ministries of Education. In Ontario and British Columbia, certification is controlled by Colleges of Teachers, which are professional bodies similar to professional organisations of self-governing professions like medicine and law.

Pre-service Teacher Education

Teachers in Canada typically need at least a bachelor's degree plus one year of teacher education before they can teach at any level, although several provinces require further qualifications in teaching subjects for secondary school teachers.

● Eligibility Criteria/ Teacher Recruitment and Admission

Early Years/ Early Childhood Teacher/ Pre-Primary

In order to become an elementary school or kindergarten teacher in Canada, you need a teaching license; this requires a Bachelor's degree in pre-school and elementary school education. In Canada it is quite common for elementary school and kindergarten teachers to teach English or French as a second language. To be authorized to teach English or French as a second language, a Bachelor's degree in teaching of English or French as a second language is required. These programs last for four years, and include at least 700 hours of training periods as student teachers. As educational requirements needed to become a teacher in Canada may vary from province to province, it is recommended to contact your provincial education authority to find out more information on how to become licensed as a teacher in Canada.

Primary

Teachers in Victorian government primary and secondary schools must have at least four years of tertiary education that includes an approved course of teacher training. Some courses also provide the option of qualifying as both a primary and a secondary teacher. There are three main pathways to qualify.

- A four-year undergraduate teacher education degree (e.g. Bachelor of Education).

- A double-degree program where you study for two degrees at the same time, with one of these being a teacher education course. Most universities offer this option over four years. (e.g. Bachelor of Arts with Bachelor of Teaching).

- An academic degree, say a Bachelor of Science or Bachelor of Arts, followed by a one-year or two-year postgraduate teacher education course.

Secondary

For secondary teaching there is a fourth pathway. You can gain industry experience in a vocational area and link this with a teaching qualification. This is most applicable to teaching in the technology studies or vocational education areas (e.g. qualifications and experience in trades such as automotive systems, woodwork, metals, electronics or hospitality combined with the completion of an approved qualification in technology education).

If you want to be a secondary teacher, you may also need to keep in mind which subjects will give you the best chance of securing a position on completion of your studies. There may be a range of units available for each subject area. In selecting which ones to study, you might consider their relevance to teaching. Physical Education, Technology Studies, Studio Arts or Music are usually taken in a course that is subject specific. Physical Education studies are often combined with education studies, e.g. a four-year Bachelor of Applied Science (Physical Education).

Higher Secondary/High School

To become a high school teacher in Canada, you need four years of post-secondary education leading to a Bachelor of Education (B.Ed.) degree. Students enrolled in B.Ed. programs must typically choose at least two subject areas of concentration. Specific requirements may vary from province to province. In Canada and the United States, most Bachelor of Education or Teacher Education (also known as Teacher Preparation) programs involve learning how to properly and effectively present information to students, as well as how to work with students of varying abilities. Programs typically include fieldwork, such as student teaching.

Note: Some states, provinces or specific school boards require high school teachers to have a Master's degree in Education in order to teach

Post-secondary Studies (BC)

You must have completed four years (120 credits) of post-secondary studies and a degree or its equivalent. Within these studies, we will look for coursework that meets our academic requirements and teacher education requirements.

Academic Studies: All public school teachers in BC, regardless of subject area or level, are required to have completed 6 credits of coursework in English literature and composition. If you completed all of your post-secondary studies in French, you must have completed 6 credits of coursework in French literature and composition

Exemplary Pre-school and Kindergarten Programmes

Early Childhood Teacher Training——Canada

Pre-Service Teacher Education Programmes: Degree Level
Canada, U.S.A.

Bachelor's degree or fifth year program for both primary and secondary teachers

Pre-Service Teacher Education Programs-Subject Concentrations

Many countries have primary education as a subject concentration

Canadian provinces

One subject concentration for primary

**Research on Teaching
Exemplary Programme I
(Kraft, 1999, Schiefelbein, 2001)
Uni. of British Colombia (Canada)**

1. Democratic Education and Student Leadership

2. Community Involvement and Shared Decision Making

3. Empowered Teacher Authors and Trainers

4. Continuous Assessment and Flexible Promotion

5. Individualized and Small Group Instruction

6. Cultural Sensitivity and Local Content

7. Active Learning and Teacher Facilitators

8. Learning Centers and Classroom Libraries

9. Student Workbooks and Teacher Handbooks

10. Local Control and National Commitment

Registration/Licensing/Quality Assurance

Canada (BC and Ontario): If you would like to teach in BC's kindergarten to grade 12 education sector, you must have a teaching certificate from the Ministry of Education issued through the Teacher Regulation Branch.

To teach in Ontario's publicly funded schools, a teacher must be certified by the Ontario College of Teachers. Certified teachers pay an annual membership fee to maintain their membership and certification.

To be certified, teachers must:

- have completed a minimum three-year postsecondary degree from an acceptable postsecondary institution

- have successfully completed a four-semester teacher education program

- apply to the College for certification and pay the annual membership and registration fees.

University of British Columbia (ranked 9th world QS ranking, 2016)

The Faculty of Education supports outstanding teaching and research, enriched educational experiences, and a rewarding campus life. Prepare for your professional practice in a wide range of education-related fields, from **preschool** through **adulthood**, at one of the **leading faculties** of education in the world, UBC's Faculty of Education.

University of Toranto (ranked 11th)

Teacher education is central to OISE's educational mission, and currently there are three program pathways leading to the teaching profession, one undergraduate and two graduate:

Graduate programs leading to MEd, MA, MT, EdD and PhD degrees are offered through OISE's four departments:

- Applied Psychology and Human Development (APHD)
- Curriculum, Teaching and Learning (CTL)
- Leadership, Higher and Adult Education (LHAE)

Social Justice Education (SJE)

With the exception of the MA in Child Study and Education and the Master of Teaching in Elementary and Secondary Education, graduate degrees in education at OISE do not carry Ontario teacher certification.

Graduate Teacher Education Programs

Master of Arts in Child Study and Education : A 2-year MA degree program that includes Elementary Certificate of Qualification from the Ontario College of Teachers

Master of Teaching: You can choose from among the following MT Program options:

1. **Elementary teacher** (Primary-Junior): Kindergarten to Grade 6
2. **Middle years teacher** (Junior-Intermediate): Grades 4 to 10
3. **Secondary teacher** (Intermediate-Senior): Grades 7 to 12

The Concurrent Teacher Education Program: Students complete the requirements for an undergraduate degree, a Bachelor of Education degree and the professional teacher qualification simultaneously. It is a five-year program.

Undergraduate Teacher Education Program: The undergraduate degree program (HBA, HBSc, BMus or BPHE) provides students with the necessary knowledge in their teaching areas along with several introductory education-focused courses and field experiences.

Professional Education Degree – Bachelor of Education (BEd) courses: The Bachelor of Education degree is focused on developing essential skills to effectively apply the subject-specific knowledge gained in the undergraduate degree program to the teaching profession connecting theory to practice.

The Concurrent Teacher Education Program allows students to earn two undergraduate degrees simultaneously while exploring issues in education early in their post-secondary career, and developing as professionals over a longer period of time (5 years).

Two concentrations are offered:

- Primary/Junior
- Intermediate/Senior

An interdisciplinary and collaborative approach to teaching and learning is at the core of the Concurrent Teacher Education Program. **The partner campuses, faculties and colleges are:**

1. The University of Toronto Scarborough
2. The University of Toronto Mississauga
3. The Faculty of Kinesiology & Physical Education
4. The Faculty of Music
5. St. Michael's College

6. Victoria College
7. The Ontario Institute for Studies in Education

Program Options

The Concurrent Program prepares teachers both at the Primary/Junior level, which spans Kindergarten to Grade 6, and at the Intermediate/Senior level, which spans Grades 7 to 12. Concurrent teacher candidates select and declare an anchor subject, which becomes the main area of study in the undergraduate program. Each partner division offers different anchor subjects.

U of T Unit	U of T Scarbo-rough	U of T Mississ-auga	Faculty of Kinesiology and Physical Education	Faculty of Music	St. Michael's College	Victoria College
Teaching Levels	P/J or I/S	P/J or I/S	I/S	I/S	I/S	P/J
Areas of Study – Anchor Subjects	French Chemistry Mathematics Physics	French Chemistry Mathematics Psychology (P/J)	Physical and Health Education	Music Education	Christianity and Culture	Education and Society
Degrees Earned	HBA/BEd HBSc/BEd	HBA/BEd HBSc/BEd	BPHE/BEd	BMus/BEd	HBA/BEd HBSc/ BEd	HBA/BEd HBSc/ BEd

Intermediate/Senior Candidates must also choose a teaching subject, one other beside their anchor. The other teaching subject depends on the courses available at a particular campus, faculty or college, as well as the candidates schedule, and should be chosen in consultation with the program advisor from the candidate's home unit.

Concurrent B.Ed Courses

EDU460H1   Psychological Foundations of Learning (Course Weight 0.5)

EDU470H1   Social Foundations of Teaching and Schooling (Course Weight 0.5)

EDU482H1   Mentored Inquiry in Teaching – Reflective Practice and Professional Learning (Course Weight 0.50)

EDU492H1   Practicum (Course Weight 0.50)

EDU452Y1   Primary/Junior I – Curriculum, Instruction and Assessment (Course Weight 2.0)

Intermediate/Senior – Curriculum, Instruction, and Assessment (Course Weight 1.0 per Teachable Subject)

Discussion

Teacher education is an important area to focus on. The objectives of teacher education are almost similar world-wide. Although the structure and formation of the teacher education differs in India and Canada but the main focus of teacher education both in India and Canada is to develop future teachers with the skills of observation and provide opportunities to engage with children.

Objective also include better commination skills and empathy to provide opportunities for self-learning, reflection, assimilation, and articulation of new ideas. Developing capacities for self-directed learning and the ability to develop higher order thinking skills are also included in the objectives of teacher education. To achieve the objective of teacher education, both the countries have somehow made changes in their teacher training system that manifests multicultural approach (Sadeghi & Najafi, 2017). There are different bodies that work for the achievement of objectives of teacher education. In India these bodies are University Grants Commission (UGC), National Council for Teacher Education (NCTE), National Council of Education Research and Training (NCERT), Indian Council for Social Science Research (ICSSR) and National Institute for Educational Planning & Administrative (NIEPA) which are working progressively at National level. Apart from that there are agencies of teacher education at state level also. These are State Institute of Education (SIE), State Council for Educational Research and Training (SCERT), State Board of Teacher Education (SBTE), University Department of Education or University Teaching Department. In Canada, teacher training institutions offer both consecutive and concurrent programs as provincial legislation set out the content of teacher education in very broad terms in most provinces. Teacher education programmes within Canada are markedly different in structure and duration across the provinces. Shirley (2011) explored that this difference affects programme delivery for teacher candidates and their opportunities for future as practice. In the 13 jurisdictions (10 provinces and three territories), the responsibility to plan, deliver and evaluate education at elementary, secondary and higher (including technical and vocational) levels lies with departments or ministries of education. Therefore, there is no federal department of education and no integrated national system of education exists in Canada as compared to India. Viewed as a nation, the significant differences in curriculum, assessment, governance and accountability policies among the jurisdictions is easily observable that express the geography, history, language and cultural differences within Canada. Hence, the corresponding specialised needs of the populations are served through the syate of education within the provinces, universities or Departments of Education. (Council of Ministers of Education Canada 2008).

Conclusion

India and Canada have a strong history of teacher education programmes supporting the needs of students and teachers. Great variety exists in the scope and direction of the pre-service teacher education programmes in both India and Canada. There is nothing right or wrong with the structures of teacher education programmes in both the countries as they have their own separate systems of planning and delivering the curriculum corresponding to the needs to the nations. In Canada a Canadian-based teacher education research is required to advance a programme specifically to Canadian context responsive to regional needs. Technology is prevalent in all education programmes world-wide and its appropriate use can assist in delivering instruction to students, thus, new ways of teaching using technology require further study.

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Civil Society Organisations as Social Capital: A Case Study on Manipur

Abstract

This paper aims to understand the concept of Civil Society Organizations (CSOs) and its nature and function in the society. From the perspectives of a general perception of CSOs, we attempt to examine their contributions in making social capital vis-à-vis social liability in the context of Manipur. This study will help in improving the polity and economy of the state. It can be said that a mutual benefit is generated through trust and collective action. Active and collective participation of the community helps in generating the social capital. As a matter of fact, it shapes the overall development process of the society.

Keywords: Social capital, Social liability, Political capital, Public-centric, Centralizing tendency.

The UN Guiding Principles Reporting Framework defines "CSOs as Non-State, not for profit, voluntary entities formed by people in the social sphere that are separate from the market. CSOs represent a wide range of interests and ties. They can include a wide range of interest and ties. They can include community-based organizations as well non-governmental organizations NGOs."[1] They believe that the state should always serve the society.

The CSOs have taken firm stands which benefitted the society to a large extent when a particular problem or issue came up within the warp and weft of any social system. It is well known that the idea of civic engagement and participation in groups for the well-being of all the individuals and community was fundamentally put forth by social theorists of the 18th and 19th century including Durkheim, Weber and Karl Marx.[2] These formations of people in groups for the society can also be said to have generated a resource as 'social capital'. So, social capital is generated in the horizontal and vertical networks of social relationships and engagement. It is built over trust and reciprocity. It helps in improving the polity and economy of the state

Herein, Robert Putnam, a well-known political scientist, conceived social capital as a community level resource and defined it as a feature of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit. He sees social capital resulting from a strong civil society in which the state plays a little part. The richness of the social capital is dependent on the size of the network and the volume of capital. The capital is maintained as long the members would continue to invest in the relationship. It is referred to as capital because it accumulates over time and there is investment with expected future returns.[3] Francis Fukuyama, acclaimed political scientist, defines the social capital in terms of trust as the ability of the people to work

together for common purposes in group and organizations. Thus, participation of individuals who fully trust one another is very essential.[4]

There is a need to examine the nature of CSOs in the current social and political trends. Their formations were based on the idea of more harmonious and peaceful society. But, instead of generating a social capital, are they accumulating a "Social Liability" because their mode of action and existence in the society now becomes an interrogative mark. A social liability is the negative social capital that comes from the mistrust and breaking of networks in the society.

It is a well-known fact that the aim of joining CSOs for some people has been solely political. They no longer express the will of the people. They refused the whole idea that no CSOs can function without social trust based on people moral support. The current trend seems to be shown in which the social capital generated by the CSOs is converted to a 'Political Capital'.[5]This whole trend is simply an act of politicization of social capital. It is about establishing a link between political parties and institutions. Accumulation of power has been transacted through these political links to achieve certain person goals. Based on the trust and commitment of the society, CSOs have established themselves as a mediating agent between the people and the state. However, by focusing on the political capital, they have lost the trust and belief of the people.

We can acknowledge a dichotomy in the nature of work of these CSOs. Their interests are divided into two-personal/individual interest and social interests. Gandhi could make a substantial turn in the freedom movement because he had the support system of the masses which he could convert into social capital. He wanted participation from all walks of life. He even urged the students and women to participate in the movement.[6] Women and students were very much away from the political spectrum before Gandhi entered into the struggle of Indian's freedom movement. However, he realized that the social capital can be increased with more networks of people in an inclusive way. It indicates that social capital can never be generated in an exclusive manner with some people. For that matter, personal or individual wants should be kept aside by members of the CSOs who play a key role in making a better society

Hence, a proper study has to be made on the various CSOs that are active today. We also need to keep a record of all those leaders of CSOs who have joined major political parties. We cannot also deny the fact that CSOs are also used as a jumping ground for politics by a few shrewd CSOs members. CSOs members who have always been a mediating ground of the common people and the state should maintain a clean image, refraining themselves from having political connections with the state for their personal benefits.

Case-study

In the state of Manipur, we can safely say with conviction that a strong social capital has been built over time by various CSOs - both hills and valley-based. UCM (United Committee Manipur), AMUCO (All Manipur Club's Organization), UNC (United Naga Council), Kuki Inpi Manipur (KIM), AMMOCOC (All Manipur Muslim Organizations Coordinating Committee), etc. have demonstrated over time with their activities that gathered a strong social capital with the help of the masses. There are also many students' organizations which have been engaged in their different capacities, in different areas to safeguard the society. A number of CSOs maintain that the integrity of CSOs is sacrosanct and non-negotiable. For example, AMUCO has mainly engaged in building up social and

political integrity across Manipur. They have always defended any threats to the territorial integrity of the state. A mammoth rally was organized on the 4th of August, 1997 in Manipur by AMUCO. The physical participation and moral support extended from the general people was immeasurable and unprecedented. It shows the trust and commitment that the people of Manipur have for the CSOs. On the other hand, the case of the movement for the inclusion of the Manipuri language in the 8th Schedule was also the result of a mass effort of the various CSOs and student bodies particularly the contributions of AMSU. Recently, during the protests against the Citizenship Amendment Act and also the introduction of Inner Line Permit System in the state, many of the CSOs of Manipur come forward with the feelings and emotions of the masses. The decades' old Naga Peace process and its impacts on the political scenario of the Northeast India has been appearing a political threat to the integrity of Manipur. In order to response to this political contest many of the valley-based CSOs collectively voiced to protect the age-long social and political harmony. They have always walked hand in hand, breathed together and shared common suffering with the people.

However, it seems that the culture of social mobility which in turn causes social capital has declined over the years. They no longer seem to be the savior of the people. There is a drastic change of perspective in the views of the people. It seems the CSOs operate from a selfish and narrow interest. Moreover, there have been numerous cases in Manipur where the leaders of CSOs who were the flag-bearers of change have joined political parties. So, some questions can be asked whether the social capital that was generated by these CSOs used to convert to 'political capital'. Hence, it can be argued whether the aim of joining CSOs can be for political motives. If it is actually the reason, then it will not be for the better cause of the society.

The unity of all the CSOs in Manipur can also be properly examined. If there is no common ground for CSOs who are working for the common good of the people, then things can become quite problematic. There seems as if there exists a power struggle even among the CSOs. The existence of hierarchy amongst the CSOs will no longer generate any social capital.They seem to stray away from their core ideology which is the goodness of the society. Renowned social scientists of Manipur like the late Oja Sanajaoba had urged time and again for bringing about unity among all these CSOs so that they can express the general will of the people.[7] But, all in vain and it is merely a distant dream. Hence, the loss of trust of the public in the CSOs is somehow established which directly means the loss of social capital.

There are also other reasons why CSOs have become a sort of a liability rather than a social capital. The rights of the marginalized sections are compromised in the political movements. In fact, the "ethnicisation" in politics and social organization overshadows the eternal relationship among the groups. This is a great threat to the unity and integrity of Manipur. So it will be a break in the relationship and as result of which the social capital is not generated. The compartmentalized political thinking process is continuing among the various activities of CSOs. Ultimately it breaks the social network which causes a hindrance in the process of social and cultural dialogue for bringing a common form of life. Owing to their elitist nature they have often been separated themselves from the society. Whenever they act something they presumed that their activities are founded on the sentiments and feelings of the public. They claimed that whatever they act it is done in the name of public as we swear in the name of god. But, people can have their own opinions which are different from them. They should not have the final authority in freedom of thought and expression of the

people. So, there is a centralizing tendency that is reflected in the nature of work of the various CSOs operating in the valley and the state. This will reduce the production of social capital in the society.

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Formation of Patna as the Capital of Bihar: The Establishment of the High Court and the University of Patna

"Whatever its site or form, a bazar, a market or a town is the meeting place of a number of movements."
—**Fernand Braudel**[1]

"The city is more beautiful than the face of the beloved; The inhabitants of the city are more charming than the city..."
—**Mirza Mohammad Sadiq**[2]

Abstract

The article attempts to explore the brief history of the creation of Bihar with Patna as its capital and subsequent establishment of institutions like the High Court and the University during the second decade of the 20th century. The article traces the struggle and contribution of different communities, particularly Hindu and Muslim elites in the formation of capital Patna and in establishing these prestigious institutions. The present article further argues that it was the 'joint effort' of both the major communities of the region to make Patna the birthplace of such institutions. More importantly, both Hindus and Muslims made Patna an epitome of communal harmony and nurtured the ancestral legacy of *Ganga-Jamuni Tehzeeb* which was carried forward in spite of communal venom engulfing the surrounding Umland[3] and the rise of communal parties such as the Muslim League and the Hindu Mahasabha in the decades of 1930's and 1940's, an aspect which remained grossly underexplored in the existing literature of Bihar and Patna history.

Key Words: Patna, High Court, University, Bihar, Education, Muslims, Communalism.

Formation of Patna as the Capital of Bihar

The year 1912 is remarkable in the history of Bihar as it witnessed many historical developments particularly the creation of a separate province of Bihar from the erstwhile Bengal presidency in response to the legitimate demands of the local people.[4] Before this separation, as pointed out by K. S. Caldwell in the course of his Darbar day address, Bihar was, " the unloved step-child of Calcutta..."[5] On December 12, 1911, the British Emperor George V visiting Delhi announced the creation of Bihar as a separate province from the erstwhile Bengal Presidency and Patna became its capital city in 1912.

The Bihar's first effort to assert/establish 'its own regional identity in terms of sub-nationalism'[6] was the movement for the separation of Bihar from the Bengal hegemony. The movement for making Bihar for Bihari's evolved from the last quarter of the nineteenth century. Even, the roots of Bihar identity or 'regional patriotism'[7] have been traced in history, syncretic culture and linguistic traditions evident through the medieval period and the process of liquidation of this identity during the early British rule (1870-1912) and later, its reconstruction in late nineteenth century and the first decade of the twentieth century in particular.[8]

There is a long list of leaders, rather the 'westernized Bihari elites', who were the torch bearers of this movement and played a predominant role in the creation of modern Bihar as a separate province, such as Sachchidananda Sinha (1871-1950), Mahesh Narayan (1859-1907), Ganesh Dutta Singh, Mazharul Haque (1866-1930), Syed Ali Imam (1869-1932), Syed Hasan Imam (1871-1933), Syed Md. Sharfuddin (1856-1921) and Syed Mohammad Fakhruddin (1866-1933) and several others. These Bihari elites later became front line leaders in India's freedom struggle.[9]

However, some contrasting views were presented regarding the success of the separation movement. One of the main reasons for separating Bihar from Bengal, says Das (1992), was an attempt to keep the Bihari population uncontaminated by the rising tide of militant nationalism which was making appearance in Bengal.[10] However, we should not overlook the fact that the creation of Bihar as a separate state for Biharis from the Bengal hegemony was not a gift of the British, instead, it was the result of countless sacrifices of many patriot-cum-nationalist leaders of Bihar from both the communities. It has been rightly pointed out that the more significant aspect of this 'regional patriotism' as Marinal Kumar Basu puts it,[11] was the Hindu-Muslim unity without which it could not have been achieved.[12]

There is no point in questioning the fact that Patna, now the capital city of Bihar, also previously known as Pataliputra and Azimabad, enjoys a rare historical distinction of a continued existence for over 2000 years and is, therefore, one of the most ancient cities of India. Patna on the other hand enjoys a rare historical tradition for having been in existence since long before the British colonised India. The ancient glory of the city was aptly outlined by Stanley Wolpert (1984) that Patna was once "the heart of one of Hindu India's ancient bastions of culture and power, where in the sixth century B.C. Buddha had taught his noble truths of the all-pervasive nature of sorrow and universal transience, and several centuries later the Mauryan Emperor Ashoka ("Sorrowless") echoed the message of pain, advocating love (*ahimsa*) and law (dharma) as its best antidotes."[13] Moreover, if Bihar is the heart of India[14], Patna also enjoys the same position and importance for Bihar as pointed by Das.[15]

It was soon after the success of separation from the domination of Bengal that the people of Bihar had to fight for many developments particularly the High Court and the University to bring back the lost glory of Bihar, and Patna in particular. The first struggle after separation which the Biharis took was to establish the much needed High Court at Patna.

Establishment of the High Court

Keeping in view the large size of newly carved state of Bihar and to further strengthen the 'Bihar Identity'[16], the Bihar elites felt a strong need of a separate High Court at Patna. The main line of argument of the 'idea of self-contained' province was that the mere grant of administrative autonomy to a new province could not take the newly created province on the path of development. The

establishment of High court and university would give a respectable status to Bihar, at par with other states/provinces of India.

But behind this agitation, the significant, however lesser known, role was played by the zamindars of the region as they were the main victims of the system existing in Bihar which was lacking its essential apparatus like High court. It were mainly the zamindars of the Bihar region who had to pay hefty amounts to the lawyers and at the same time had to spend huge amounts on travelling to Bengal for the matters related to administration and judiciary. It was, therefore, their voice and funding which mattered a lot in the establishment of High Court at Patna.[17] However, this struggle too was not without rivals. Despite opposition from different quarters like that by Bengal Press, the foundation stone was laid on 1st December, 1913 by the then Viceroy Lord Charles Baron Hardinge, accompanied by the then Lieutenant Governor, Sir Edward Gait and had predicted that, " this court will make history in the days to come". Later on, it was again inaugurated by the same Viceroy on 3rd February, 1916. The Viceroy in the memorable speech on the occasion of foundation said:

The history which has led to the laying of this foundation-stone is within the knowledge of you all, and I think you will agree that when once it has been determined that Bihar and Orissa should be promoted to the status of a separate province,…I now proceed to lay this stone in full confidence that upon the people of this province. I feel assured that within its walls in future days justice will be administered with courage and impartiality to the terror of evil doers, and to the triumph of every cause which is right and true, so that the High Court of Bihar shall earn a name for sound sense and good law.[18]

As a result, all Bihari lawyers and also many Bengali lawyers who used to handle Bihar cases in Calcutta migrated to Patna.[19] And this achievement made the process of judiciary convenient and accessible to the local residents of Bihar and opened the doors of employment to the people of the region.

The buildings of the High Court were designed in a neo-classical style based on the Palladian concept of a country house by the renowned architect Munnings, assisted by A. M. Milwood, and the Civil Contractors Martin Burn & Co. Ltd. Calcutta. The building was exactly planned, though on a small scale, on the pattern of the Allahabad High Court.[20]

It is pertinent to mention here that when it came to the inauguration of judicial session of the Court on March 1, 1916, the first Chief Justice, Sir Edward Chamier (1866-1945) invited neither Edward Gait, Lieutenant Governor of Bihar and Orissa, nor even Viceroy Lord Hardinge whose tenure was about to end very soon. This, according to Sudhir Kumar Katriar, 'exemplified judicial autonomy of the Patna High Court from the very first day of its coming into being, a quality the institution still carries in its DNA.'[21] Chamier didn't involve anyone other than the six officiating judges in the opening ceremony of the High Court.

In respect of its jurisdiction, privileges and powers, the Patna High Court was to stand on the same footing as the Allahabad High Court, except in one respect, viz., while the Allahabad High Court had no admiralty jurisdiction, the Patna High Court was to enjoy such a jurisdiction to the same extent as was exercisable by the High Court at Calcutta (Kolkata).[22] Sir Fazl Ali was the first Indian native to be sworn in as the Chief Justice (1943-46) of Patna High Court.[23] The significance of the newly established court could be gauged from the fact that since its inception, it was raised to a more

exalted status by its legal luminaries, most of whom were patriot-cum nationalists such as Rajendra Prasad (1884-1963), Sachchidananda Sinha (1871-1950), Justice Syed Sharfuddin[24] (1856-1921), Sir Sultan Ahmad (1880-1963), Kulwant Sahay, Shiveshwar Dayal, Sir Hassan Imam (1871-1933), Syed Ali Imam (1869-1932), among many others.

Establishment of the University

There is no doubt that Bihar has a long history of organized education and learning since ancient times. From the dawn of cultured human society this region had played a very distinctive role in educating and civilizing the people. It has a reputation of being a centre of two world class universities namely Nalanda and Vikramshila (established between 4th and 8th centuries), situated in the hinterlands of the Patna city. These universities, particularly Nalanda, produced great scholars and attracted students from all over the world mostly from China and a few Central Asian countries and retained their fame for a long time till 12th century when they witnessed the period of stagnation and decline.

But it seems imperative here to say that both Nalanda and Vikramshila were not the universities in the modern sense of the term. Instead, these were monastic institutions in nature or were predominantly sectarian religious institutions. Second, there is a widespread misunderstanding that Muhammad Bakhtiyar Khilji destroyed the Nalanda university. But no contemporary evidence justifies this. However, the tradition of education and learning continued. In medieval period, education was imparted either in Persian, the court language of the period, and Sanskrit. It's main centres were *Madrasas*, *Maktabas*, *Chatushpadi* and *Pathshalas*. This gives us an impression that a large number of Hindus had also learned the subject with great zeal as testified by many contemporary sources.

With the advent and expansion of British rule, some significant developments took place in the field of education and Patna also saw a major revival in education and learning. The year 1835 is a landmark in the development of modern education in India when the 'Minute in Indian Education' was passed by William Bentick under the presidentship of Thomas Babington Macaulay. Since then, English education began to be imparted at different places in Bihar. Soon Zila schools were established at Patna, Arrah and Chapra besides the Hill School at Bhagalpur.[25]

But it was since the Woods' Dispatch (1854), (popularly known as Magna Carta of English education in India), that colonial modern education made tremendous progress rapidly. The number of government aided schools in Patna division in 1856-57 was 12 with 583 pupils[26] which increased manifold afterwards. Finally in the field of education, the major step was taken in 1863 when Patna College was established in the city, although the college was affiliated to the University of Calcutta.[27]As the oldest and best reputed institution for higher education in Bihar, Patna college (also called as Oxford of the East)[28] has played a very significant role in her modern history and new Bihar has been the creation of its alumni to a greater extent. Interestingly, donations for the college were received from both Hindu and Muslim zamindars of the region.[29] The College turned out to be the mother of several leading educational institutions in the state such as Patna Law College (1909), the Bihar College of Engineering (1886, now NIT), the Prince of Wales Medical College (1925),[30] and the Science College (1927).[31]

The creation of Bihar as a separate province in 1912[32] in the second decade of the 20th century undeniably opened a new chapter in the history of educational development in Bihar. It had,

now become an ardent desire of the educated people of Bihar to make their province a self-contained unit of administration. Therefore, it was necessary to furnish it with new institutions such as a university.

The idea of a University at Patna was, therefore, first proposed very soon after the creation of Bihar as a separate state in 1912. The educated Biharis launched again a strong agitation and meetings were held at many places such as at Patna presided by Mazharul Haque, Saran under Durga Prasad Vakil, Monghyr under Giddhour Maharaja and at other places as well, all emphasising for the establishment of a University. In an extraordinary session of Bihar Provincial Conference held in 1912 under Tekari Maharaja, while arguing and justifying for establishing a university at Patna, Maharaja pointed out rightly,

In Ancient Times Nalanda, which is not far from Patna was probably the most famous seat of learning in all India. It is needless to refer to the great fame of Mithila for learning. In more recent times, under Mohammedan rule, Patna was a famous centre to which students used to come from distant quarters to learn the various branches of learning prevalent in those times, Why should not then Patna then be once again the centre of learning that it used to be? [33]

Thus, there was a strong local pressure for establishing a university in the capital of new province.[34] But this all took half a decade for the idea to materialize and thereby the first university in Patna was established in 1917 which was verily a milestone for the city as well as for the state of Bihar. It is pertinent to mention here that two Patna based patriot-cum nationalist leaders- Sir Fakhruddin (1868-1933)[35] and Sir Sultan Ahmad (1880-1963)[36], had a tremendous role in nurturing this institution, besides serving the country in other capacities. Later on Sachchidananada Sinha also served Patna University's Vice Chancellor and he too did his splendid work for the development of this institution.

One of the significant features one finds in the struggle for establishing university was that it was a combined effort of both Hindus and Muslims who worked in unison and maintained the tradition of communal harmony for which Patna was famous since centuries.

Additionally, it was deliberated that there should be a teaching and residential university at Patna to be located to the west of the New Capital and the institution should control over the colleges in the state in the same way Calcutta University had previously enjoyed.[37] But this most urged need of the Patna people was not fulfilled. But we find that upper caste Hindus-Brahmins, Bhumihars, Kayasthas and Rajputs dominated higher education in the beginning till the first half of the 1930's. After 1935-1936 till 1947, the number of students from rural areas increased rapidly making the proportion of 66.5 percent.[38] Muslims followed a sizeable number of the student population which was 12.8% to 16.03% till 1939 after which it declined.[39]

Conclusion

A perusal of the proceeding pages reveals a very relevant point that Patna-ites, while struggling for separate state of Bihar from the erstwhile Bengal, must be lauded for maintaining this tradition of communal syncretism or secular polity, which in the words of Mushirul Hasan (2003) "is the sole guarantor of our survival as a community and the nation".[40]

The aforementioned account on the struggle offered by the people of Bihar for the establishment of institutions such as the High Court and the University in the newly created capital of Patna also

reveals some thought provoking ideas for us. Firstly, the elite section such as the zamindars of both the major communities contributed equally in pressurising the government to set up these institutions. Secondly, these institutions were initially dominated by the upper caste section of both Hindus and Muslims but this proportion changed dramatically since 1940s, and people from rural areas were now becoming part of the newly created opportunities in the Patna region. Finally, one would like to conclude by emphasising the 'combined effort' of both the Hindus and Muslims in bringing back the past and lost glory of Patna.

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Evolution and Development of Disarmament

Introduction

Recent years several questions were raised concerning man's ability to promote peace on earth. Is man chained to warlike instincts which force him to fight till the end of his stay on earth? Or can his brain be taught to needed as a hunting-animal of a forgotten primitive world? Concerned scholars made it clear: "man must learn to adapt living decently to the slandered of a developing and civilized society, otherwise, he will, like other species which did not adopt, become extinct. So that is way, the first step towards national security and international peace is disarmament which needs to be taken in steps through treaties and supervision.

What is Disarmament?

May mean total elimination of all weapons or the regulation and control of only a few strategic weapons with a view to reduce disarmament levels or eliminate highly destructive weapons. Disarmament does not necessarily imply control of arms. The concept of disarmament also means a plan or a system for the abolition, limitation or reduction of armed forces, including their weapons, arms, equipment, budgets and other related items such as military bases. According to Hans's j. Morgenthau disarmament is reduction or elimination of certain or all armaments for the purpose of ending the armament race.[1]

Evolution and Development of the Disarmament

Histories of arms control traditionally begin in the sixth century B.C. when two bands of Chinese river pirates stopped fighting over who could loot what parts of the shanghai river and settled the matter by conference instead. This voluntary peace agreement reportedly lasted one hundred years. Few later conferences can boast such success. Modern disarmament starts at The Hague peace conference of 1899 called together at the bidding of czar Nicholas 2 of Russia. The conference produced no significant reductions in arms but illustrated problems still present today, particularly how its place in the power balance affects a country's judgment. Then it was the united states, a country inferior in arms to the others that played the role of spoilsport in the first Huge peace conference of 1899 which was followed by the Hague peace conference of 1907.

Consistent and serious efforts were made only after the First World War. Article (8) of the League Covenant declared that "the maintenance of peace requires the reduction of national armament

to the lowest point consist with national safety and the enforcement by common action of international obligation. "The general naval conference of 1927 between Japan, British and the US failed. Finally, the London Naval conference of 1930 brought about parity between the US and Britain and Japan, was allowed two thirds strength in cruisers, destroys and submarines. A separate Anglo- German Naval agreement in 1935 limited German's total naval strength to 35 per cent of England. It gave parity to Germany in submarine. The League, it is to be noted, took no hand in these conferences. A Temporary mixed commission was appointed in 1920 by the League council. Before going out of existence in 1924 the TMC has been largely influential. It was attended by 61 governments. But the conference failed miserably. Several factors conspired together to let down the conference. Worldwide economic depressions, the Manchurian episode and the antagonistic attitudes of the Great Powers Germany, France, Britain and the US, and the rise of Fascism and Hitlerism doomed it to like failure. Its collapse marked the end of disarmament efforts by the League of Nations.[2]

Disarmament is the reduction or elimination of certain or all armaments for the purpose of ending the armaments race. It is believed that, by doing away with one of the typical manifestations of the struggle for power on the international scene, one can do away with the typical efforts of that struggle: international anarchy and war. Disarmament is the reduction or elimination of armaments, arms control is concerned with regulating the armaments race for the purpose of creation a measure of military stability. We speak of local disarmament when only a limited number of nations are involved. The Rush Begot agreement of 1817 between the United States and Canada is an example of this type. Quantitative disarmament aims at an overall reduction of armaments of most or all types. This was the goal of most nations represented at the world disarmament conference of 1932. The distinction between nuclear and conventional weapons bears upon the political and military preconditions for arms control and disarmament. The history of the attempts at disarmament is a story of many failures and few successes. Both failures and successes point up the fundamental problem raised by disarmament as a device to insure international order and peace.[3]

Disarmament under of the League of Nations

After the First World War, we had another series of attempts. The League of Nations even established a subject committee dealing with the three related question similar to those with which we are dealing. They said that the peace of the world depends on solution of three problems; security, disarmament and peaceful settlement of disputes. The big armament in that period was which of these have to come first; whether to have security first and disarmament later and disarmament first and security later and where does peaceful settlement of disputes comes in. There were some attempts as you know that have resulted in such documents as the protocol on peaceful settlement of disputes in 1924 and Geneva conference of 1927 and big disarmament conference of 1930.[4]

The Role of the Disarmament, Demobilization and Reintegration (DDR) in Disarmament

Generally understood as the act of reducing or depriving of arms disarmament is usually regarded as the first step of a disarmament demobilization and reintegration (DDR) process. The removal of weapons, ammunition and explosive is a highly symbolic act in the ending of an individual's active role as a combatant. Disarmament also contributes to establishing a secure environment and paves the way for demobilization and reintegration to take place. The disarmament component of a DDR programmed needs to be comprehensive, effective, efficient and safe. It should be designed to

reinforce countrywide security and be planned in coordination with wider peace building and recovery efforts.[5]

The disarmament component of a DDR programme needs to be comprehensive, effective, efficient and safe. It should be specially designed to respond and adapt to the security environment and be planned in coherence with wider peace building and recovery efforts. Disarmament is primarily aimed at reducing or controlling the number of weapons held by combatants before demobilization. The surrendered weapons should be collected registered stored and then either destroyed or, by prior arrangement with key stakeholders, redistributed to the new government for use by the national security forces. However, the disarmament carried out within a DDR programme is only one aspect of a new national arms control management system, and should support future internal arms control and reduction measures. While the disarmament component of a DDR programme should initially focus on former combatants, future measures to deal with the control of legal and illegal civilian possession, national stockpiles and security force possession should also be examined at the appropriate time. These measures should not be put in place before the demobilization phase. The disarmament component of a DDR programme should usually consist of four main phases.

1. Information collection and operational planning.
2. Weapons collection or retrieval operations.
3. Stockpile management
4. Destruction.[6]

History of efforts disarmament and arms control dates back to 1139, when the second Lateran council disallowed the use of crossbows in fighting. In recent times, it was in late nineteenth century that first attempt was made in Hague conference (1899) for arms control. This conference outlawed certain weapons, including expanding (dumdum) bullets. Next came the 1907 Hague conference's prohibition against firing projectiles from billons and the agreement among the united states, Britain, Japan, France and Italy at the Washington Naval conference (1921-1922) adjusting the relative tonnage of their fleets. Another successful step was the 1925 protocol prohibiting the use of poison gas and bacteriological agents in warfare, a proscription in international law that has been observed in subsequent armed conflicts. In this way efforts during the interwar years to limit either naval or land forces were unsuccessful, and even the Washington Naval convention (1922) and world disarmament conference (1932) failed before the arms race of the 1930.

Steps taken by the United States

United Nations Charter also provided for disarmament. In the optimistic mood of the post war era great powers agreed on the basic principles for disarmament. The first General assembly created the United Nations Atomic Energy Commission comprising the members of the Security Council and Canada. At the first meeting of the commission the US put forth Baruch Plan for creating an international Atomic development authority. The USSR submitted a Draft Convention on prohibition of Atomic Energy for the purpose of mass destruction. The sixth assembly (1952) created the UN Disarmament commission for regulation, limitation and balanced reduction of all armed forces for international control of atomic energy for peaceful purposes. This replaced the two previous commissions in 1952. Thus no success was achieved between 1948 and 1952. In 1953 came the Atom for peace proposal of Eisenhower. In 1955 the open Skies plan with ground observes was

considered. In the 11th assembly the question of nuclear bomb test dominated. The US barred test suspension with international inspection. In 1957 the soviet union proposed the enlargement of the disarmament commission by the addition of Egypt, India, Poland and Latin American and also proposed test suspension for two or three years. Again, the same year she demanded a disarmament conference of all the present of the entire 82 member. In 1959, came Khrushchev's proposal for a general and complete disarmament within 4 years and Non-aggression pact between Warsaw Pact and NATO countries. The same year after Camp David the two leaders, Khrushchev and Eisenhower declared to solve the question of disarmament. Subsequently its strength was raised to 31. This 31 Nations Disarmament Conference is still functioning.[7]

During the Second World War, the US developed nuclear weapon capability and prepared atom bombs. The US dropped the atom bombs on the two cities of Japan- Hiroshima and Nagasaki – in August 1945, completely devastating these two cities and killing large numbers of people. At Hiroshima, 66,000 people were killed and 69,000 were injured. At Nagasaki, 39,000 people were killed and 25,000 were injured. The emergence of nuclear weapons caused a big impact on the nature of international relations in the post second world war period. Other nations tried to develop nuclear weapons quickly, as it gave a great boost to national power while acting as a deterrent. Possession of nuclear bombs during the Second World War made the US, the most powerful nation in the world, giving it unparalleled power in international politics. The development of nuclear bomb by the USSR led to the emergence and strengthening of bipolarity in international relations. The ideological conflict between the US and the USSR led to the emergence of cold war between the two powers from 1945 to 1990. The adoption of the NPT and the CTBT was an effort to stop the spread of nuclear weapon capability to new countries. The world today remains at a very dangerous level of nuclear weapon stockpiles. Even after all treaties and agreements for disarmament, in 1994, the US had 7,900, Russia 9,000, France 471, Britain 169 and China 300 nuclear weapons. But it renounced its nuclear weapon programme in1991, destroyed all its nuclear weapons and signed the NPT. In 1998, India and Pakistan joined the list of nuclear weapon capable nations.[8]

Russia Invades Ukraine: A Timeline of the Crisis

Russia's invasion of Ukraine constitutes the biggest threat to peace and security in Europe since the end of the Cold War. On February 21, 2022, Russian president Vladimir Putin gave a bizarre and at times unhinged speech laying out a long list of grievances as justification for the "special military operation" announced the following day. While these grievances included the long-simmering dispute over the expansion of the North Atlantic Treaty Organization (NATO) and the shape of the post–Cold War security architecture in Europe, the speech cantered on a much more fundamental issue: the legitimacy of Ukrainian identity and statehood themselves. It reflected a worldview.

Russia's fears that it will be hemmed in by the US and its allies once Ukraine enters the NATO club, leading to greater instability in the region, are not unfounded. Though there is no dispute that Ukraine's sovereignty and territorial integrity ought to be respected by one and all, Russia's genuine apprehension also must be allayed. Both nations, along with the international community, should go back to the Minsk Agreements of 2014-15 and give peace a chance by working out a mutually acceptable framework to end the hostilities. An immediate de-escalation of tensions, factoring in the

security concerns of all countries concerned, is the need of the hour to prevent a war that can have far-reaching, disastrous consequences in geopolitical and geo-economics terms.

Conclusion

The major challenges facing those interested in promoting education for disarmament are also recognized by The United Nations Educational, Scientific and Cultural Organization (UNESCO): the abundance of different political and strategic doctrines concerning the foreign and domestic security of states, the politics and economics of the international traffic in arms; the conditioning of public opinion and of children from an early age to accept a glorified vision of military personalities, tests of arms, wars and conquests; the spread of certain fashionable theories in the sphere of mass psychology; and the impact of mass media. Through a series of symposia seminars and conferences UNESCO has been promoting an awareness of the need for, and the purposes of disarmament education. More recently it has provided a forum for pooling the global intellectual resources required to overcome the challenges emerging from traditional approaches towards strategic interests, threat perceptions and military doctrines. In pursuing its goals further. UNESCO can derive strong sustenance from the priority consideration being given by the United Nations to disarmament issues, including the factors affecting the process of disarmament negotiations. UNESCO's programme for making education an instrument of transition from an armed to a disarmed world.[9]

To specify some of these:

- All the problems and difficulties of transition connected with disarmament could be met by appropriate national and international measures. There should thus be no doubt that the diversion to peaceful purposes of the resources now in military use could be accomplished to the benefit of all countries and lead to the improvement of world economic and social conditions.

- The arms race must be stopped not only because of the immediate perils it holds for us all, but because the longer it continues, the more intractable the problems of economic growth, social justice and environment will become.

- National and international efforts to promote development should be neither postponed nor allowed to lag merely because progress in disarmament is slow. However, disarmament and development can be linked to each other because the enormous amount of resources wasted in the arms race might be utilized to facilitate development and progress.

- Progress in disarmament, both nuclear and conventional, and avoidance of policies and actions leading to a deterioration of the political and security conditions at the global level, would greatly facilitate agreement on effective measures in each region.

- The adoption of the disarmament measures should take place in such an equitable and balanced manner was to ensure the right of each state to security and to ensure that no individual state or group of states may obtain advantages over others at any stage.[10]

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India and Global Nuclear Non-Proliferation Regime

India's actions were seen as a challenge to the nuclear non proliferation order and regime so painstakingly built up over the decades by the five nuclear weapon states and their allies. But the reality is that India did not violate any international treaty, political commitment or assurance in crossing the threshold to become a state with nuclear weapons. India's nuclear doctrine "No First Use Credible & Minimum Deterrence Policy" were formally announced by India. India did not want to waste time in demanding with other nuclear weapon states to agree to the No First Use commitment. The theory of deterrence and no-first-use go together. India is the only nuclear weapons state that officially pronounces its doctrine based on credible minimum deterrence' and can there before claim applicable to the Cold War. The nuclear doctrine envisages a deterrent that has the capability of inflicting destruction and punishment to the aggressor.

Keywords: WMD, NPT, CTBT, IAEA, NSG, Non-Proliferation Conferences.

With the failure of the old order based on the League of Nations and the UN system of "collective security" mainly due to mutual fear nations have been compelled to depend for their security on their own might has resulted in continuous building up of military strengths, the main problem of the arms race is that the nuclear weapons and delivery system are threatening the very survival of mankind and they are developing more rapidly than threat at which they can be absorbed by the political institutions.[1]

Disarmament is the reduction or elimination of certain or all armaments for the purpose of ending the arms race it could be general and local qualitative and quantitative. It is the reduction or abolition of armaments. In local disarmament only few nations are invited. In general disarmament all the concerned nations disarmaments all the concerned nations participate. Qualitative disarmament aims at the reduction or abolition of only certain type armaments such as aggressive weapons. Quantitative disarmament aims at reduction of the number of armaments for example reduction of Strategic Arms Limitation Talks (SALT).

According to Morgenthau in his work "Politics Among Nations" Disarmament agreement try to find solutions to the these problems—(i) What should be the ratio among the armaments of different nations? (ii) What is the standard according to which within this ration, different nations? (iii) What is the actual effect on the indented reduction of armament? (iv) What will be its effect on international order and peace?[2]

The NFU in the Indian strategic doctrine is only step towards ultimately emergence of No Use of nuclear weapons. India will continue to advocate from a position of strength global nuclear

disarmament. It is appropriate here to recall the words of a member of the Constitutional Assembly Prof. Shibban Lal Saksena who said "if we have not got the knowledge and the ability to use this power (of atom) there is no virtue in out saying that we shall not use it for destructive purposeful and that other people should not use it". India has acquired nuclear capability. Hence the destructive power of nuclear weapons should unite them to achieve global disarmament.[6]

The factors which had originally caused India to support the UN resolution calling for the creation of an FMCT were twofold first in the unlikely scenario of treaty succeeding. India would still gain from it in terms of Security terms the treaty would be beneficial for India because it would cut off the plutonium stockpiles of the countries threading India, Pakistan and China.[9] Statement by the Prime Minister of The bargain between what India can offer in terms of arms control whether it is in relation to nuclear testing or fissile material production and what it could gain in return for such limits has been a continuing theme in India's nuclear diplomacy since May 1998. the reference to the voluntary moratorium on nuclear testing and the commitment to negotiate on FMCT have been among the major reciprocal gestures that India had made in the July 18,2005 statement in return for full nuclear energy cooperation with the international community. This was part of a practical recognition of fact that the campaign for nuclear disarmament that it has conducted in the past has lost much of the earliest momentum on the world stage. New Delhi has also sensed that the pursuit of the goal of total nuclear disarmament can at best be longer term normative and not a policy objective in the near term. Since a declaratory itself a nuclear weapon power India has rightly placed greater emphasis on finding a pragmatic accommodation with the global nuclear order.[10]

In 1998 Prime Minister A.B. Vajpayee announced India's intention to sign the CTBT at the UN General Assembly. However Indira has given a clear conditional offer for the CTBT that "we are prepared to bring these discussions to a successful conclusion so that entry into force of the CTBT is not delayed beyond Sep. 1999. we expect other countries as indicated in article 14 of the CTBT will adhere to this treaty without conditions" India cannot and would not go beyond assurances of the security. India desirous of continuing to cooperative with the international community is engaged in a discussion with key interlocutor on a range issue including the CTBT.[15] India has brought the CTBT in Parliament. The Govt. has promised that if these could be a national consensus on the CTBT. The Vajpayee Govt. was expected to make clear the issue of CTBT in parliament in the winter session of 1998. The Govt. of India expected that constructive ambience would be made in the Parliament for signing the CTBT by Sep. 1999. Vajpayee expected that he was likely to emphasis the need for a positive atmosphere to clear the decks for India on the CTBT issue.[16] Indo-US nuclear deal has renewed India's position on the CTBT. Prime Minister Manmohan Singh assured that the nuclear deal was about to start many observers feared the nuclear deal would bring some predicament in India.

India denied that there was no relationship between nuclear deal and CTBT. India denied that the nuclear deal would effect India's independent foreign policy. Prime Minister Manmohan Singh said that 'there is a no question of India ever compromising in any manner our independent for Manmohan Singh said that 'there is a no question of India ever compromising in any manner our independent foreign policy. The agreement also clearly mentions this. The conduct of foreign policy determined solely by our national interests is our sovereign right. We shall retain our strategic autonomy.[17]

India has been working with NAM countries disarmament in all international for a nuclear disarmament. However India may have to do some explaining in terms of the importance of its membership to the goal of non-proliferation and nuclear disarmaments well as the adverse security circumstances that led it to acquire nuclear weapons. When India carried out its nuclear tests in 1998 most of these countries were critical though they eventually begun to appreciate the circumstances that led India to go nuclear. Some of these countries took some disarmament initiatives which India wholeheartedly supported for example the South Africa and Sweden-towards a Nuclear weapons free World, the need for a New Agenda- issued on June a 1998, got India's support. India officially stated that the declaration contains a number of valuable suggestions which deserve consideration by the international community.[18]

A possible model for a phased program exists in the seven-point disarmament agenda enunciated by India at the UN Conference on Disarmament in Geneva in March 2008. India had also conveyed its willingness as a nuclear armed state to turn its no-first-use policy into a multilateral legal commitment. It formally proposed two multilateral agreements and two global conventions in a detailed framework. Its proposal recommended:[19]

- Reduction of the salience of nuclear weapons in security doctrines

- Negotiation among nuclear-weapon states of a no-first-use agreement on   nuclear weapons

- Negotiation of a universal and legally binding agreement on non-use of nuclear weapons against non–nuclear-weapon states

- Negotiation of a prohibition on using or threatening to use nuclear Weapons

- Negotiation of a prohibition on development, stockpiling, and production of nuclear weapons, moving toward global, non-discriminatory, and verifiable elimination of these weapons

- Unequivocal commitment of all nuclear-weapon states toward the

India voted twice in power of International Atomic Energy Agency (IAEA) resolution on Iran and expressed concerns about North Korea's Oct. 2006 nuclear test. India has also been quite vocal about the proliferation threats emanating from its neighborhood particularly reality to the Pakistan based A.Q. Khan nuclear network. Despite being outside the Nuclear Non-Proliferation Treaty (NPT) framework, India which has a credible record of non proliferation alongside its complete nuclear fuel cycle capability has taken several initiatives in the last couple of years to strengthen the international non-proliferation regime. For example, in tune with UN Security Council Resolution 1540, India like other states with an advanced nuclear technology base has adopted an overarching domestic legislation in June 2004 known as "The Weapons of Mass and their Delivery System Act. On July 24, 2006 India signed the International Convention for the Suppression of Acts of Nuclear Terrorism 2005. These initiatives reflect India's heightened concerns about Nuclear disarmament.

In response the non-proliferation lobby argued that the nuclear deal has changed the rules of the NSG, which entails negotiating India-specific safeguards with the IAEA and yet does not bring all of India's nuclear facilities under international inspection. But the Bush administration insisted that this bargain would bring India into the non-proliferation fold and set a precedent for responsible behavior by nuclear states outside the NPT. This stance was bolsters by External Affairs Minister

Pranab Mukherjee's statement that India will work with the international community to advance the common objective of non-proliferation.[22]

India's principled opposition to the NPT is well known and has been often stated. India does not participate in the NPT preparatory or Review conferences. Besides being a discriminatory treaty with no clear balance of responsibilities between the nuclear haves and have-nots, the NPT has done comparatively little over four decades to further the cause of nuclear disarmament in the world. It has instead led to a vast vertical proliferation, which even decades after of the end of the Cold War, does not quite seem to go away. The New START is a welcome development, but it does not meet global aspirations and is of limited disarmament consequence. The New START will not entice the other nuclear powers to even consider reducing their arsenals. It is pertinent to ask at this stage whether it is the nonproliferation treaty or the nonproliferation regime which is in crisis.[23]

The global disarmament initiative can be expected to progress with India's tacit support at least till the Non-proliferation Review Conference in May 2010. Any prospects of progress on a regional level are linked with those on the global level due to presence of China as a player in southern Asia. Given that India seeks notional parity with China and China, in turn, would wait for movement on the US-Russia nuclear front, the regional nuclear situation cannot be expected to change. However, the worsening regional security environment, the possibility of India figuring in both conflict dyads – with Pakistan and with China, suggests a South Asian track towards disarmament needs to be progressed irrespective of the global agenda.[25]

Conclusion

These factors make proliferation in the subcontinent, and in other regions, a much more complex issue than the simple development of military capabilities, as was the case when nuclear-weapon States embarked on the proliferation. The complexity of nuclear decisions has also increased due to changing views on nuclear weapons and their effectiveness. Chief among these is the earlier view that nuclear weapons would provide a reliable deterrent while allowing states to reduce their conventional defense commitments.

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Non-traditional Maritime Security Threats in the Indian Ocean Region

Introduction

The systemic character of the marine realm, which presents numerous and interconnected requirements for cooperative security by state and non-state actors, gives rise to the broad concept of maritime security. It addresses both conventional and novel security issues. To protect the vital interests, objectives, and core values, including economic development, freedom of navigation, the environment and ocean, social and human development and political stability, maritime security involves coordinating data collection, cooperative risk mitigation, and vulnerability reduction efforts. India has a sizable maritime territory. India's marine domain is characterised by a variety of interests that extend throughout each maritime region with various maritime installations, economic areas of interest, and security and protection of the most valuable assets along the maritime borders.

Maritime Terrorism

Akiva J. Lorenz claims."Maritime terrorism" is defined as the use of violence or the threat of violence against a ship (civilian or military), its crew, cargo, port facilities, or if the ship is being used exclusively as a platform for political purposes.[1] As a result, terrorists will consider where they might harm the industrialised world's infrastructure the most efficiently.

Although there haven't been many instances of maritime terrorism in the Indian Ocean, it is a possibility. The attacks on the USS Code on October 12, 2000, the strikes by Al-Qaeda on the French oil tanker Limburg in the Gulf of Aden in October 2002, and the attack on the Japanese oil tanker M Star in the Hormuz strait on July 28, 2010, made the world aware of the existence of such a threat. The challenge of monitoring marine activities is an arduous one given India's extensive coastline of more than 7500 km, a bustling maritime economic community along its coast with around 200,000 fishing boats, and a population of 4 million fishermen. As evidenced by the 26/11 terrorist attacks in Mumbai, which were supported by an enemy state, it is also entirely possible for antagonistic interests to use this marine activity to launch attacks on land. Pakistan's terrorists took a boat across the Arabian Sea to the Indian fishing trawler "Kuber," boarded it, killed its four crew members, and ordered it to head for Mumbai. After changing the caption, the assailants entered Mumbai and targeted the densely populated areas, leaving 164 people dead and at least 308 more injured.[2]

India will need more regional states to work together to respond to the threat of maritime terrorism in the IOR. This menace cannot be eliminated by a single nation. Training activities are one

way that nations may enhance coordination. The Indian Navy's most recent drill with the US included counterterrorism training and probably, future exercises with other regional nations will too. Terrorist groups not only have a great deal of seafaring expertise, but they are also able to train their carders to carry out terror plans more precisely thanks to current technology like GPS and satellite communications.[3]

Piracy and Armed Robbery

The most serious non-traditional security threat in the IOR is piracy. Piracy at sea, in particular the hijacking of commercial ships by heavily armed pirates, continued to be the main source of maritime security issues in the Indian Ocean. Three regions account for the majority of high seas attacks and hijackings. They are the Indonesian archipelago, the coast of West Africa, particularly near Nigeria, the Gulf of Aden, and Somalia's eastern coast. The planet is not the only place where maritime piracy occurs. Along with the waters of Bangladesh and the South China Sea, the Gulf of Guinea in West Africa has long been considered a high-danger area.[4]

However, Somalia's political unrest as well as any easing of counter-piracy measures could result in its reappearance. Statistics indicate an increase in piracy, primarily robberies committed at anchorages, near the coasts of Bangladesh, Indonesia, and Malaysia, despite a decline in piracy from Somalia.[5] India has undertaken attempts to combat piracy in many ways, such as the founding of the India Ocean Naval Symposium (IONS) by the Indian navy in 2008. All of the Indian Ocean Littoral States have also contributed to the development of procedures and systems to deal with such threats. Extensive maritime surveillance capabilities are needed by the Indian Navy to track vessels and identify those that may be transporting illegal items to combat the menace of smuggling. Due to the high volume of maritime activity, this is particularly difficult in the IOR. For India, managing the security and stability of the IOR is essential to the development of its maritime strategy.[6]

The Center kept track of 168 instances in 2021 that were categorised as piracy and armed robberies. In 2021, the Center noted an average of 14 events per month. 39% of the events in 2021 involved successful theft on the part of the offenders. 68% of these incidents were reported onboard ships 50% of these occurrences, of which 29% had four to eight perpetrators, were reported in South East Asia 6% in West Asia, and 43% in the Gulf of Guinea.[7] The center documented 94 instances of piracy and armed robbery between January and June 2022. This increased by 19% from June to December and by 6% from January to June 2021. There are 43 instances in South East Asia, 21 in the Gulf of Guinea (GOG), 12 in West Asia, and 9 each in East Africa and South Asia, according to the regional distribution of these occurrences.[8]

Contraband Smuggling

In 2021, there were 757 instances of human trafficking, with an average of 60 cases per month. Depending on their nature, incidents are divided into nine primary categories: narcotics, household items, natural resources, fuel, tobacco, alcohol, guns, wildlife, and others. East Africa, West Asia, South Asia, and South East Asia are the four geographic divisions for these events.

Drug trafficking, together with the discovery of cannabinoids and chemicals similar to amphetamines, accounts for 50% of the contraband seizures observed this year (ATS). Typically, drug shipments leave production hubs in the Golden Crescent and Golden Triangle, travel by land and water, and finally arrive at their destination. The heroin and hash smuggling routes that leave from

the Makran coast are referred to as the "Western Indian Ocean Smack Track/Hash Highway." The Southern Route is another name for it. The northern and central routes, which are land-based and have recently grown more hazardous for traffickers, are the two routes that drugs leave Afghanistan.

It is also called the Southern Route. The two routes of narcotics originating in Afghanistan are the northern and central routes, which are land-based and have become more dangerous for traffickers of late. There have been recent signs of diversion of contraband traffic from traditional direct routes to more circuitous routes that may lead to the middle of the Indian Ocean for transshipment, primarily to avoid warships patrolling the area. Drug trafficking preys on the poorest Afghans through illegal drug manufacturing, opium/cannabis cultivation, heroin/methamphetamine production, and trafficking all of which are facilitated by Afghanistan's unstable political and economic structure as well as the current COVID-19 pandemic. More effective in putting more pressure on them to actively participate in illicit companies such in Asia, Europe, and Africa, there is a significant and rising market for methamphetamine.

Illegal Unreported and Unregulated (IUU) Fishing

Fishing regulations at the national and international levels are broken by illegal, unreported, and uncontrolled fishing activities. Globally, IUU fishing poses a threat to sustainable fisheries and ocean ecosystems. It also jeopardises our economic stability, endanger the natural resources essential to ensuring the world's food security, and disadvantages law-abiding fishermen and seafood producers both here and abroad.

The issue of IUU fishing affects marine communities all over the world, and it is difficult for governments of coastal states to enforce national and international maritime regulations to stop this practice. According to a World Wildlife Fund (WWF) research on illegal fishing, high levels of IUU Fishing were present in 87% of the fish stocks evaluated in the Western and Eastern Indian Ocean. According to the president of Somalia, a wave of piracy that cost the international marine transport industry billions of dollars in lost revenue was brought on by IUU fishing vessels encroaching on Somalian waters.[9] Many ASEAN countries have also faced this problem, like as Chinese fishing vessels. The Indian Ocean has also seen such activity in the recent past with an NGO, Sea Shepherd reporting a fleet of IUU fishing vessels south of the Andaman's in March 2016.[10]

There haven't been many IUU fishing occurrences in Indian maritime zones, although there have been unsubstantiated allegations of fishing trawlers, primarily from Bangladesh and Taiwan, illegally entering Indian territorial waters in the BOB. Due to increased marine security agency patrolling, the Mumbai attacks' focus on coastal security has had a significant deterrent effect on IUU fishing. The coastal regions of smaller adjacent countries as well as the high seas continue to be incredibly exposed to this threat. In recent years, India has contributed naval assets to patrol the Exclusive Economic Zones of smaller countries like Mauritius and Seychelles, enhancing their maritime security capabilities.[11]

Natural Disasters, Maritime Incidents, Marine Environment Pollution, Climate Change, and Security.

The other maritime dangers can be attributed to unavoidable events, such as collisions and mishaps brought on by bad weather. In addition to obstructing sea lines, especially at a choke point, it pollutes the environment. Every year, over 150 collisions occur at sea as a result of poor visibility,

hull failure, radar failure, boiler explosions, and human error.[12] The natural perils of Ocean transportation like cyclones are common in the IOR. The possibility of a catastrophic oil spill, such as the Tasman spirit in August 2003 off the coast of Karachi, will be a major concern if it was to happen in one of the chock points of the IOR.[13] Given the memories of the 2004 Indian Ocean tsunamis, which claimed the lives of well over 2,00000 individuals, the force of environmental phenomena is beyond dispute. Greater threats come from the direct repercussions, especially for India. Damage to the environment can also lead to conflict inside a state or between states, in addition to the immediate harm it causes to water, land, and inhabitants. As a result, it has been acknowledged that human environmental deterioration and resource depletion directly affect South Asia's security agenda.[14]

The vast range of maritime incidents, with an average of 93 incidents per month, accounts for 1117 reported incidents in 2021. There were 584 marine accidents reported between January and June 2022. These occurrences represented an 18% rise over the 494 incidents from January to June 2021 and a 6% drop over the 494 incidents from July to December 2021. (623 incidents). The majority of the recorded incidents49%occurred in South East Asia, followed by South Asia (28%), East Africa (15%), West Asia (8%), and South Asia (15%).[15]

Regionally, 49% of marine events happened in Southeast Asia, presumably as a result of the high density of smaller ships and the volume of maritime travel. Seasonally, many drownings and drownings occurred during times of extreme weather brought on by cyclones and monsoons. The Suez Canal was closed in March 2021 for six days due to a ship getting stranded. The loss of an Indonesian Navy submarine off the coast of Bali, the effects of Cyclone Taktay in the Arabian Sea, and a fire aboard the cargo ship X-Press Pearl off Sri Lanka are some of the other significant maritime disasters this year.[16]

Climate security refers to how climate change affects both traditional and emerging security risks, and it also has an impact on the entire marine ecosystem. This tendency will endanger not just the existence of humans but also the political stability of nations and regions, with the likelihood that new wars will be exacerbated by climate change effects. Some of the primary issues are sea level rise, an increase in the intensity and frequency of natural disasters, fishery conflicts, animal and human migration, and threats to freshwater resources.[17]

Irregular Human Migration (IHM)

Climate security refers to how climate change affects both traditional and emerging security risks, and it also has an impact on the entire marine ecosystem. This tendency will endanger not just the existence of humans but also the political stability of nations and regions, with the likelihood that new wars will be exacerbated by climate change effects. Some of the primary issues are sea level rise, an increase in the intensity and frequency of natural disasters, fishery conflicts, animal and human migration, and threats to freshwater resources. There was a broad pattern to the attempts to migrate to West Asia, with economic and political instability being the main driving forces. There may be no change in the pattern of worry about moving away from East Africa. This is probably caused by shared cultural heritage and socio-economic factors. The Mediterranean region was the site of almost 73% of the occurrences noted there. The Mediterranean's excellent environment is responsible for this expansion. It has been noted that migrants frequently employ inflatable boats as a mode of transportation.[18]

Conclusion

The coastal defence could be considered the domain of maritime policy. So setting policies would be in the hands of the navy coast guard. There are always strong practical and political arguments in favour of separating the various maritime decision-making organisations. Even though the strategic ideas of India's maritime role have not yet been fully articulated, the nation's national security community views the maritime space as a significant aspect of its emerging power status and a crucial element of its economic growth and energy security. However, improved marine capabilities will affect how India's neighbours see its role, ambition, and capacity to contribute to regional peace and security.

Oceans will emerge as new economic hubs in this age of superior technology. Shipping, offshore oil and gas, fishing, underwater cables, and tourism are just a few of the industries that heavily rely on the oceans for trade and commerce. Other growing businesses with the potential to boost job creation and global economic growth include aquaculture, marine biotechnology, ocean energy, and seabed mining.

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Disability in Discourse: Disrupting the Socio-Cultural Myth

Abstract

The terms Disability and Impairment have been used interchangeably to signify persons with disabilities. In disability studies, Impairment/s is/are biological or acquired accidentally or with ageing, whereas, Disability is a socio-cultural construct. Disabled persons have been represented in English Literature as a trope of misfortune and sin. Disability has been seen as a personal problem for ages and society has nothing to do with it. Instead, society ridicules the person and segregates him/her that leads to marginalization, suppression, and oppression of the person. Scholars find out that disability exists only in discourses, and in society, disability is marked on the basis of impairment. This paper delves deep into the discourses around disability and looks at it from the perspectives of disability studies to disrupt the socio-cultural myth. Further, these discourses play an active role in creating a socio-cultural ideology that affects what Carl Jung calls the collective unconscious. Thus, this paper seeks to relocate Disability and reason for a respectable position in society and improve their living experience.

Keywords: Disability studies, Discourse, Myth, Impairment, Narrative, the collective unconscious.

Introduction

Etymologically the term disability is defined in various ways, the Oxford English Dictionary defines the noun 'disability' as "a physical or mental condition that limits a person's movements, senses, or activities". On the other hand, The New Webster's Comprehensive Dictionary of the English Language explains the word 'disable' as "to render incapable or unable" and 'disability' as "that which disables" or "lack of ability; inability" (362). So, the term 'Disability' refers to impairment or illness in a person. Impairment or impairments are lack of something that can range from a missing body part to neurological disorder, which means from physical to psychological Illness. Impairment/s can be found in a human body, based on which the society concludes whether the person is able or disabled. Now, the 'ability' of a person has political incarnations as it is judged by the normative society. To be called normal, a person has to conform to some norms and perform social duties expected from him or her, if not, they are termed as disabled. So, there is a difference between what is being referred to as Impairment and Disability. A person may be born with some anomalies in the body or may have acquired them by time or accidentally. On the other hand, disability is what society

constructs out of the impaired body that can be compared with sex, and gender. As it has been seen that persons with gendered identities are marginalized and suppressed, similar traits have been seen in the case of disabled persons, they are marginalized, oppressed, stigmatized, and segregated from society. Disability, therefore, can be compared with the other forms of suppression like racial discrimination, gendered disparity, and class conflict and for this reason scholars in academia and activists, both works hard for their development and find ways through which inclusion of the disabled persons in the society can be done. This paper attempts to analyse the culture and find out narratives and discourses around disability which, for ages, contribute to the marginalization of disabled persons.

What is Disability

Previously, the term has been used as an umbrella term to mean physical, psychological, and neurological impairments and a clear distinction between various forms of disabilities has been lacking. But, with the development of medical sciences, and the establishment of various organizations and institutes for the development of disabled persons the concept of "disability" has changed. In 1975, a document titled *Fundamental Principles of Disability* has been published by the Union of Physically Impaired against Segregation, in which the organization clearly demarcates between "impairment" and "disability". According to the document, "Disability is something imposed on top of our impairments, by the way, we are unnecessarily isolated and excluded from full participation in society" (qtd in Barnes 14). It elaborates the fact that it is the society that calls a person having "impairment/s", as "disabled" due to its prevalent "norms" of being a "normal" person. Besides, the Declaration on the Rights of Disabled Persons in 1975, states that:

> "Disabled persons, whatever the origin, nature and seriousness of their handicaps and disabilities, have the same fundamental rights as their fellow-citizens of the same age, which implies first and foremost the right to enjoy a decent life, as normal and full as possible" (qtd in Barnes 15).

Similarly, the International Classification of Impairment Disability and Handicap (ICIDH) defines the term as "Any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being" (qtd in Barnes 15). The Americans with Disabilities Act (ADA) of 1990 defines a disabled person who—

- "has a physical or mental impairment that substantially limits one or more major activities, or
- has a record of such an impairment, or
- is regarded as having such an impairment". (qtd in Marshall et al., Introduction xvix)

Thus, disability has been defined by the various organizations which work for disabled persons and it can be summed up that disability originally means a lack in the body which is referred to as Impairment, and disability is a socio-cultural construct that is imposed on the impaired person.

Discourse and Disability

Lennard J Davies is a well-known figure in the field, who opines that "there is a tremendous conceptual gap between being impaired and being disabled. As soon as we use the term 'disabled' we add a political element: suddenly there is a disabler and a disabled" (Davies 25). According to him, "the term 'disability,' as it is commonly and professionally used, is an absolute category without

a level or threshold. One is either disabled or not. One cannot be a little disabled any more than one can be a little pregnant" (Davies 17). He points out that "Disability presents itself to 'normal' people through two main modalities – function and appearance. In the functional modality, disability is conceived of as inability to do something – walk, talk, hear, see, manipulate, and so on" (Davies 26). While the second modality is appearance and according to him:

> The person with disabilities is visualized, brought into a field of vision, and seen as a disabled person. Here Erving Goffman's notion of 'stigma' comes into play 'since it is through our sense of sight that the stigma of others most frequently becomes evident'. The body of the disabled person is seen as marked by the disability. The missing limb, blind gaze, use of sign language, wheelchair or prosthesis is seen by the 'normal' observer. (Davies 27)

So, disability seems to be coded in society with these two parameters. Similarly, Thomas S. Szasz elaborates that till the mid-nineteenth century "illness" has been thought of as a physical deformity only leaving behind psychological impairments.

Besides, Marianne Hedlund comments that "Disability is used in many contexts as a catch-all category for the different phenomena and different types of challenges that exist in society" in her article "Understanding of the Disability Concept: A complex and Diverse Concept" (5). Further, she refers to policies that define disability from various perspectives and says that "Disability not only refers to naturally occurring conditions but to a diverse range of phenomena society understands as disabilities" (6). She concludes that the definitions of disability are very much important as this heavily influences "eligibility criteria, the assessment processes that are applied, and the intensity of service provided" (16). So, it can be understood that a correct definition of disability is very much useful and important to determine or shape the perspectives of society.

Tom Shakespeare thinks that disability is a global phenomenon and various factors are there which contribute to disability in his article "Disability in Developing Countries". In developing countries, there is a cultural difference when compared to developed countries. According to him, the individuality of a person with a disability is given more importance in the developed world, and in contrast, the culture in the developing countries supports living together and promotes interdependency. Apart from that, other issues like – barriers of participation, education, health and rehabilitation, employment, poverty and protection, development and assistance, and some other ways to be developed for the disability community in these countries. India is a developing nation and the problems or limitations stated by Tom Shakespeare are applicable to disabled persons in the country. The experiences of disabled persons in the country will vary across the nation, it will differ from state to state.

G. N. Karna is one of the foremost scholars of disability studies in India and is of the opinion that Indian society perceives disability as a social problem and is determined by public policies. According to him:

> Thus, disability is, basically, determined by 'public policy'. Disability is whatever policy wants and makes it to be. This observation gives credence to the view-point that disability implies a problem or a disadvantageous Situation, necessitating compensatory or ameliorative action. (Karna 18)

This view of Dr. Karna suggests that disability is a social issue and it depends on the policymakers to be defined and corrected it. So, disability is not a personal problem or a misfortune of a person, it is basically the society that determines disability.

Anita Ghai points out that Disability Studies have not found its proper place in academia because it centres around disability and "the understanding of disability is intimately connected to the study of ignorance, invisibility, and identity…" in the "Introduction: Epistemological and Academic Concerns of Disability in the Global South" of the book *Disability in South Asia: Knowledge and Experience* (22). She adds that "the absence of disability from the mainstream academia creates and maintains a status quo where the 'disabled' are incorporated within the existing social patterns as 'problems'" (22). Ghai thinks that academia ignores disability because it has "a middle-class orientation, with its patriarchal, neoliberal and normative values" and it "produces and reproduces" the same kind of knowledge. She states that disability was ignored in India as if it was invisible to people although it was not. In her book *Rethinking Disability in India*, Ghai writes that disability can be anything negative, ominous, and evil than something valuable. She says that "it is quite clear that disability is a cultural construct which is based on a sense of 'perfection' or 'societal norm' that has been constructed from religion, scriptures, mythology, folk tales, and metaphors" (68).

In a similar vein, Shubhangi Vaidya expresses her view on disability that it is a cultural construct and that society treats them as 'other' in her article "Disability across Cultures". She says that "The disabled mind and body have always challenged and disturbed the idea of what is 'normative' and within the bounds of culturally and socially desirable behaviour. Persons with disability are often identified as the 'other', whose position in human society is ambiguous and questionable" (265). Scholars in this field argue that disability is the fourth marginalizing factor after Race, Class, and Gender but from Vaidya's analysis of Disability, it can be understood that it is 'fluid' and 'unpredictable' unlike the previous factors and it has "multiple dimensions of the relationship between disability and culture" (277).

Disability in Narrative

"Nearly every culture views disability as a problem in need of a solution, and this belief establishes one of the major modes of historical address directed toward people with disabilities" observes David Mitchell and Sharon Snyder in their seminal article "Narrative Prosthesis" (204). According to them, the function of disability in "literary discourse is primarily twofold: disability pervades literary narrative, first, as a stock feature of characterization and, second as an opportunistic metaphorical device" (205). Further, they elaborate on the purpose of using the term "narrative prosthesis" is "to indicate that disability has been used throughout history as a crutch upon which literary narratives lean for their representational power, disruptive potentiality, and analytical insight" (206).

Barker and Murray point out that "disability's pivotal role in complicating and enriching notions of the aesthetic because of the difference disabled body and minds brings to the process of representation" ("Introduction" 5). They refer to Ato Quayson's observation on disability to further illustrate their point that:

> "a kind of dissonance or "nervousness" at the level of form itself when disability enters a narrative: working as part of a text's structural and symbolic apparatus, with specific narrative functions, disability also accesses the "active ethical core" of a text since it can have "a direct effect on social views of people with disability in a way that representations of other literary details, tropes, and motifs do not offer" (5).

Thus, disability has been used as a prosthetic element to confer messages and spread morality in society. It has also been used as a device to marginalize a person with a disability. Disability can be further compared with a prosthetic limb or body part that is necessary for a person who is lacking a body part just like a character of a disabled person has been used to enhance the qualities of a saint or messiah.

Representation of Disability in Literature

In English Literature, we can see authors talking about and dealing with a disability in their writings across all ages. According to Clare Barker and Stuart Murray, "Disability is everywhere in literature" and for example, they cite a popular representation like Richard in *Richard III* (c. 1592) by Shakespeare which has been a matter of discussion in the field until recently. They also discuss other examples from canonical texts like the missing leg of Ahab in *Moby Dick* (1851) by Herman Melville; the blindness of Rochester, and Bartha Mason after whom the discourse on madwoman started in *Jane Eyre* (1847) by Charlotte Bronte; the innocence of Lenny in *Of Mice and Man* (1937) (1-13). But we can trace the representation of disability back to Medieval Literature. Edward Wheatley, in his article "Monsters, Saints, and Sinners; Disability in Medieval Literature", observes Grendel and his mother in Beowulf to be portrayed as monsters. Apart from that, the portrayal of the "loathly lady" in "The Wife of Bath's Tale" in *The Canterbury Tales* and in the romance *The Wedding of Sir Gawain and Dame Ragnelle* signifies female sexuality to be considered monstrous (17-31). He points out that disability has been used to signify a lack of morality, and sinful behaviour in the writings to teach the society and obey God. A disabled character has proved its worthiness only in a supporting role in a text to glorify a messiah and prove his godliness. With the Renaissance the emphasis on mankind through humanism brought forth the concept of Renaissance man, an ideal person. After that, in the Victorian age, the need for hard-working people in the time of industrialization, the idea of ability came out. By this time society had started to differentiate between the able and the disabled persons. Thus, the disabled persons were unable to find any work and they became unimportant and a burden on their families.

The discourses in Indian English Literature are similar to what has been seen in British, and American English Literature where a disabled person is neglected and segregated. In Indian society and culture, disability is a common phenomenon that can be seen everywhere from the epics like Ramayana, and Mahabharata to contemporary English novels like *Ministry of Utmost Happiness* (2016) by Arundhati Roy. These representations of disability showcase the sufferings and victimhood that a person with impairment has to go through. For example, in Ramayana and Mahabharata, disability has been associated with evilness and negative connotations. While, in contemporary novels, the hearing impairment of Sufiya leads to her nickname 'shame' given by her own mother in Rushide's novel *Shame*. Similarly, Tehmul is being called as 'lungraa' in Mistry's *Such a Long Journey*. So, it can be concluded from the discourses in Indian culture that disability is a result of sin and misfortune for the person and the family.

Conclusion

This discussion suggests that disability is a socio-cultural construct, similar to gender in terms of marginalization, suppression, and oppression. Although disability is still thought of as a personal problem of the person, the policymakers play a major role in the construction of disability and its

impacts on disabled persons. In reality, disability is thought of as a burden on impaired persons who are unable to conform to the prevalent norms in society. Besides, in literature and discourses, disability has been used as a metaphor to deliberate morality that lightens the presence of disability in society and culture. Bill Hughes notes that there exists a hegemony in the ableist society and culture and it is populated with "non-disabled imageries" (Hughes 67). According to him, aversive emotions like – Fear, Pity, and Disgust are very associated with disability and other social inequalities. Thus, disability has been used as a metaphor, and Carl Yung's idea of the collective unconscious that disability is coded into society and culture in a way whose presence cannot be explained and seems to be aboriginal, innate, and inherited. So, it can be said that disability actually refers to impairment, and hence using the term 'disability' must be avoided. Besides, the policymakers should be cognizant of the true nature of impairments and define them properly to give a positive message to society. Lastly, society should have an inclusivist approach to incorporating impaired persons.

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Speaking for the Marginalised: An Assessment of Nadeem Aslam's the *Golden Legend*

Introduction

The main purpose of this paper is to analyze the novel *The Golden Legend* written by Nadeem Aslam in the light of Nationalism. The pages of *The Golden Legend,* once again, become a platform to express his political engagement with the burning issues of his times, to voice the anguish of the marginalized, the 'othered' minority communities in Pakistan, the focus being on the Christians living on Pakistan's soil. Pakistan's fixation with being a land of the "pure" that is racially untainted and regards contact with other communities as contaminating emerges as a vital issue in *The Golden Legend.* The novel highlights the ostracism suffered by the Christian minority at the hands of the Muslim majority and reinforces that "Christians suffer within Pakistan as proxies for the West and Hindus as proxies for India" (*WRITENET* ii).

The Golden Legend mirrors Aslam's abiding message of the importance of transcultural interactions in an escalating atmosphere of distrust about Islam's failure to embrace a multicultural ethos, especially since 9/11."The phenomenon of Islamophobia has markedly surfaced at the beginning of the twenty-first century and has shown us how easily bigotry against minority groups can resurface to pit one part of humanity against the other – thus creating cultural fault-lines on a global scale" (Ihsanoglu 11). However, paradoxically, the same bigotry that Islamic nations accuse the West of propagating is being zealously nurtured and proliferated by them on their soil, a case in point being Pakistan's blasphemy laws causing the "highest number of incidents of mob activity, mob violence, and/or threats of mob violence as a result of alleged blasphemous acts" (The Guardian 23). Similarly, a human rights activist tabulated in *Forbes* that as per the *CSJ* (Centre for Social Justice in Pakistan) at least 1855 people have been charged under the blasphemy laws between 1987 and February 2021, with a significant spike in 2020. Aslam, thus, questions the validity of a law that "seek(s) to protect the religious sensitivities of one sect over another, politicizes theological divisions, criminalizes sectarian difference and marginalizes religious minorities" (Ahmed 57).

The Golden Legend was inspired by two murders of well-known political figures that had rocked Pakistan in 2011, simply because they had criticized the blasphemy laws. These were the murders of Salman Taseer, the governor of Punjab province, and, of Shahbaz Bhatti, Pakistan's Minority Affairs Minister, reinforcing Pakistan's identity, not as a secular, but as an Islamic nation. *The Golden Legend,* thus, highlights Aslam's intent of writing being a political act that fearlessly exposes all those flaws that ail modern Pakistan—the rise of Muslim orthodoxy supported by

extremists and politicians alike, the dipping economy, the rising terrorism, the annihilation of equality, the gagging of democracy and dissent, the subjugation of women, and above all, the illusory quest for pure identity as a nation.

The issue of persecution of minorities in Pakistan is represented mainly through the plight of two Christian families—the first being that of Margaret (turned Nargis), Seraphina, and their uncle Solomon, Pakistan's first native-born bishop, the bishop of Lyallpur; and the second family being that of the poor housekeeper/ rickshaw puller Lily Masih, his wife Grace and their daughter, Helen. The plight of these characters, and their conflicting musings about their love and frustration regarding Pakistan, endorses Everett Stone quist's definition of a marginal person as, "one who is poised in psychological uncertainty between two (or more) social worlds, reflecting in his soul the discords and harmonies, repulsions and attractions of these worlds; one of which is often 'dominant' over the other" (Stonequist 8).

The painful trajectory of the young Christian girl from Margaret to Nargis, the vicious rape of her sister Seraphina, her uncle Solomon's suicide, the sad fate of Lily and his wife Grace, and the insults and victimization faced by their daughter, Helen — all become representative of this violence and discrimination that the Christians have constantly suffered in Pakistan.

Aslam also brings to light the devastation caused by the US drone attacks in Pakistan by building the story of Aysha and Billu as another significant strand in the novel that brings the killing of innocent civilians in the name of fighting terrorism, to the forefront. The drone attack kills Aysha's husband, a militant, but the *collateral damage* is her young, innocent son Billu, who loses both his legs in this missile fired by an American drone (Wasafiri 87). The ill-treatment of the widow Aysha and her maimed son, Billu, is Aslam's way of tabulating the sadism being unleashed in the name of religious piety, especially on dependent women; while also censuring, the unapologetic U.S. for the inhuman atrocities it commits in the name of fighting terror for global good.

Fundamentalism, another blight that has ravaged Pakistan, too is spotlighted through the character of Aysha's brother-in-law Shakeel and his many companions. Nadeem Aslam depicts how this ideology of the fundamentalists has rubbished the spirit of secularism that Pakistan had once aspired for, and portrays, how religion is used as an instrument for traumatizing and controlling the masses and making them subservient to the commands of these so-called keepers of religion. For such fundamentalists, Islam and the modern world are incompatible, the "only one place where Islam and the modern world can meet" being "the battlefield" (TGL 118). This same attitude of gagging is visible in their attitude towards women, especially widows like Aysha.

The harsh repercussions of Pakistan's dispute with India over Kashmir, the guerrilla war, and the training of young boys as gun-toting terrorists are brought to light through the trajectory of the young Kashmiri Muslim boy, Imran Tarigami. Imran, tortured by the loss of family and friends on his beloved soil of Kashmir, had been brain-washed into training as a guerrilla fighter in Pakistan. However, revolted by the violent zealous ideology of the guerrilla camp, he abandoned his mission at the prime moment, incurring the wrath of the terrorist camp that was now thirsty for his blood.

Aslam draws attention to the fact that when people are wounded beyond their endurance, they feel forced to retaliate with a vengeance. A dreamer like Imran, who loved playing the santoor, an ancient instrument of the Sufis, is driven to guerrilla training due to the racial atrocities he faces, despising India for being inimical to its minority Muslims, only to witness Pakistan's utter depravity towards its minorities.

In-Depth Analysis

In *The Golden Legend* Aslam examines how the "politics of the place filter down to ordinary human beings". In a world obsessed with walls and divisions he feels an imperative need to talk about interconnectivity, which he unfolds through the medium of books, art, architecture, and libraries, to name a few. As a result, "books and libraries proliferate as vehicles and spaces of translation, enlightenment, and sanctuary" (Ahmed 58). The novel opens with a spotlight on books and libraries, old and new. The protagonist Nargis and her husband, Massud, a progressive middle-aged architect couple, living in their creative cocoon, in Zamana, are avid book lovers and Massud loses his life in the process of shifting books from the old to the new library through a human chain to maintain the sacredness these treasured books deserve. "The diversity of books in the chain belies the idea that Islam is reducible to a single authoritative Book" (Ahmed 62).

Massud and Nargis is a mouthpiece of Aslam's democratic secular ideology; educated, evolved, and refined in their outlook, they act as a foil to the oppressive fundamentalism writ large in the society around. Their staunch support for their poor Christian household helpers, Lily and Grace, raising and educating their daughter Helen as their own, makes them the flagbearers of the unbiased classless society Aslam envisages which provides equal opportunity and dignity for all. Yet, Nargis is seen being victimized and chased all through the novel. Her refusal to buckle under pressure is symbolic of the hope Aslam derives from such fearless undaunted people who symbolize resistance and are the harbingers of change.

Nargis and Massud feel stifled by the pettiness and violence that surrounds them. While Massud, is a progressive aristocrat; his wife Nargis, hailing from Lyallpur, is, in reality, an orphaned Christian girl, born as Margaret. Tired of the humiliation and atrocities the minorities were constantly subjected to, her parents having been persecuted, she gradually starts to impersonate a Muslim, initially as plucky playfulness, but gradually as a planned stratagem that confers ready inclusivity into the mainstream culture and made life much easier, much to the dismay of her uncle, Bishop Soloman, forcing him to sever all ties with her. Nargis's new identity as a Muslim uplifts her from the margins to the center but her past remains a secret even from her husband and the fear of being exposed and persecuted for blasphemy haunts her constantly.

Raza Rumi, a policy analyst, writer, journalist, and editor of Pakistan's Daily Times newspaper writes,

> …the idea of blasphemy as a marker of the land of the pure (a literal translation of 'Pakistan' itself)was effectively appropriated by the state for political ends.…The slaughter of blasphemers has become a rallying cry that incites passion, earns political mileage, and, in some cases, neutralizes anti-state elements by giving them a role in the state. Of late, blasphemy allegations have been used to quell dissent. Individuals and organizations critical of the state's policies are portrayed as blasphemers and have been charged under these notorious laws (DT 324).

As proof of Rumi's contention, Aslam too depicts that there is not a single Christian household in the novel that has not suffered the trauma of discrimination and pitiless violation. Helen's mother, Grace, is brutally murdered by a Muslim. Nargis and Massud who regard Grace as family, face strong resistance from the police in even registering a case. Finally, the murderer is imprisoned, only to be released within a year, "as a reward for having memorized the entire Koran" (*TGL* 10).

Similarly, Lily's love affair with the Muslim cleric's widowed daughter Aysha, condemns him as a blasphemer in the eyes of the Muslim populace, causing the wild mob to set the entire Christian colony of Badami Bagh on fire, blaming the resultant damage and deaths on poor Lily, and not the arsonists. While Lily absconds soon after the affair is made public, his journalist daughter Helen is served arrest warrants for "doubting the existence of djinns," "for doubting the truth of the Koran", for dismissing "the words and acts of Allah", forcing her to flee for safety to the deserted island, along with Nargis and Imran.

In condemnation of this obsession with the establishment of the pure Muslim nationhood of Pakistan, Mohsin Hamid writes that the time has come to "extol impurity's benefits and denounce purity's harms" because this "politics of purity is the politics of fission" and that "in the land of the pure, no one is pure enough. No Muslim is Muslim enough. And so all are suspect, All are at risk" (Hamid 65).

Aslam's authority as a writer of substance emerges when he rises to voice the valid concerns of the immigrant Muslims in the West, living in the ostensibly 'secular world' that marginalizes and treats them, 'like scum', 'worse than dogs', often 'spat on for upholding their orthodox cultural identity in the modern West(TGL 114)

Research Methodology

The research paper aims to study Aslam's novel using various theories about representation and 'othering' starting with Edward Said's *Orientalism* which explains how the West establishes authoritative supremacy over the East through stereotyping and dehumanizing of the East. Due to renewed interest in Orientalism in the wake of the 9/11 attacks, theories of Neo-Orientalism that emerged in relation to the cultural responses to the attacks, would also be used.

Conclusion

The inherent solidarity of Nargis, Helen, Imran, Aysha, and Farid towards the end of the novel is symbolic of the inevitable winds of change, of love and co-mingling, of the dawn of a new era, rising like the phoenix despite all setbacks and loss, letting solidarity of moral values and pure love be the guiding light, thereby, laying the foundation of a new world, howsoever fragile its conception be; validating the budding promise of peace and inclusivity for all, putting to eternal rest the trauma of victimization and marginalization that had ravaged the old brutal world order.

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Disaster Response and Recovery: Implications of the Higher Level Coordination from the Local Self-Government Institutions

I. Introduction

In 2018, seismic activity, including earthquakes and tsunamis claimed more lives than any other hazard type and disrupted the lives of 3.4 million people in 2018. Floods affected the largest number of people, with 35.4 million affected, including 23 million people in Kerala, India. Storms, including hurricanes, are expected to be the costliest type of disaster in 2018 (CRED 2018). Wildfires in Greece and the US were the deadliest on record and in over a century, respectively. The UN Office for Disaster Risk Reduction (UNISDR) highlighted findings from the Centre for Research on the Epidemiology of Disasters (CRED) Emergency Events Database (EM-DAT) concluding that extreme weather events accounted for the majority of the 61.7 million people affected by disasters in 2018. UNISDR underscored the importance of continuing to improve disaster risk management (DRM) to adapt to climate change and reduce disaster losses (IISD 2019).

The starring role of local self-governing institutions is important given their proximity to the local community, universal coverage and enlisting people's participation on an institutionalized basis. It is inevitable to involve Panchayats in Disaster Management and sensitize the local communities through them to develop a coping mechanism in preparedness and mitigation measures to minimize its destructive effect on life and property at the local level. This article highlights the various areas of involvement of Panchayat Raj Institutions in the disaster management programmes, some case studies that illustrate the effective role of local government in disaster management, and certain issues and challenges that development professionals face to effectively involve PRIs in all phases of disaster preparedness, response, and recovery.

In Kerala, related to the tsunami 2004, the relief, rescue, and rehabilitation activity of the government, non-governmental organizations, private welfare and charity institutions, and individuals were timely and appropriate, a closer analysis of these operations reveal several errors. The Panchayat Raj Bill specifies the role of Panchayats/local democracies in effectively and efficiently managing any disaster situation. Though the "Kerala Model" of development can consider as the ideal method of development in the country *(Richard W. Franke, 1999)*. The failure of the state to pull the local democracies in efficiently managing the disaster situations raises serious concerns among development professionals. India's 73rd Constitutional Amendment entrusts the Village Panchayats with the sole responsibility for village development and functions as local self-governance institutions.

Panchayati Raj bodies are the most appropriate local institutions to involve people in preparednesfor natural disasters. The subsequent analysis discusses the major roles of PRIs during a crisis. The functionaries of the PRI's involved in the management of disaster can provide training to the various stakeholders to cope with the natural calamities through community-based disaster management initiatives such as guide the people to move to safer places and maintaining proper management of emergency services (Jain & Polman, 2003). The Alappad Gram Panchayat has lowered a mute causal viewer during disaster relief and rehabilitation efforts. As seen everywhere in the state, there is no place in the Panchayat plan for disaster preparedness, disaster management or mitigation, and there is no budget allocation for the purpose (SAHAYI, 2005).

The revenue officers who prepared the list of the disaster affected the population without consulting the local people and their elected local representatives (Reports, SAHAYI & Malteser International, 2006). The local panchayat leaders were not adequately represented in the meetings, and their voice was not strong enough to influence the decision-making process. In the initial relief and rehabilitation phase itself, the local self-governance institutions had very less role or intervention in the tsunami relief and rehabilitation efforts. They had practically no stake in disaster management – no administrative decisions or operational activities about prevention, mitigation, preparedness, response, recovery, or rehabilitation. No wonder, eleven of the thirteen elected representatives of the last Panchayat committee lost their seats in the recent elections at Alappad Gram Panchayat, which saw the maximum tsunami death toll in the state (DEEDS, 2006). The serious limitation is the lack of a legislative framework. Current legislation does not entrust disaster management functions with the PRI institutions. The use of relief funds is entrusted to revenue department officials by the relevant legal provisions. These legal provisions limit the involvement of PRI's in natural calamity management operations.

Research Methodology

Statement of the Problem

Kerala has been proud of its decentralized form of governance, with its three-tier Panchayat Raj system. However, the strength of the system was exposed on December 26, 2004, when tsunami waves hit the Kerala coastline. In the current administrative set up for disaster management in the state, there is no space for the Gram Panchayats, Block Panchayats or District Panchayats. No space was provided for the participation of the tsunami-affected people either, in the recovery or rehabilitation programmes. The state government played the lead role, through the revenue department represented by the District Collector (District Magistrate), and the state tolerated to some extent the intervention by the NGO's and other civil society actors. The results are obvious: social infrastructure restored to some extent and there have not been any resource constraints; but still, some of the affected families are living in temporary shelters, some of the beneficiaries for permanent housing not materialize; uncertainty prevails regarding livelihood support for most of the affected families; many of the men, women, and children who escaped the might of the killer waves are still under trauma, and are scared of the roaring sea without a sea wall. The interventions have been unplanned and haphazard, marked by a lack of coordination among government departments as well as NGOs, leading to duplication of programsme, particularly by international charity organizations. To top it all, despite a high level of vulnerability, a disaster management system at local, district, or state level is

nowhere in sight. This study focus on understanding people's perception of the role of LSGs and the level of community participation in the disaster management program.

Background of the Study

A notable factor was the lack of resources to necessitate local governments and the impacted larger society in disaster management interventions by the state government. The lack of delegation of authority of the Panchayats about disaster management, absence of clear demarcation of functions related to disaster mitigation, relief and rehabilitation, and the government's reluctance to share relief funds with local Panchayats are major constraints that inhibit the development of the local government's capacity for disaster management.

The distribution of relief and rehabilitation would have been much better if they had at least a fractional role. The case of livelihood support is also similar: government officials are not able to verify false claims relating to the livelihood means and extent of loss of particular claimants. A committee of elected representatives of the Panchayat, with their intimate knowledge about members of the local community, could have done a better job in beneficiary selection. Training the Panchayats in disaster management in advance was necessary. The study attempts to understand the awareness of the public about the various roles enlisted to the local self-government to perform in disaster situations and also the involvement of the local community during the different phases of the disaster after the Tsunami at Alappad, Kerala. The study intends to understand the various problems or obstacles faced by the local self-government while dealing with disaster situations.

Research Objectives

The following are the major objectives of the present research.

(1) To analyze the formal and informal institutional arrangements that exist towards disaster management in Kerala.

(2) To study the nature of local self-governance in disaster management with specific reference to the 2004 Indian Ocean Tsunami.

(3) To analyze the policy adopted by the Central and State government towards disaster management, with specific reference to the 2004 Indian Ocean Tsunami.

(4) To draw a basic understanding of the programmes and projects implemented by the government in disaster management, with specific reference to the 2004 tsunami.

(5) To study the challenges facing neighborhood administration in emergency management with specific reference to the 2004 tsunami.

(6) To suggest appropriate strategies to improve the position of nearby government in managing this kind of situations.

The study's two hypotheses are (a) There is a meaningful relationship between the level of engagement of local self-government and the effectiveness of the disaster management programme. (b) There is a direct relationship between the awareness of the role of local self-government among community members and the effectiveness of disaster management programme.

Research Questions

The present research, both qualitative and quantitative, is intended to find out the awareness of

the people about the role of local self-government in the management of the natural disaster. The case study method is used to capture the participants' perception

Questions for Quantitative Assessment are (a) Is there a significant association between the level of local self-government's involvement and the effectiveness of disaster management programme? (b) Is there a direct relationship between people's perception of the role of local self-government and their level of participation in disaster management efforts?

Questions for Qualitative Assessment are (a) What are the problems and obstacles faced by local self-government in effectively managing a disaster? (b) How best the local self-government can be involved in managing a disaster situation?

The study has used a mixed method, descriptive design. The study made use of both qualitative and quantitative research methods to achieve the above objective. The tsunami disaster-affected people from the Alappad Panchayat, the members from the Panchayat, taluk and district, policy makers, representatives from non-governmental agencies, and experts in the area of disaster constituted the universe of the study. The researcher used a purposive sampling method to recruit the required number of respondents for both the quantitative and qualitative part of the research. The investigator interviewed 306 participants for the quantitative part of the research. Ten respondents interviewed for the qualitative part of the study. The researcher continued conducting in-depth interviews with participants until data saturation attained. The qualitative interviews lasted for one to one-and-a-half hours. Secondary sources such as books, articles, journals, internet, and other pertinent documents also used for conducting this study.

The researcher administered tools of data collection namely, informed consent form, and interview schedule both for quantitative and qualitative. The researcher made the following observations during the pilot study. The investigator obtained informed consent before qualitative and quantitative interviews. The quantitative data collected using a questionnaire developed by the investigator for the study. The questionnaire contained questions about the availability of institutional mechanisms in the management of a disaster, people's awareness and perception about the title part of native democracies in the management of a disaster. For qualitative research, an interview guide prepared by the investigator. The qualitative interviews were conducted in Malayalam by the research team. Apart from primary level data collection, the researcher collected resources from secondary data such as books, journals, magazines, articles, newspapers and related sources. The investigator also carried out field visits for data collection and conducted individual and group meetings or interaction with various stakeholders during the study period—the meetings conducted in various places of Tamilnadu, Gujarat, Maharashtra, and Andaman Nicobar Islands.

The quantitative data collected was entered for analysis in Statistical Packages for Social Science (SPSS). Initially, all data were checked and analyzed for missing data. Subsequently, for the study variables, descriptive statistics were calculated to identify frequencies and percentages. Analysis of correlation was used to identify significant associations between study variables. All qualitative interviews transcribed and analyzed using the method of Axial coding. During the coding process, significant themes and sub-themes extracted. All the themes and sub-themes were later checked back to the previous data to ensure as well as verify their dominant presence in the qualitative data.

Findings and Recommendations

While looking at the socio-demographic profile of the participants, a total of 306 participants surveyed for the quantitative section of the study. 20.6% of the participants belonged to the age category of below 30 years. Another 38.2 % belonged to the category 31-40 years. Approximately, ¼ of the respondents (25%) were in the range of 41-50 years old. In the 51 years and above classification, there have been 16.1% of respondents.

Hypothesis I : There is an important correlation between the level of involvement of local self-government and the efficacy of the disaster management programme: A strong progressive correlation (r = 0.396, p < 0.01) discovered between the effectiveness of disaster management and the level of local self-government support. This finding supports the second hypothesis, "there is a significant relationship between the level of local self-government's involvement and effectiveness of the disaster management programme." The major positive correlation indicates that there must be a direct positive association between public' insights about the level of LSG's involvement and their perception about the effectiveness of disaster management.

Hypothesis II: There is a direct relationship between the awareness of the role of local self-government among community members and effectiveness of disaster management programme: There was a detrimental correlation (r = 0.297, p<0.01) between the effectiveness of disaster management and awareness of the position of local self-government in disaster management. This finding supports the third hypothesis, "there is a direct relationship between the awareness of the role of local self-government among community members and effectiveness of disaster management programmes." A significant positive association indicates that more people are aware of the presence of nearby administration in disaster management, the more they perceive that disaster management is effective.

Qualitative Findings

The following section briefly describes the results of qualitative data analysis identified through Axial Coding. The researcher identified the following major themes: lack of preparedness; lack of coordination among various actors; blaming the victims; identifying the deserving survivors; centralized disaster relief operations, early warning system, utilizing community resources, etc. Local governments were not prepared to face such a massive disaster because this event was one of the first of its kind. In addition to the delayed response from local government, public exaggeration and animosity made it difficult for local governments to provide a comprehensive relief and recovery service. The Panchayat records were flawed which hindered the ability to make exact estimates of the houses lost and damages that occurred. The disaster created a pandemonium in the affected places. All the political parties involved immediately came to conclude that disaster management programmes should include political parties, their youth federation, and trade unions who promptly rushed to the scene. Everyone thought they have the responsibility to intervene. However, each acted on his/her own with no clear vision of programme delivery. People, often the first responders, themselves started the rescue and immediate relief efforts.

The role of LSGs in emergencies such as these is countless, but because of the inadequacies of the system and the availability of limited resources, their role was almost confusing and reduced. Instead of showing empathy to local people in such situations, LSG's tried to provoke the people,

attack them and in the process got self-provoked. The situation in some of the wards was worse than in others. Instead of focusing on the worst affected six wards, the ward representatives tried to exaggerate the situation in the wards that they represented. The name of injured and disabled survivors' didn't appear in the original list which created for relief distribution. These excluded survivors and their families had a hard time accessing relief resources and later receiving housing aid.

Another major concern that was consistently expressed by the interviewees was the apparent difficulty faced by the community, NGOs, and government in managing the dead bodies. Alappad didn't have enough facilities to preserve dead bodies. Therefore, dead bodies had to be kept in different hospitals in Kollam district. The public had concerns regarding the preservation of corpses, the right time for burial, the level of assistance from the government in finding the congenial place for a mass funeral, related expenses and financial assistance—these major concerns expressed by Panchayat members and NGO workers. Members were not able to provide independent services because of lack of financial authority and mandate. Even though 33 relief centers had been opened after the tsunami, transporting people to relief centers was problematic because of lack of funding. Even the representatives weren't able to move from site to site to address the concerns of their respective constituents.

Local government is one among the first responders and is near the disaster-affected area. Study participants advocated for fundamental policy changes that give more power to local governments in dealing with the crisis. LSGs should have power in making decisions regarding the local community's preparedness needs, building local capacity, organizing immediate emergency relief operations, identifying beneficiaries and distributing benefits. Local representatives are unclear about the role of local government and are very much apprehensive about the present patriarchal model top-down service delivery approach followed in the management of an emergency. Participants demanded change in the current approach where district authorities give directions to LSGs to manage relief operations and recovery efforts. According to them, district authorities are not in touch with ground realities unlike LSG and this unnecessary cause delay in processing relief applications and implementing relief efforts. Also, participants argued that NDM Act needs to specify the role of LSG's and prepare them with periodical training to deal with any crisis.

One of the major challenges experienced by the LSG was lack of funding. Funding was crucial in building shelters, building and maintaining the seawall, implementing early warning systems at the ward level, capacity building to ensure better preparedness, and supervise and evaluate recovery efforts. Also, participants felt that funding was required to arrange for transportation, maintaining relief and recreation centers, and coordinating the emergency response in the initial phase. The NDM act should set aside enough relief funds for disaster-prone areas which would help speed up the relief and recovery operations after any crisis. Study participants felt that local government representatives such as ward members need to reach out to the community after the disaster and should work in collaboration with the survivors. LSG members must be available when needed, should be trained to transmit knowledge and guidance to the public about accessing resources. Participants felt that district and state government authorities must work through LSG members to provide support and services to the disaster-affected community. Participants felt that many survivors were left out while determining housing benefits which resulted in several families languishing for a long-time in temporary shelters. They felt such omission have catastrophic consequences such as

losing community trust which would hamper recovery efforts. Also, survivors can be involved in running relief centers, community kitchens, construction works, operating recreation centers, and routine preparedness training. They can also be involved in providing transportation services and emergency first-aid. Participants felt that local community-based organizations such as ward committees, Kudumbasree groups (women headed SHG's), religious institutions could play an important task in the relief as well as recovery efforts. Empowering local communities and promoting positive collaboration between LSGs and local agencies would speed up the recovery process. Participants appreciated the services provided by Mata Amritanandamayi Math and several other local agencies. Participants also felt that these agencies could be empowered to address the basic concerns of the survivors such as meeting food, water, shelter, etc, provide psychosocial support, communication and transportation services, first-aid, opening food pantries and community kitchens. Survivors can be actively involved in all these activities, and it will develop a sense of ownership among the survivors towards the recovery efforts and these all are very crucial for the effective community recovery.

Recommendations

The recommendations and conclusions put forward by the investigator were as follows: The disaster management ultimately the responsibility of all segments of the community. It includes the local community, LSG's, voluntary organizations, community organizations, development professionals, teachers, health workers, etc. Through this study one of the main suggestions is engaging the youth in emergency services is most significant; the youth should be trained as well motivated, communicated effectively to deal with crises. Efforts will be made to minimize the vulnerability of disadvantaged groups, women, children, aged, etc. The lessons from the past need to remind studied and conducted research to learn how such a situation can mitigate and manage properly. Linking Traditional knowledge & Technology in purring disaster preparedness inform of the emergency management activities is foremost important. Another important recommendation was about- development of effective communication systems in the country, public awareness, and education on disaster management, application of latest technology for disaster preparedness (like Geographic Information System, Remote Sensing, Communication Satellites, etc.), and promotion of risk transfer options like insurance. It is very important to strengthen the primary healthcare institutions, which must be accessible to a widely divergent population. Healthcare institutions at different levels- primary, secondary, and tertiary, should be given well-defined and mutually supportive roles vis-à-vis disaster management. At the village level, emergency healthcare providers, with proper training in life-saving skills, need to be deployed so that they can provide the essential service to local communities during disasters.

As we have already noted, the processes of dissemination of warning and risk avoidance action necessarily depend on the active participation of local people in a disaster-prone area. Hence, the Panchayats and other local bodies should have substantial roles to play in these activities. The Government will actively promote, through its agencies, NGOs and other stakeholders, active community participation in risk assessment, vulnerability analysis, mitigation, planning and implementation of response and rehabilitation activities. Create a Rapid Action Force for quick Relief and Rehabilitation efforts: Formation of Specialized Action Group(s) will be essential in f ground level to execute the pre and post calamities management activities.

The task group formation at the grass root level can be classified in to various areas on the

basis of the requirement such as rescue group, water and food, shelter management, sanitation, first aid, financial resource groups, capacity building, information sharing, security, rapid damage assessment, rehabilitation and reconstruction team, resource mobilization team, environmental protection groups, psychosocial team, research and documentation. The crucial role of local self-government institutions is significant in pre and post-disaster initiatives to act as a leading force to deliver the best to the sake of the community involvement and the effectiveness of disaster management.

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A Study on Customer's Satisfaction towards the Services of Co-Operative Banks in Karnataka State

Abstract

In contemporary economics, banking sector achieves its activities with significant role side by side manufacturing and other segments. Bank managers are therefore more concerned about superiority of service and customer satisfaction. The focus of the study was on the District Central Cooperative Banking sector in selected districts of North Karnataka. The paper also required to find out the level of customer satisfaction occurs in diverse District Central Co-operative Banks of North Karnataka. The exact objectives of the study encompassed determining main factors affecting customer satisfaction. Non-probability sampling techniques have been used like convenience sampling to collect the Primary Data from the customers of the selected banks with the help of structured questionnaire. The population comprises selected customers of selected DCCBs of North Karnataka. Data was analyzed by using the SPSS after which suitable interpretation was be done. The study found that main factors affecting customer satisfaction in the selected banks of North Karnataka are physical facilities, employee decency, prompt service, maintaining transactions, punctuality, e-payment.

Keywords: customer satisfaction, physical facilities, employee decency, prompt service, maintaining transactions, punctuality, e-payment etc.

1.1 Introduction

The co-operative banking sector in the Indian economy holds a distinct identity, as it is the only institution of micro credit dispersion. The phenomenal growth of co-operative enterprise in recent years is a positive proof of the fact that among various financial institution agencies, they have been recognized as the best for supplying un-exploitative, cheap, sound and dynamic credit to small borrowers, professionals, artisans and the weaker sections of society.

1.2 Need for the Study

Due to certain changes in the banking sector and new economic policies, the co-operative sectors underwent a crisis. At the same time the failure of some good schedule banks and urban banks has also attracted the attention of the people and raised the question of security of their funds. So that needs to find actual financial stability of the co-operative banks and assure investors about the operational efficiency of the co-operative banks.

1.3 Statement of the Problem

The banking industry is undergoing a rapid change, followed by a series of essential developments

due to liberalisation and deregulation of trends. Quality is the crucial factor which leads to development banks. A lot of new services are improving the satisfaction of customers. Especially rural customers are entering into cooperative banks with a lot of expectation. Sometimes there may be a success or failure. So, this study is an attempt to understand the satisfaction level of customers on quality of the service offered by District Central Cooperative Banks in Karnataka State.

1.4 Objectives of the Study

The broader objectives of the study are as under:

1. To evaluate the satisfaction level of customers of District Central Co-operative Banks in Karnataka State.

2. To study the various services provided by District Central Co-operative Bank in Karnataka State.

1.5 Hypothesis Testing

Null Hypothesis—There is no significant difference in Customer Satisfaction level of selected DCCBs in Karnataka State.

1.6 Scope of the Study

1. The researcher has selected District Central Co-operative Bank for the study covering Vijapur, Gulbarga & Yatgiri, Bagalkot, Gadag, Dharwad and Hubli District.

2. The study is based on the primary data collected through questionnaire.

3. The performance of the DCCBs were measured through satisfaction level of customers.

1.7 Research Methodology

Sources of Data: The study is based on primary data.

Primary Data: The information has been collected by visiting sampled banks by using structured questionnaire and interview techniques. The procedures adopted in the interviews were to meet the bank officers and customers also.

Sampling Design: In this study, the District Central Co-operative Banks of 6 districts have been included.

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Table 1.1

Sample Composition

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Name of the District	Name of the Bank	Sample Size
Vijayapur	Vijayapur District Central Co-operative Bank (VDCCB)	100
Kalburgi and Yatgiri	Kalburgi and Yatgiri District Central Co-operative Bank (KYDCCB)	100
Bagalkot	The Bagalkot District Central Co-operative Bank (TBDCCB)	100
Dharwad	Karnataka Central Co-operative Bank (KCCB)	100
Hubli		100
Gadag		100
Total		**600**

Sample Selection: Non-probability sampling techniques have been used like convenience sampling to collect the Primary Data from the customers of the selected banks with the help of

structured questionnaire. Attempt has been made to collect samples from the head offices of selected banks. Sample size was 600 customers of selected banks.

Framework Analysis: The functions of District Central Co-operative Banks of Karnataka state will be measured through 2 different techniques they are as follows:

(A) **Questionnaire:** Questionnaire consists of 27 statements. Five options given to the respondent on the bases of 5-point Likert scale ranging from strongly agree to strongly disagree. With the help of pretested structured questionnaire, researcher tried to know the different aspects of customers regarding their expectations from the banks.

(B) **Statistical techniques:** F Test applied for evaluating the performance of DCCBs.

1.8 Limitations of the Study

1. Researcher has only considered a sample of DCCBs, other co-operative banks private & foreign banks were not considered for the present study.

2. The limitations of tools and techniques applied for the analysis are inherent in the present study.

3. Inherent limitation of the person selected as sample is also subject to consideration.

1.9 Scope for Future Research

1. Further, the scope of the study can be widened by using the public, private, foreign sector banks in India.

2. Many internal & external factors affecting the financial performance of the co-operative banks can be analyzed to make the future studies more prominent and comprehensive.

3. Researchers can obtain primary data to know the employer's satisfaction level also.

4. The researchers can extend their study to other districts and places also.

1.10 Appraisal of Customer Satisfaction in Selected District Central Co-Operative Banks, Karnataka

In this section for appraising the service quality, six districts of Central Co-operative Banks have been considered for the study. The information related to quality of services has been collected through direct interview from 600 customers of DCCBs by filling up the questionnaire. Researcher has accepted only 400 customers feedback who have been responded for all the questions remaining 200 feedbacks have been rejected for the study because of incomplete response.

From the graph the mean value depicts that the customers are maximum satisfied with the employees professional service (mean value = 3.5875), followed by employers always clear the doubts (mean value = 3.5825), they do not disclose full information about the transactions (mean value = 2.9025), error free record maintenance (mean value = 2.6205), E- payment and online services (mean value = 2.5775), bank has situated in a convenient place (mean value = 2.575), bank has modern equipment (mean value = 2.5525), bank welcomes complaints & criticism and respond positively (mean value = 2.515), bank always maintained punctuality regarding timing (mean value = 2.5025), the bank provides security for my money and transactions (mean value = 2.465), the behavior of employees instills confidence in the mind of customers (mean value = 2.465), bank has convenient

Table 1.2

Perception of the Customers

	Descriptions	Dis-agree	Neutral	Agree	Strongly Agree	Total Scores	Mean	Rank
1.	Physical facility	190	3	50	157	974	2.435	13
		47.6	0.8	12.5	39.3			
2.	Employee of the Bank Decent in Appearance	203	6	55	136	924	2.31	18
		50.3	1.5	13.8	34			
3.	Bank has Modern Equipment	166	6	69	159	1021	2.5525	7
		41.6	1.5	17.3	39.8			
4.	Bank has Speedy Bank Transactions	177	15	89	119	950	2.375	15
		44.3	3.8	22.3	29.8			
5.	Bank has Convenient Working Hours	188	6	47	159	977	2.4425	12
		47	1.5	11.8	39.8			
6.	Bank gives Prompt Service	181	11	65	143	970	2.425	14
		45.3	2.8	16.3	35.8			
7.	Bank Charges Reasonable Interest	186	21	80	112	916	2.29	19
		46.5	5.3	20	28			
8.	Employers always Reasonable Interest	0	20	127	253	1433	3.5825	2
		0	5.1	31.8	63.3			
9.	Employees are Always Render Professional Service	0	19	127	254	1435	3.5875	1
		0	4.8	31.8	63.6			
10.	They do not disclose full information about the transactions	107	10	98	185	1161	2.9025	3
		26.8	2.6	24.5	46.3			
11.	Error free record maintenance	1747	43.6	89	130	1048.2	2.6205	4
		47	1.8	22.3	32.5			
12.	The behavior of employees instills confidence in the mind of customers	174	8	76	142	986	2.465	10
		43.5	2.1	19	35.5			
13.	The employees give proper guidance to the customers	187	11	69	133	948	2.37	16
		46.8	2.8	17.3	33.3			
14.	Bank has situated in a convenient place	145	21	93	141	1030	2.575	6
		36.3	5.3	23.3	35.3			
15.	Bank welcomes complaints, criticism and respond positively	163	13	79	145	1006	2.515	8
		40.8	3.3	19.8	36.3			
16.	E- payment and Online services	157	11	76	156	1031	2.5775	5
		39.3	2.8	19	39			
17.	The bank provides security for my money and transactions	175	11	67	147	986	2.465	10
		43.8	2.8	16.8	36.8			
18.	Bank always maintained punctuality regarding timing	166	13	75	146	1001	2.5025	9
		41.5	3.3	18.8	36.5			
19.	Overall, bank provides excellent service quality	191	11	62	136	943	2.3575	17
		47.8	2.8	15.5	34			
20.	Overall experience from the bank	335	43	123	102.5	497	1.2425	
		83.75	10.75	3	2.5	974		

Graph 1.5 Perception of the customer
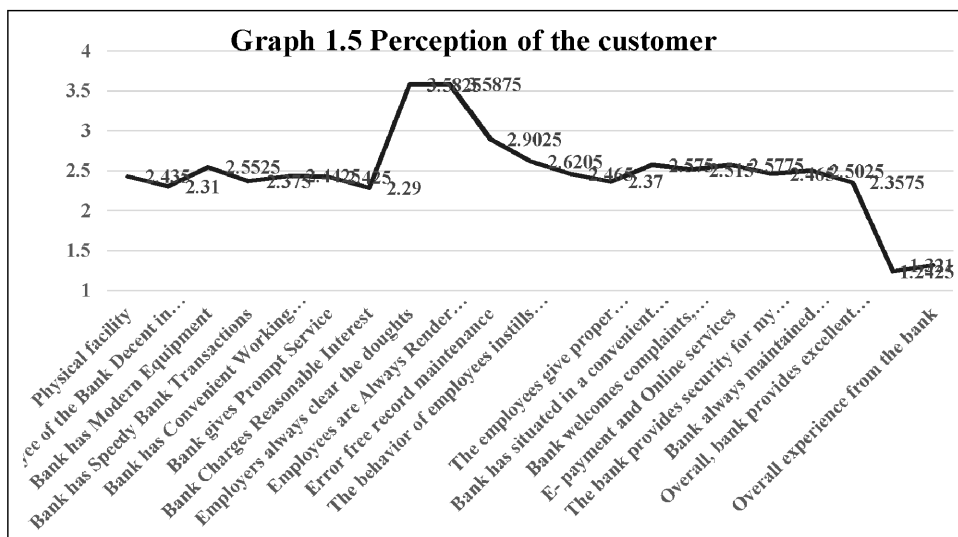
working hours (mean value = 2.4425), physical facility (mean value = 2.435), bank gives prompt service (mean value = 2.425), bank has speedy bank transactions (mean value = 2.375), the employees give proper guidance to the customers (mean value = 2.37), overall bank provides excellent service quality (mean value = 2.3575), employee of the bank decent in appearance (mean value = 2.31), bank charges reasonable interest (mean value = 2.29) & overall experience from the bank (mean value = 1.2425).

1.11 Major Findings

1. It is found that 47.6% of the respondents are agree with the physical facilities of the bank, 0.8% are disagree, 12.5% are neutral and 39.3% are strongly disagree.

2. It is found that 50.3% of the respondents are agree with the employee decency in appearance, 1.5% are disagree, 13.8% are neutral and 34% are strongly disagree.

3. It is found that 41.6% of the respondents are agree about the modern equipment of the bank, 1.5 % are disagree, 17.3% are neutral and 39.8% are strongly disagree.

4. It is found that 44.3% of the respondents are agree about the speedy bank transaction, 3.8% are disagree, 22.3% are neutral and 29.8% are strongly disagree.

5. It is found that 47% of the respondents are agree with the convenient working hours, 1.5% are disagree, 11.8% are neutral and 39.8% are strongly disagree.

6. It is found that 45.3% of the respondents are agree with the prompt service, 2.8% are disagree, 16.3% are neutral and 35.8% are strongly disagree.

7. It is found that 46.5% of the respondents are agree with the reasonable interest, 5.3% are disagree, 20% are neutral and 28% are strongly disagree.

8. It is found that 0% of the respondents are agree with the clearance of the doubts, 5.1% are disagree, 31.8% are neutral and 63.3% are strongly disagree.

9. It is found that 0% of the respondents are agree with the knowledge to render professional services to the customers, 4.8% are disagree, 31.8% are neutral and 63.6% are strongly disagree.

10. It is found that 26.8% of the respondents are agree with the maintaining transactions, 2.6% are disagree, 24.5% are neutral and 46.3% are strongly disagree.

11. It is found that 44% of the respondents are agree with the error free record maintenance, 2% are disagree, 22% are neutral and 32% are strongly disagree.

12. It is found that 43.5% of the respondents are agree with the behavior of the employees, 2.1% are disagree, 19% are neutral and 35.5% are strongly disagree.

13. It is found that 47% of the respondents are agree with the proper guidance, 3% are disagree, 17% are neutral and 33% are strongly disagree.

14. It is found that 36.3% of the respondents are agree with the convenient place of the bank, 5.3% are disagree, 23.3% are neutral and 35.3% are strongly disagree.

15. It is found that 40.8% of the respondents are agree with the positive response from the bank, 3.3% are disagree, 19.8% are neutral and 36.3% are strongly disagree.

16. It is found that 39.3% of the respondents are agree with the E-payment and online services, 2.8% are disagree, 19% are neutral and 39% are strongly disagree.

17. It is found that 43.8% of the respondents are agree with the security, 2.8% are disagree, 16.8% are neutral and 36.8% are strongly disagree.

18. It is found that 41% of the respondents are agree with the punctuality in timing, 3% are disagree, 19% are neutral and 37% are strongly disagree.

19. It is found that 47.8% of the respondents are agree with the excellent service quality, 2.8% are disagree, 15.5% are neutral and 34% are strongly disagree.

20. It is found that 84% of the respondents are good opinion with the overall experience of the bank, 11% are very good, 3% are best and 2% are strongly bad.

1.12 Suggestions

1. For incompetent and demoralized staff training programme may be conducted to improve the attitude, morale and interpersonal skills of the employees.

2. The bank should organize the customer awareness programs regularly.

3. The bank should schedule their working works which is convenient to the customers.

4. The bankers should set up a customer service cell to handle complaints, grievances, etc., of the customers they face while availing services.

5. The bank should introduce modern equipment more in numbers to support customer service and also to improve the efficiency, productivity and the quality of services.

6. Keeping an eye on the competitors and how they handle their customers and their problems may help the bank to shape their strategies to overcome or reduce competition.

7. The bankers should ensure that customer satisfaction through prompt and courteous service and also quick and sympathetic response to the complaints received should be given priority.

8. Banks should open additional counters in busy hours for the purpose of reducing the waiting time.

9. Air conditioning of the bank branches and providing drinking water facility should be taken up by the bankers.

10. Banks should add upon more ATM centres for the benefit of customers and should have adequate parking facility.

11. There should be appropriate sitting facility in the bank, drinking water facility and parking facility for the customers of the bank.

12. There should be error free record maintenance from the bank.

1.13 Conclusion

On the basis of the satisfaction level of customers it can be concluded by considering the major factors related to various perceptions of customers about the service and performance of Co-operative banks. Basic banking services are considered to be an important feature of a good service giving bank branch. Customer grievance and redressal system followed by soft skills of employees is the main tangible factor which the customers of DCCBs expect from their service provider. Provision of convenient banking and customer empowerment among the customers of the bank is relatively less considered perception. Technology based competitive customer services is given least importance by the customers, but this should carefully be looked into by the DCCBs so as to give optimum value for money to them. In our view, this study is a genuine attempt to understand the construct of customer satisfaction and the factors affecting customer satisfaction in the District Central cooperative banking sector in the norther part of Karnataka. It is expected that the study would help to understand customer satisfaction in cooperative banking sector better. The very widely representing profile of respondents helps us to rely and appropriately weigh the above outcomes.

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Role of Artificial Intelligence in Indian Banking Industries

Abstract

The most notable of these ground-breaking innovations in the banking industry is the growing emphasis on the needs of the consumer. Customers that are tech-aware and regularly interact with cutting-edge technologies want banks to provide smooth experiences. For services like mobile banking, e-banking, and real-time money transfers, banks have expanded their industrial landscape to include retail, IT, and telecom in order to meet these expectations. While these developments have made it possible for customers to access the majority of banking services at anytime, anywhere, they have also come at a cost to the banking industry. This study also sheds light on the advantages and disadvantages of adopting artificial intelligence in the Indian banking sector. Since this study is descriptive in nature, all necessary and pertinent information has been gathered.

Keywords: Tech-savvy customers, Customer-Centricity, Mobile Banking, E-Banking and Real-Time Money Transfers.

Introduction

"Every industry is assessing options and adopting ways to create value in the technology driven world. The banking sector is witnessing round breaking changes: foremost being the rise in customer centricity. Tech-savvy customers, exposed to advanced technologies in their day-to-day lives, expect banks to deliver seamless experiences. To meet these expectations, banks have expanded their industry landscape to retail, IT and telecom to enable services like mobile banking, e-banking and real-time money transfers. While these advancements have enabled customers to avail most of the banking services at their fingertips anytime, anywhere, it has also come with a cost for the banking sector. This study also gives an insight into the positive and negative impact of an Artificial Intelligence using in Indian Banking Industries. This study is of descriptive nature so all the required and relevant data have been taken up from various journals, magazines for published papers and websites.

Review of Literature

Dr. Monica Sharma (2020) in her research paper explained that the current applications of AI in the banking industry has changed the face of banking in India. Her research entirely focused the concept of AI in the field of banking, how it has brought revolutionary changes in banking and its impact on human manpower also.

Mr. C.Vijay (2019) in his paper how Artificial Intelligence is used in the Indian banking sector, what are the benefits and what are the Challenges facing India's Artificial Intelligence. Development that Artificial Intelligence offers to FinTech and the different ways in which it can improve the operations of an Indian banking sector.

Mr. Amer Awad Alzaidi (2018) explained implementation of Artificial intelligence in banking sector and understand its impact. The data collected was also quantitatively analysed using SPSS21.0 software

Objectives of the Study

1. To understand meaning and reasons for Artificial Intelligence.
2. To study the implementation of Artificial intelligence in Banking Industries.
3. To study the positive and negative impacts of Artificial Intelligence in Banking Industry.

Research Methodology

This study is of descriptive nature and tells about the meaning and reasons of Artificial Intelligence along with the impact of positive and negative impacts of Artificial Intelligence in Indian banking industry. Hence makes use of secondary data. The entire study is based only on observation and documentary analysis. Furthermore, the required & relevant secondary data are collected from various Research Papers, Journals, & Publications, websites and many others. Books have also been referred for theoretical information on the topic as required.

Reasons for Artificial Intelligence

Today, the amount of data that is generated, by both humans and machines, far outpaces humans' ability to absorb, interpret, and make complex decisions based on that data. Artificial intelligence forms the basis for all computer learning and is the future of all complex decision making. Computers are extremely efficient at calculating these combinations and permutations to arrive at the best decision. AI (and its logical evolution of machine learning) and deep learning are the foundational future of business decision making.

Artificial Intelligence (AI) in Banking

Artificial intelligence (AI) includes machine learning and natural language, it can be used in the banking industry, Machine learning is a method of data analysis which automates analytical model building, Machine learning occurs when computers change their parameters/algorithms on exposure to new data without humans having to reprogram them. Natural language processing (NLP) refers to the ability of technology to use human communication, naturally spoken or written, as an input that prompts computer activity, natural language generation (NLG) refers to the ability for technology to produce human quality prose, It sorts through large amounts of available data to produce a human-sounding response, NLG can take the form of speech, or of a multipage report summarizing financial results.

Positive Impacts of AI for Banking Sector

AI can help the bank understand the expenditure pattern of the customer, The bank can come up with a customized investment plan & assist the customers for budgeting, banks can send the

notification about the advice for keeping a check on the expenses and investments based on the data, The transactional & other data sources can be tracked to help understand the customer's behavior and preferences to improve their experience. Artificial intelligent can sift through massive amounts of data and identify patterns that might elude human observers, One area where this capacity is particularly relevant is in fraud prevention, Artificial intelligence and machine learning solutions are deployed by many financial service providers to detect fraud in real time.

Improvement in Online and Mobile Banking

The online banking and mobile banking become increasingly popular as a tool for 24/7 transaction, AI enables Banks to access customer data, such as detailed demographics, website analytics & records of online and offline transactions, machine learning can integrate & analyze information.

Risk Assessment Process

Risk assessment process while giving loans requires both accuracy & confidentiality, It is a very complex & critical process, Artificial intelligence can handle & simplify this process by analyzing relevant data of the prospective borrower, Artificial intelligence can combine & analyze data related to the latest transactions, market trends, and the most recent financial activities to identify the potential risks in giving the loan.

Security & Swifting Transactions

Banks must be bankable for presenting secure & swift transactions, Artificial intelligence is designed to detect the fraud in the transactions on the basis of a pre-defined set of rules, the mobile app can detect any suspicious activity in the customer's account on the basis of behavior analysis, any online transaction of a huge amount from the customer's account which has a history of small transactions can be detected instantly.

Protection in Personal Data

Artificial intelligence plays a vital role in protecting personal data, As we witness a rapid rise in the instances of cybercrimes, AI-based fraud detection can prevent such attempts, So, for the banking and finance sector, AI has a tremendous scope in the domain of cyber security, The mobile app development services can detect the issue of fraud & data breach for the banks.

Hedge Fund Trading & Management

Hedge fund trading & management can be done on the move with the help of AI-based mobile app solutions for the banking sector, AI-related tools can fetch real-time data from various financial markets across the world, AI models can analyze different financial markets, so, AI models can assist the users to take decisions quickly.

Offering High Security

AI can offer high security to the banking sector, AI-based mobile applications can make the transaction quicker & safer, the bank and financial institutions can understand the user's behavior and offer personalized experience through an app, Banks handle customer-oriented operations easily while reducing the cost of hiring additional employees.

Shifting tasks from Humans

Artificial intelligence can shift tasks from humans to AI, so, it can reduce costs, it can speed up response time, keep humans apprised of the latest regulatory changes, and save time by preparing reports, The Bank has computer programs that carry out repetitive tasks ranging from automated programs to respond to data requests from external auditors.

Employee Effectiveness & Customer Experience

Artificial intelligence improves employee effectiveness and enhances customer experience through targeted emails and other offers, It increases revenue, It increases the productivity of sales reps, AI offers greater precision & accuracy, From cash transfer to bills payment, cards management, and other support, AI can enrich the satisfaction level of your customers, All of these operations can be easily managed through desktops, smart phones, and other mobile devices.

Identification of Fraudulent Transactions

The finance industry is harnessing machine learning to lower operational costs & drive profitability, This field involves both front-and back-office activities across multiple institutions, Machine learning algorithms can analyze thousands of data points in real time and flag suspicious or plain-right fraudulent transactions, stopping many fraudulent claims in the process.

Negative Impacts of AI for Banking Sector

High Costs

The production & maintenance of artificial intelligence requires high costs as they are very complex machines, AI consists of advanced software programs that require regular updates to meet the needs of the changing environment, In the case of critical failures, the procedure to reinstate the system and recover lost codes may require enormous time & cost.

Bad Calls

Though Artificial Intelligence can learn and improve, it still can't make judgment calls. Humans can take individual circumstances and judgment calls into account when making decisions, something that AI might never be able to do. Replacing adaptive human behavior with AI may cause irrational behavior within ecosystems of humans and things.

Distribution of Power

There is a constant fear of AI superseding or taking over the humans. Artificial intelligence can give a lot of power to the few individuals who are controlling it. Hence, AI carries the risk and takes control away from humans while dehumanizing actions in several ways.

Unemployment

Replacement of the workforce with machines can lead to wide-reaching unemployment. Moreover, if the use of AI becomes rampant, people will be highly dependent on the machines and lose their creative power. Unemployment is a socially undesirable issue. Individuals with nothing to do can lead to the devastating use of their minds. Be it banking or any other sector; Artificial intelligence can effectively increase the unemployment rate.

Irrational Behavior in Ecosystems

Although Artificial Intelligence can learn & improve, it still can't make judgment calls, Humans can take individual circumstances and judgment calls into account when making decisions, something that AI might never be able to do, Replacing adaptive human behavior with AI may cause irrational behavior within ecosystems of humans & things.

Conclusion

AI is gradually proliferating the banking industry to reinforce financial services. In the time of social distancing and quarantine, people are more likely to take the digital route to stay upto-date with their bank accounts and make transactions. With such advantages, it is nearly obvious that the majority of banks and financial institutions will adopt AI to stay competitive and deliver better customer support. However, several cons are also associated with a machine learning algorithm. As it continues to learn and grow, the decision-making capabilities may create problems in the near future. Also, since the manual workforce is being limited, the role of AI is critical in ensuring that banks can serve their customers effectively. We hope that our article sheds light on the inevitable need for AI to reduce the dependency on humans in the banking sector".

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Awareness through Social Media during Novel Corona Virus

Abstract

The 21st century can be called the era of information and technology such as mobile, Internet Social Media etc. In this century, as fast as the development of various technologies of information and communication technology has been done in this century, if we compare it with the time behind, then we can say that its speed is very fast. At present time, we can say that the main medium of telecommunication is mobile. Along with this we found that social media also became very important at this time in communication with each other or in sharing our thoughts. In November 2019, an epidemic named Novel Corona Virus emerged from Wuhan, China. In today's time, social media has become a very important and very convenient means of exchanging ideas. Social media played a much significant part in providing information regarding the Novel Corona Virus.

We can say that the contribution of social media in spreading awareness about Corona Virus has been both positive and negative. Through this paper I would like to study how social media is playing a positive role in spreading awareness about Corona Virus and what negative role social media is playing in spreading misinformation about Corona Virus in India. On the basis of many events which occurred in past we can say that social media has both positive and negative aspects. How we can stop negative dispersal of information on social media, like rumors. A sincere effort will be made to find solution for this problem.

Keywords: Social Media, Epidemic, Novel Corona Virus, Telecommunication, Information and Communication Technology, Rumors.

Introduction

The Novel Corona Virus

Constituted in the very nature of a virus, an entity which serves to be on the border of a living and a non-living thing, the novel corona virus exhibited itself in the month of December 2019, with its roots claimed to be from Wuhan, China. This virus, scientifically nomenclature as SARS-CoV-2 presented itself as similar to that of a common flu but this virus unveiled itself as an epidemic of acute respiratory syndrome (COVID19) in the human beings. This caused severe respiratory tract infection in the upper nasal cavity (sinuses, nose, and throat) or lower respiratory tract (windpipe and lungs). Having the same pedagogy of spreading the deadly infection as demonstrated by the other members of the similar corona virus family i.e, by air transfer via droplets, mainly through one to one human contact. This SARS-CoV-2 happens to be one out of the seven versions types of corona virus,

including the ones that cause severe diseases like the 'Middle East Respiratory Syndrome (MERS)' and 'the Sudden Acute Respiratory Syndrome (SARS)'. In our focus of the study lies the COVID-19 virus which has alarmingly grown within the first three months of its manifestation transcribing to more than 118,000 infection cases thereby instigating as many as 4,291 causalities wide across global geographies spanning 114 nations. This becomes the core reason behind the WHO's decision to declare this pandemic as a 'global pandemic', thereby initiating a large global campaign instructing people for public health measures be done rigorously and be made a regular habit like frequent hand-sanitization, reduced face contact, using face-mask publically and physical distancing. On the other hand, a lot of research and developmental activities are carried to find a cure or control the spread of this deadly virus. An increased intercession in the vertical of social and behavioral science vertical is required thereby offering valued comprehensions towards preventing the widespread infection of this pandemic.

Literature Review

Since ancient times, pandemics have been causing large scale causalities, like the bubonic plague (1346-53)caused death of about 25% population of the Europe continent. **(Scott, S. & Duncan, C.J.)**

WHO, in one of its research publication professed "health communication is seen to have relevance for virtually every aspect of health and well-being, including disease prevention, health promotion and quality of life"**(World Health Organization 2020).**

The situation went to get steeply alarming that by the 4th of April, 2020, one of the publications from the WHO revealed as high as 976,249 infected humans besides 50,489 casualties, panning across 207 nations. It also believed that many countries are still preparing and reporting the depth of the casualties.

Haptik Technologies Initiative to face Corona Pandemic

Of the several initiatives across the global economies to curb and limit the spread of this pandemic, India, had its own set of challenges being a developing economy having infrastructural constraints and a large population. The India's Prime Minister Sh. Narendra Modi, harnessed the reach of the Government's internet platform, i.e 'mygov' clubbed with the Facebook's whatsapp messenger together creating 'Corona Helpdesk' (9013151515). This initiative provided with the timely, reliable and authentic and trusted replies to the queries. Haptik Technologies played a crucial role in developing this amalgamated solution to reach and connect with the 1.3 billion population of our countryenabling them not to move out of their homes in the lock down period and get the solutions on their phones itself thereby contributing to maintain the social distancing norms and deterring the spread of the coronavirus. This was also proclaimed by **Zubrzycki (2017) and Strauss (2018),** which sought for an increasing role of the Governmental and the societal agencies for promoting media literacy for the benefit of the society.

Positive Role Played by Social Media during Covid-19

1. Providing useful information in just one click to large mass. For example: Big celebrities used their social media platform to inform people about sanitizing, mask and social distancing and isolation etc. These initiatives taken by celebrities helped a lot in spreading awareness about novel corona virus.

2. Raising money for poor people: Social Media was really helpful for spreading awareness to raise money for those who are in need. People used social media platforms to distribute necessity goods among needy people.

3. It helped in work from home. Social Media helps to do job even at home in works like affiliate marketing, network marketing etc. At present time social media platforms are one of the most prominent tools to promote goods.

4. Social Media helped in education for kids during lockdown. Whatsapp groups are used to share educational information.

Misinformation during Covid-19 on Social Media

1. Alcohol consumption is good for health during Corona Virus. This type of misinformation creates big problems to control the pandemic situation.

2. One particular religion is responsible for widespread of Corona Virus

3. On Apps like Tiktok, there are several mis-informative videos were spread in which some eating foods will help to prevent Corona Virus. People used to store these food items which are suggested in videos.

4. Higher heat will reduce the impact of Corona Virus. Where there is no relationship between reduction in heat and corona virus.

5. On the day of lockdown announcement, there are misinformation that everything will be closed for next 21 days so panicked people gathered in large to buy fruits and vegetables. This really helped in negative sense by spreading corona virus in huge number.

Individual Contribution to Spread Awareness

In a scenario where the problem (Covid-19) symptoms were yet to be ascertained; medical fraternity promoting social distancing and the diagnosis timing between the doctor and the patient is kept the least on the looming fears of spreading the infection. This clubbed with the large geographical dispersal with varied education levels, again clubbed with the various information levels coming across from word of mouth, doctor's videos on whatsapp and those of patient's experiences, again clubbed with the manifestation of different symptoms of corona virus on different humans actually created a lot of confusion and authentic information is very much required.

The authentic information must be disseminated amongst the groups and peers to raise the awareness levels but on the same lines the authenticity of the source of the information is mandatorily important. It also means that the one should be and remain an authentic source of information on internet enabled platforms, by carefully examining the validity and authenticity of the message before merely forwarding it in order to reap cheap shares, likes and views. It becomes a person's responsibility to play a societal active role in curbing the falsely designed ideologies and deter the spread of such information. Before forwarding or sharing any such un un-reliably sourced content on internet and social media be reviewed since the said platforms acts as an enduring connect between the societies, facilitating the information flow really fast and across the national and international geographies.

Summary

By the very nature of it's, the covid-19 is a fast-spreading virus. Not enough literature or

experiential learning is available on the subject as covid is relatively a new virus strain and lately mutating to exhibit various strains. This peculiar scenario be combated to raise the awareness levels of the citizens. This further requires a social awareness approach and undoubtedly the social media remains an apt weapon as the nimble footed and swift awareness through social media is having unmatched speed of the internet (and thus the social media). The citizens must authenticate the received information from the message online, before forwarding it to others, ensuring that the 'fake' information not be shared, which creates uncertainty and chaos. This controlled approach will certainly act as a game changer by raising the genuinely important information than mere views or opinions.

Also, one must understand that the information which held true in the previous scenario may not stand in the present context. This is attributed to the fast changes in the said virus. Agencies such as WHO, governments, civic agencies, NGOs etc. are doing their bit in researching to find solutions besides, verifying on various doubts raised by the social media. The correct information is being percolated to the citizens deploying mass media tools and deploying celebrities to spread the message and raising the authenticity levels and conviction. People, economies, and companies are other partners to the endeavor for societal benefit against the spread of falsified messages and the same be showcased as an exemplary predecessor for others, however, the increased level of activation and activeness be demonstrated by the 'socially responsible' internet users.

Further Scope of the Study

The role of the government in fixing 'fake news

Social awareness on unsolicited and unreliable content

Role of the owner of the social media platform

'Check and balance approach' arising out of 'feedback and review mechanism'

Geographical collection and categorization of the reviews and feedback collected from social media thereby leading to a conclusive research. This may also indicate to 'herd immunity'.

Relevant Legal laws and their implications are out of the purview of the study and may be correlated in the future research.

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Surya the God of Dainty in Hoysala Art :
A Canonical Study

Abstract

Worship of Surya has involved a vital position in India. Iconography of Surya has been worshipped in India from the early occasions. The Vedas allude to Surya and his combination of perspectives specifically *Savitri, Pushan, Bhaga, Vivasvat, Mitra, Aryaman* and Vishnu. A large portion of these gods alongside a couple of others framed the class of divine beings called *Adityas*. Various features of Lord Surya have been mentioned as twelve in number. The worship of twelve *Adityas* alongside the *Navagrahas* came to involve a significant spot in the strict existence of religious life of people. The figures of Lord Surya are for the most part addressed in a standing posture on stone panels. The divinities are seldom found in a seating position in Hoysala art. The Sun god is by and large addressed through different images before the advancement of sun powered clique. Surya in any case showed up in human structure from Gupta period. The god had numerous sanctums across antiquated India yet surely the most praised sanctuary worked to pay tribute to Surya is in the Orissa area at Konark. Worship of Sun god has gotten the incredible ascribes in the Hoysala Art. Sun sculptures are chiseled in sanctum and on the outer walls of the Hoysala sanctuaries found at Halebidu, Belur, Koravangala, and Somanathapura, Nuggehalli and so forth. Vital information was gathered by visiting the Hoysala sanctums and by utilizing both primary and secondary information.

Keywords: Hoysala, Surya, Ushas, Pratyusha, Adityas, Savitr.

Introduction

Sun is considered as the maker of the universe and wellspring of all life and light. He is the preeminent soul who carries light and warmth to the world. Every day he traversed the sky in his brilliant chariot pulled by seven horses and driven by his charioteer Aruna[1], an embodiment of Dawn. The two consorts of the divinity specifically Samjna and Chaya are displayed as remaining on the left and right sides of the primary figure Surya individually. The Adityas are extremely antiquated class of gods in India they are seven or eight in number. In the Satapatha Brahmana for example, they are

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1. The mythical charioteer of the Sun god (Surya) represented as devoid of the lower part of the body, without thighs, seated at the feet of the sun-god and driving seven horses. The legendary background of Aruna is that he was son of Kasyapa and Vinita and the elder brother of Garuda both of whom were laid as eggs. When the first egg was still premature the mother impelled by curiosity hatched it and out came Aruna in a half developed form. This explains how he became bereft of the lower limbs.

supposed to be twelve in number. Various records are given with regards to the beginning of the *Adityas*. The most generally acknowledged significance of their name is that they are altogether supposed on the grounds that they are the children of Aditi and in the Puranas, they are obviously sun powered deities. Surya is the soul of all the mobile and steadfast creation on this universe. Initially the sun-god is shown addressed in a standing position holding an all-out lotus in each of his two hands. The divinity additionally wears adornments on the body.

Methodology

The data are composed of primary and secondary sources. The Primary data are based on visiting the sites, inscriptions, archaeological report, and gazetteers. Secondary data sources are based upon reviews and reference, books, journals, periodical internet and newspaper

Antiquity of Veneration of Surya

Surya is portrayed in Indian art through exceptional signs preceding the development of a worship of sun, prior to the maturity of a worship-based group or sect centering on the sun. The images were fundamentally utilized during penance customs and they were used mostly as wheels, lotus, round brilliant plate and so forth. Coins by the Pancala Mitra lords like Suryamitra and Bhanumitra are seen with the sun oriented circles on a platform. Surya in his human structure didn't take long to be created, and in the earliest remaining Surya images that we see, is a first I BC stone railing from Bodh Gaya where we tend to discover him riding his ekachakra chariot drawn by four horses There are *Usa* and *Pratyusha* on his different sides, heading out evil spirits or asuras of dimness (represented by two male busts on different sides). Another comparative portrayal of Surya is found in the Bhaja cave and is likewise from first I BC. The early Surya portrayals from all over India show that the iconography of this god was generally equivalent to seen in Bhaja caverns and Bodh Gaya railings This type of portrayal, in any case, before long saw changes in the Surya symbols (likely from late I cen.AD or second cen AD), attributable to the impact of Persian Maga clerics, and acquired more noteworthy noticeable quality from the Gupta time frame. Worship of sun god became very popular during the Badami Chalukyan period (543-757AD). Chalukyan rulers had built number of temples dedicated to Sun god. Pulakeshi II (610-642 AD) used the name *Aditya* as the prefix and suffix for the names of his sons i.e. Adityavarman, Chandraditya and Vikramaditya.

Sources

Visvakarma Silpa

Visvakarma Shilpa gives the description of Mitra or the Sun god in the following words. His chariot has one wheel and is drawn by seven horses, he holds a lotus, wears an armor that contains a shield over his breast, has lovely straight hair is encircled by a halo of sunshine and his apparel is decorated with gold ornaments and jewels has on his right side the figure of Nikshubha and on his left is Rajni she is attributed with all types of embellishment and her hair and neck lace are dazzling. His chariot is called by the name *Makaradwaja*. He wears a crown; a *Surya mandala* is made by placing nutmeg and vermillion. He (Mitra) has four hands or only two with jewels adoring. In both of his hands there are lotuses. He is seated on a chariot drawn by horses of variegated color.

Bhavishyat Purana

It is stated that Surya begins to burn the asuras with his heat; the latter there upon they

attacked Surya. The gods then felt need to help Surya: and with this intension they placed Skanda to the left of Surya and towards his right Agni were placed. The *Bhavishyat Purana* adds further that the *Asvinidevatas* may also be made to be standing on each side of Surya or on the right of Surya. The names of the doorkeepers at the four gates of the temples of Surya are given thus in the *Bhavishyat Purana:* those at the first gate are called *Dharma* and *Artha* at the second, *Garuda* and Yama, at the third, Kubera and Vinayaka and at the fourth Ravitata and Dindi. Raivata is understood to be a son of Surya while Dindi is believed to be Siva.

Amsumadbhedagama

According *Amsumadbhedagama* text, image of the sun god should be sculptured with two hands each holding a lotus. His head is to be encircled by a halo (*kantimandala*) and in person ought to be adorned with several ornaments: on his head there ought to be a *Karandamakuta*[2] and also the garment worn should be red in color. The stature of Surya should be made to position on a *Padma-pita* or should be placed in a hexagonal chariot drawn by several horses fully caparisoned on the right side of Surya there should stand Usha and the left Pratyusha.

Silpa Ratna

This text states that on each side of Surya there should be a *dvarapalaka* named *Mandala* and *Pingala*[3] respectively. In sculpturing the image of *Aditya* attention should be paid to the instruction that the nose, the forehead the chest the knees the thighs and also the neck ought to be raised and prominent. *Adityas* are twelve in number each of them is said to preside over a month of the year. Their names are found in various works and many books agree in mentioning them in direction as *Dhatri, Mitra, Aryaman Rudra, Varuna, Surya, Bhaga, Vivasvan, Pushan, Savitri Tvashtri* and Vishnu. The image of these twelve *Adityas* is described in so far as it relates to their hands and the objects to be carried in them

Suprabhedagama

Text state that the image of *Adityas* should have two arms and hands, each holding a lotus. The body should be beautiful and red in color. It should be provided with a *Karandamakuta* and adorned with all ornaments. The halo or *prabhamandala* should be of medium size and along with *mukata.* The goddess Usha and Pratyusha should be depicted standing on the left and right of the god. He should stand on a seat of red lotus, placed in chariot drawn by seven horses. Aruna the charioteer should be place in the front.

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2. A form of the crown worn usually by female divinities and also by deities of the Yaksha type like Ganapati. This Karandamakuta is also adorned by Sun god Surya. The term karanda refers to the round baskets made out of bamboo strips, the crown in this form usually has these round-like shapes in three or five or seven tiers. The lower one is bejeweled and has a golden band studded with precious stones.

3. Pingala is an attendant of Surya he is often represented on Surya's side along with another attendant Dandi. In the early icons of Surya, Pingala is represented as a bearded figure holding a quil and an inkpot in his hand. On the right side of Surya, Dandi carrying staff stands on the left side. Pingala is also called Kundi because he holds an inkpot (kunda). Both the attendants wear what is described in the text as northern dress.

Rupamandana

The *Rupamandana* states that the figure of *Aditya*[4] should be sculptured with all auspicious signs and his body should be adorned with all ornaments. He should have only one face and two hands either of them holding white lotus. The god should stand in the middle of the orb of rays and should wear red garments.

Sun as Surya-Narayana

In the Rig Vedic hymns Surya has been variously described. Occasionally he was called as the beautiful celestial bird *Garutman* or a white beaming mount brought by Ushas. From these descriptions of the concepts of *Garuda* the vehicle of Vishnu and Tarakshya the horse mount of the sun-god originated. This further led to the development of the idea of Sun-god moving on a chariot driven by seven horses so frequently found in the post Vedic texts and projected in the early reliefs and described in the Rig Veda.

Chariot of Sun

The *Puranic* assumption is that the sun is nine thousand *yojanas* long. The wheel is fixed to this, the great wheel of time with three centers, five tyres and six spokes, is fixed on that indestructible year. It has seven horses which are the seven Vedic meters called by the names *Gayatri, Brhati, Usnik, Jagati Tristubh, Anustubh* and *Pankti.* Another shaft used for the chariot of the Sun is five thousand *yojanas* long. The short shaft of the chariot with the small half the yoke is mounted on Dhruva. The wheel fixed on the other axle rests on the mount *Manasottra. Adityas, hermits, Gandharvas*, celestial maids, *Yaksas*, serpents and giants sit within the chariot of the Sun monthly.

Hoysala Art

Hoysalas who ruled Southern Karnataka during (1050-1340 AD) had developed an exclusive style of temple architecture at Belur, Halebidu and Somanathapura etc. known as Hoysala style. The most important contributions of Hoysalas are in the field of art and architecture. In the entire History of South India, no dynasty built so many temples as the Hoysalas did, they are known to have built more than 300 temples. Temples for Jaina, Saiva and Vaishnava faith were attested by great rulers and nobles. Their minute carvings have become proverbially famous in the field of Indian Art. Hoysala art sculpture is like a pictorial script which expresses the subtle thought of its mythology and philosophy. Hoysala sculptures evoke visions movement of gods and human beings.

Iconography of Suryanarayana[5] sculpture at Belur has four hands, carrying *chakra* and *sanka* in one hand and lotus flowers in two of his hands, both these representations of Surya are characteristically embellished. Surya is standing on the chariot with the seven moving horses. Charioteer is not visible from the sculpture. Surya is found in *samabanga* posture.

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4. Aditya meaning son of Aditi daughter of Daksha-Prajapathi and wife of the sage Kasyapa (son of Marici) Kasyapa is said to have married all the daughters of Daksha-Prajapathi, seventeen of them according to Bhagavatha and thirteen in Markandeya purana and Mahabharatha. Aditi according to these accounts was the eldest of the daughters of Daksha Prajapathi and Kasyapa begot from her Aditya.

5. Suryanarayana, in the Vedic context, the Sun god is said to be pervaded by Vishnu as Trivikrama and from early times, Vishnu is invoked in solar orb as for instance in the Sandhya ritual, where Gayathri-Savithri is recited called Narayana is visualized as seated upon a lotus seat and as golden colored. He wears a kirita on his forehead, armlets and ear rings in the form of makaras. conch and discuss are seen on his hands.

Table

Depicting the Surya Sculptures in Hoysala Art

Name of the Temple	No of Panels	Placement	Important Features
1. Chennakeshava Temple	01	West wall	Belur is shown standing with lotus lotus in each hand. He has two female attendants standing with phala and chauri in their hands. Here Surya is found as Suryanarayana.
2. Siddeshwara	01	South wall	With both hands are broken and eight horses are chiseled on the pedestal.
3. Hoysaleshwara	01	Found in the small sanctum or Devakoshtha of the temple.	Surya accompanied by Usha and Pratyusha shooting at darkness with a bow and arrow in their hands.
4. Buceshwara	01	South wall	Surya standing with snake spirals on both of his sides and five snake hoods over his head like a canopy.
5. Lakshminarashima	01	West wall	Rishis guards and musicians on both his sides and Aruna driving the chariot of seven horses. Usha and Pratyusha are on each side with bow and arrow.
6. Keshava	01	North wall	He has his front hands held in *abhaya* and *dana mudras*, while back hands hold *padma*

Pl 1 : Suryanarayana on the Wall of Chennakeshava Temple Belur

Pl 2 : Surya in the Hoysaleshwara Temple Halebidu

Pl 3 : Surya on the Walls of the Lakshminarashima Temple Nuggehalli

Above sculpture is found in the smaller sanctum or *Devakoshtha* at Hoysaleshwara temple, with all attributes of sun god found in Hoysala art. Here Surya is placed on the stellar platform in sanctum of the temple.

**Pl 4 : Surya in the
Buceshwara Temple
Koravangala**

**Pl 5 : Standing Surya in
Buceshwara Temple**

Surya image at Nuggehalli is attributed with two hands, which are lifted up and are found carrying half blown lotus. The seven horses and *Aruna* are sculptured below the foot of deity. Surya in this representation, image has no foot wear. Attendant goddesses are there on either side, may be Usha and Pratyusha. Musicians and drummers are carved on the tiers. goddess Usha and Pratyusha are as usual driving away darkness with bows and arrows besides these a number of small figures are carved probably to represent *Danda* and *Pingala* and alternative on the highest most tier of the sculpture stands five figures resembling boys, and the rishis. In the trier below this first are set of musicians playing upon different musical instruments

The above sculpture under study is found in the sanctum of the Buceshwara temple. The Surya is standing with two hands holding the *padma* (lotus flower) with *karandamakuta*. Usha and Pratyusha are chasing the darkness with their arrows. Charioteer Aruna and seven horses are depicted on the pedestal of the sculpture. This sculpture is found in the sanctum of the temple at Koravangala.

In the above sculpture under study, Surya standing with snake spirals on both of his sides and five snake hoods over his head like a canopy.

Observation

We have both the Surya and Suryanarayana sculptures in Hoysala art. Sculpture found at Chennakeshava temple, Surya is visualized as the *Vaishnava* god Suryanarayana, with four arms, carrying the two lotuses, *sanka* and *chakra*., In Hoysala art we can find Surya in the *stanaka* pose

(standing) in *samabanga* posture. Hoysala sculptures follow the canons of the *Suprabhedagama* text where Surya is adorned with *Karandamakuta,* goddess Usha and Pratyusha are depicted standing on the left and right of the god and Surya is standing on a seat of red lotus, placed in chariot drawn by seven horses; these details are found in the *Suprabhedagama.* In North India, Surya is portrayed with two-armed seated and standing postures; he has mostly been represented with a moustache and heavy footwear. Such examples are found in the Kushana and succeeding periods. Where as in Hoysala temples he is found in standing posture and is bare footed

Conclusion

The rich material culture portrayed in the Hoysala sculptures pictures vividly the panoramic Cultural pattern of sculptures that throbbed during the Hoysala period in the 10th and 13th Centuries. Surya the god of life and light is very well represented in Hoysala art. They are found in sanctum and on the outer wall of Hoysala temples, sculptures are a veritable museum containing thousands of carved figures. Nicely, refinement and pettiness of details in temple area deserves special merit within which Hoysala artists universally excelled.

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The Treaty of Yandabo and the fall of Ahom Sovereignty: A Historical Study

Abstract

Year 1826, 24th February. A day of remembrance for the people of Assam as that day turned the political fate of Assam into a new direction, the end of medieval Ahom era and initiation of modern period after the state (kingdom) was annexed by the British Raj. The signing of the treaty of Yandabo was the consequence of conflict between the king of Ava and British East India Company over the north eastern region, especially Assam. It was that time when the mighty Ahom kingdom was burdened with external and internal aggression, his subjects were exhausted in misery and impoverished and the kingdom was in the process of decline. The root of the downfall of Ahoms had been seen during the Moamoriya rebellion and it was later developed by the unending court conspiracies among the royal officers. This political disintegration of Assam was favorable for any expanding power hunger like the rising Burmese Royals of Konbaung dynasty, resulting in foreign intervention.

Key words: Ahoms, Burma, monarchy, sovereignty.

Objective of the Study

1. The prime objective of the study is to emphasize the circumstances that the Ahom kingdom had to face during the last decade of the eighteenth century and the first decade of the Nineteenth century.

2. To study the vulnerability of the situation which ended up with the treaty and how it fulfilled the commercial as well as political motives of colonial British and pushed the Ahom monarchy into extinction.

Methodology

The author has used both primary and secondary sources to complete this research work. The primary data is mainly the Buranji's or chronicles of Ahom kings, report of the British officials and the report of Burmese military. Besides, secondary data were collected mainly from various books.

Introduction

The Ahoms officially fell on the 24th February, 1826 by a treaty in a place called Yandabo in Burma. The treaty of Yandabo was a peace and friendship treaty between the king of Ava and British East India Company with the end of the first Anglo Burmese war that took place in 1824-26. Major General Sir Archibald Campbell was the representative of the British company. Under the

Article of the treaty, the king of Ava had to renounce all the claims upon Assam and its dependencies, petty states of Cachar, Manipur, Arakan, Jayantia and Tenasserim. The treaty further signed to abstain for all the future interference in that region. The treaty had been seen as humiliation and a long lasting financial crisis for the kingdom of Ava. The indemnity expenses during the war effectively bankrupted the Burmese state which eventually led to the downfall of the dynasty. On the other hand the treaty greatly reduced the political power of the Konbaung dynasty. The Konbaung dynasty was founded by Alaungpaya by capturing Ava in 1753. Alaungpaya successfully established the dynasty and reunited politically fragmented Burma for the third time followed by the Toungoo dynasty of the early sixteen century. Alaungpaya revived the strong national spirit in Burma, began to fill out the northwest and former boundaries and extended them in the northwest and east. Alaungpaya's two successors Hsinbyusin and Bodawpaya defended and advanced the fortunes of the Konbaung dynasty. Hsinbyusin was a great warrior, who was able to defeat the Chinese invasions, extended his subservience into Manipur. During the period of Bodawpaya (1781-1819), Burma's boundary included the coastal region of Tenasserim and Arakan. Bodawpaya wanted at one time to make the emperor of China his tributary, possess British colonies, attack the great Mughal's and make himself undisputed master of the whole southern island. By 1795, Badawpaya became deadly and decidedly dangerous for her neighbor's. From 1816 to 1818 Burmese aggression against Assam, Manipur and Cachar elevated the local princes and made them amenable to Ava's control. Hpagyidoa, the grandson of Bagidaw, succeeded the Burmese court after the death of Bodawpaya in 1819. Hpagyidoa followed his grandfather's path and pursued a policy of extending Burma's boundary by invading Manipur and Assam. After subjugating the two kingdoms he entered into Cachar for the alleged purpose of reinstating Govind Chandra, whose cause the British government had already espoused, resulting in the armed conflict that took place between the British and Burmese.

Ahom Kingdom in the late Eighteen Century: Political Disturbances from 1769-1794

Established by Sukapha in the 13th century the kingdom of Ahom has a unique place in the history of Assam. The Ahoms originated from the Shan branch of the Tai or Thai family of SouthEast Asia. In the year 1215, a group under the leader of Sukapha left his homeland and reached Brahmaputra valley through Patkai range in 1228. The group was settled in Charaideo, present day a district of Assam. Sukapha initiated the policy of peace and conciliation, established his authority over Marans, Barahi, the indigenous tribes living then. Sukapha came not as a raiding conquers but as the head of an agricultural folk in search of land. The fragmented political instability took shape under Sukapha led Tai Shan political establishment in upper Assam. Before the coming of the Tai Shan power into the region, it was ruled by many individual rulers followed by the fall of the Palas. There was a lack of political unity, stability and identity. The Tai Shan ruling power gave an identity to the people which later became known as *Bor Assom* or greater Assam.

Unlike the downfall of great royals such as Romans or the Mughals, the Ahoms were also getting to the way of decline. Rapid decline of the kingdom was followed by internal feuds within the different sections of the nobility that opened the route of foreign intervention. The decline was slow but certain. The British East India Company was more attached to the policy of non intervention which saved their early attention on the tottering polity of the Ahom monarchy. It was left to the Burmese who were already preparing to lay out their arms of imperialism in the outskirts of Manipur.

The death of King Rudra Singha in 1714 was seen as an initiation of internal disturbances in

the Ahom kingdom. Rudra Singh was an exponent of Shaktism and during his reign Shaktism gained its royal patronage. Despite resistance from Ahom royal priests *Deodhai* and *Bailungs, Shaktism* gained grounds amongst the royal and a large section of people. The entrance of Shaktism had also created a contention between the Vaishnava Mahantas and Shaktism. Siva Singha and his consort Phuleswari were rigid towards state religion and attempted to make Shaktism as state religion. Though Sudra Mahantas of the Vaishnava fold refused to worship Durga, the queen even ordered the Moamoriya disciples and other *Gossains* to be brought to a Sakta shrine and insulted them with bloods of sacrificed animals smeared on their foreheads. This act of the royal court spread the seeds of hatred towards the Ahom royalty which later on showed in the outbreak of Moamoriya rebellion. The Mayamora or Moamoriya satra was established by Aniruddhadeva and was open for all caste, creed and occupational class. Most of the followers of this satra were Morans. Their relationship between Satradhikars or head of the Satra and followers was different from other satra. In the Mayamara satra the head was honored with a level of dignity and was given the position of superman by the disciple. The disciples of Mayamara satra were unwilling to bow down their heads before the monarch but to the head of the satras. The followers of Mayamara satra regarded Satradhikars (head of the satra) as their master, not the Ahom king. Thus a process of state under a state was going to be developed in the Ahom kingdom.

Despite this socio-cultural disunity, the atrocious nobles and their contention for power hunger worsen the polity of Ahom kingdom. The special power and position of such nobles and the weaknesses of kings led to internal feuds and weakened the Ahom kingdom. The reign of Pramatta Singha (1744-1751) saw one Kritichandra Barbarua rise to be a more powerful and high handed official. He deprived Mohonmala from the throne because of his self interest and made Rajeshwar Singha next to Pramatta Singha. In Rajeshwar Singha's (1751-1769) court, Kriti Chandra had a special position and as noted by Gait, 'The king, though an able man, preferred pleasure to the affairs of state, and left the government in the hands of his Barbarua, Kriti Chandra. Kriti Chandra was a follower of Dihing Satra, and raised the eminent position of his Guru. Over-zealous to subdue the Moamoriyas, Kriti Chandra became the fault monger of this section of Vaishnavas and did not miss any opportunity to humiliate them. This act of humiliation finally erupted in the form of rebellion known as Moamoriya rebellion which was a major key reason for the downfall of the Ahom kingdom. In 1769, the revolt broke out for the first time. The rebels were able to capture the Ahom capital and became the masters of Rangpur, then capital of Ahom kingdom. The rebel Moamoriyas ruled for some months till 1770 in the month of April. The royal Ahoms rescued the lost kingdom again and destroyed the rebels. After the rebellion Lakshmi Singha was established in the Ahom throne and died in 1780. His son Lokenath Gohain took the throne. In 1782 in the month of April, while the king was going hunting, a group of Moamoriya rebels set fire on the coronation building of Gargaon, the old capital and houses of the officials. But the rebellion was crushed easily as the numbers of the rebels were not sound so that they could not offer any feeble resistance. It was for the second time the Moamoriya rebellion against the Ahoms. The third outbreak of the Moamoriya rebellion was during the reign of Gaurinath Singha. In 1786, under the leadership of Harihar Tanti, the rebels raided the Ahom court. After defeating the royalists the rebels captured the capital by 1788 and Bharath Singha became their king. There was continuous fighting and defending between the royalists and rebels after their king Gaurinath Singha fled. He then urged help from the British Company and wrote a petition to Lord Cornwallis, then governor general of East India Company for military aid. Consequently a

commercial treaty was signed between Gaurinath Singha and Captain Welsh on 28th February 1793. The treaty established a reciprocal and entire liberty of commerce between Bengal and Assam for all singular goods and merchandise. In 1794 British military under Lt. Macgregor marched towards Rangpur and the rebels were beaten easily.

The Moamoriya rebellion had a far reaching impact on the history of Assam. It exposed the weakness of the Ahom kingdom and encouraged any ambitious person to aspire for the Ahom throne. The revolt had weakened the economic and military strength of the kingdom. It broke down the Paik system which was the economic and military backbone of the Ahom kingdom. The most important consequences of the revolt was that it flung open the gateways of Assam for the foreigners – the British and the Burmese.

The Burmese Invasion: The Final Collapse of the Ahom Kingdom

After the death of Gaurinath Singha in 1794 Kamaleshwar Singha was made the Ahom king. Premier Purnananda Buragohain became the de facto ruler of the kingdom. He reorganized the military organization of the kingdom and defended the conspiracy against the king. Year 1811, while King Kamaleshwar Singha died of smallpox and the king's thirteen years old brother Chandrakanta Singha ascended the throne. As the teenage king was unable to rule, the whole responsibility was vested on Buragohain. The rising power of Buragohain became a concern of jealousy for some of the court nobles. One such was Satram who was a very close friend of king Chandrakanta, who misinterpreted the motives and deeds of Buragohain and used to poison the ears of the young king against the premier. But the conspiracy to ruin the premier was not fruitful. Another noble who had jealousy on Buragohain was Badan Chandra Barphukan, then viceroy of Guwahati. Badan Chandra Barphukan was an ambitious and selfish person. Barphukan was involving himself in misrule and corruption that is why he was deposed temporarily from his post. After his dismissal, he became more opposed towards premier Purnananda and engaged in conspiracy. His act of allowing cultivation of poppy which was strictly prohibited in the kingdom and the mismanaged Durga puja celebration in Kamakhya temple later accelerated the anger of the Premier on Badan. In the meantime Satram's conspiracy was exposed and several letters were found as a proof of Badanchandra's involvement, inciting him against the premier. After Satram's trial, Badanchandra was suspected as one of the conspirators against Buragohain and deputed three Brahmin officers to Guwahati to arrest Badanchandra. But in some Buranji it is stated that Buragohain sent the officers to Guwahati to drive out their misunderstandings and to reestablish their mutual friendship. Before the mission reached Guwahati, the Barphukan's agent in the metropolis sent a speed courier to Badan Chandra stating hostile motive to the deputation, and to contrive the simultaneous dispatch of a confirmatory epistle from Pijao Gabhoru, a daughter of Badan Chandra married to a son of Purnananda. He believed his friend's warning and left his headquarters at midnight on 26th September, 1815. Record also says that king Chandrakanta was himself involved in the conspiracy against Buragohain that is why he sent Barpukhan to Bengal for foreign aid. He urged the British company of Bengal for aid but refused to help him because of the company's non intervention policy. Another interpretation is that the company officials had cordial relations with Purnananda and he was described in the company's record as a patriotic and trusted friend of the British therefore they denied Badanchandra's plea. After failing to acquire help from the British, Badan then marched towards Burma and reported to the Burmese government that 'Buragohain had destroyed Rangpur by setting fire to the city with the

help of three thousand Bengal's army. The king and the country are in distress therefore he requests that he recover his country from the atrocious Buragohain.

During these developments in the Ahom kingdom, Burma under the Konbaung dynasty, adopted the policy of aggression. Badawpaya (1782-1819) occupied Arakan in 1784 which brought the frontier of Burma up to British India. From that time onwards there existed continuous misunderstanding between British company and Burma due to the emigration problem in Bengal. Badanchandra's invitation gave an opportunity to the Burmese king to lead an expedition to Assam, which was adjacent to the British territory and therefore it was important to acquire its loyalty against the British. On the other hand their plan in Manipur was being disgusted by the Ahom king Rajeshwar Singha, after the raids of Hsinbyusin to Manipur. From that time their attitude regarding Assam since then was not cordial in nature. The Burmese court in 1797 dispatched an army force to Assam, in response to the representations of Bijay Barmura Gohain, who was a grandson of Rajeshwar Singha, claimed the rights of Ahom throne and justified himself more than that of Kamaleshwar Singha. Captain Cox, who was then in Burma, calculated that the Burmese invasion of Assam would ultimately bring about an Anglo Burmese conflict, for which the British were completely unprepared. He therefore told the Ava ministers that Assam was 'tributary to the English and under their coverage and it was more than three years since our troops had settled the country and set the present Rajah on the throne. After hearing this king Badawpaya returned his troops.

King Badawpaya considered himself to be an unparalleled and invincible sovereign and any entreaty made to him were looked upon as a complement to his omnipotence and majesty. Badawpaya sent an army towards Assam with Badanchandra in 1817. On 27th March, 1817 war took place with the Ahom army. Purnananda became so wild with rage after knowing that Burmese were brought by Badan Chandra at the instance of Chandrakanta. In that critical juncture Purnananda Buragohain breathed last and the Assamese force also repulsed at Ghiladhari. Ruchinath Buragohainthen made a premier who left Jorhat and fled to Guwahati before Badan triumphantly entered Jorhat with the help of Burmese army. Burmese departed the Ahom kingdom after restoration of peace and order. But Badan was assassinated by an intrigue of Rajmao. Chandrakanta was ousted and banished by Ruchinath and Purandar Singha made a new king.

The news of Badan Chandra's murder and the disposal of Chandrakanta had reported to king Badawpaya by Janmi and Piyali, the two sons of Badan. Badawpaya then dispatched the army under the command of Alumingi. Burmese won the battle and on 9th March 1819, Chandrakanta Singha was reestablished in the Ahom throne and Patalang Barbaruah was given the charge of Assam affairs. Bagyidaw, son of Badawpaya was more anxious to adjoin Ahom kingdom in the Burmese map as neighboring Manipur was already occupied by them. While bagyidaw was in Burmese throne, Marjit Singh the nominal king of Manipur threw out his subordination and assumed independence. In 1819, Bagyidaw dispatched an army under the command of Mingimaha Bandula. Marjit Singh with his three brothers then fled to Cachar. After power was reinstalled in Manipur Mingimaha Bandula entered the Ahom kingdom. The motive was not to fight but to strengthen the friendship between the two. While returning, Bandula found suspicion of erection of one fort in Joypur and Patalang Barbauah was killed without any provocation. The incident lessened the faith of Chandrakanta on Burmese government and denied to a meeting invited by Mingi Maha Bandula. Chandrakanta's refusal highly exasperated the Burmese governor and in revenge he put to death great numbers of unfortunate Assamese. Chandrakanta fled to Guwahati and was declared as deposed.

Jogeshwar Singha was made the new king of Ahom kingdom. Chandrakanta Singha tried to drive away the Burmese with the help of the British and continuously fought against the Burmese till 1822, June, where he sustained a major defeat. The kingdom of Ahom was now a part of Burmese kingdom. The Burmese then began to cherish a dream of having Bengal and make frequent inroads to the province. With the threat of arms they demanded the British extradition of fugitive princes Purandar Singha and Chandrakanta Singha. In 1823, in November they occupied the island of Shahpuri at the mouth of the river Naaf which was not intolerant towards Burmese. The Burmese even practiced war-like preparations in Assam, Manipur, and Cachar showing their violent motives. Alarmed at this state of affairs, on the recommendations of David Scott, who had since been appointed Agent to the Governor – General, North East Frontier, the British suzerainty was extended over Cachar, lest it would afford the Burmese a base of operations. In 1824 early march the war broke out in Brahmaputra valley with the advance of the British troops from Goalpara under Lt. Col. Macmorain, and less than a month later, Guwahati, Raha and Nowgong fell to the hands of the British. The war was closed on 24th February 1826 by the treaty of Yandabo and the king of Burma surrendered his claim over Assam, Cachar, Jayantia and Manipur to the British government.

The Treaty of Yandabo and the Extinction of Ahom Monarchy

The treaty was a perpetual peace and friendship treaty between the king of Ava and British India. Article 2 of the treaty mentions that the king of Ava renounces all the claims upon Assam, Jayantia and Cachar. Despite this the king will also abstain from interference of those provinces in future. No alliance or negotiations was, however, made with any member of the Ahom royal family, because the company's Government in Bengal had been contemplating to annex the whole or a part of its kingdom at any opportune moment, which act would help the British greatly not only in bringing the entire north east under their grip but also in having a strategic foot-hold against the Burmese, who were suspected of planning to resume war against them. Subsequently the British annexed Assam phase by phase in a short period of time. Since upper Assam was a greater victim of internal disturbances and the Burmese depredations and was more prone to the raids of neighboring hill tribes like Dafla, the Singpho and the Khamti, the annexation of this part of the country right then was not considered to be so profitable to the British. On the other hand Lower Assam was yielding great numbers of revenue therefore lower Assam was taken under the governance of British Company and Upper was partially restored on the hands of Ahom king Purandar Singha in 1833 by an agreement of paying annual tribute of Rs. 50,000. The amount that was imposed on Purandar Singha as tribute was too high to be collected from a country like Assam which was shaken by miseries. Actually the British waited for an opportunity where non fulfillment would soon offer them a pretext for removing the king and annexing remaining upper Assam to their dominion. Purandar tried to revive the old aristocracy and reformed the revenue system by imposing tax of rupees 3 on each paik. But under the prevailing impoverished condition it was not possible to collect such a huge amount. At last Purandar had to lose the kinghood followed by the surrender of liberty of Assamese people to the British. Jenkins visited Upper Assam in the beginning of the year 1838 and submitted a report to the Calcutta Government, alleging that there was misgovernment in Purandar's territory and recommending at the same time its immediate resumption. On September 16, 1838 upper Assam was permanently annexed to the Company's territory.

Conclusion

The downfall of the Ahom kingdom was not a result of a single cause. It was the slow process of degradation of the socio-political, economic and military system within the kingdom. The Moamoriya revolt had shaken the backbone of military and economic strength of the kingdom. Besides, the weak successors of Ahom throne, court intrigues and selfish motives of the royal members and officials after the revolt had contributed to the decaying process. In that worst hour of peril, the invasion of Burmese further devastated the kingdom and the British appeared in Assam as rescuers. The conflict between both parties resulting from the first Anglo Burmese war in 1824, ended with the treaty of Yandabo in 1826. After the Burmese evacuation the British established their partial domination in Assam. The people welcomed their rule with the hope of peace and prosperity. The British firmly declared that they came to Assam not for the thirst of conquest but for expelling their foe. But the imperialist British changed their promise after seven years of the treaty and annexed Upper Assam in 1833 marked by the fall of Ahom sovereignty.

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To Assess the Prevalence of Iron Deficiency Anemia in Pregnant Women

Abstract

Anemia is global health problem. Maternal anemia is one of the most common maternal problems in India and has varied in etiology and severity. The present study was conducted in rural area of sangaria district of Hanumangarh (Rajasthan). Three hundred women randomly selected of 1st, 2nd trimester was selected for the sample of study. Information regarding to the prevalence of iron deficiency anemia were collected with the help of questionnaire cum interview method. Result revealed that the mean hemoglobin level of the pregnant women were 9.77±1.23 gm./dl respectively which was lower than the normal level (> 11 g/dl). The overall prevalence of anemia among pregnant women was about present having the hemoglobin level below the much cut off level of 11 recommended by the WHO (2011). It was observed that out of 300 pregnant women examined for IDA. Twenty eight percent pregnant women were normal. Prevalence of severe form of anemia was very low (2.66) while moderate (36) and mild (33) forms of anemia was quite high in pregnant women .

Keywords : Anemia, Pregnant women, Hemoglobin level.

Introduction

Anemia appeared as an important public health problems throughout the world, particularly in developing countries (Sharma et. al. 2013). Iron deficiency anemia is the most common nutritional deficiency anemia in developing as well as developed countries (Nils, 2011).

WHO estimates that anemia affects 33% of women of reproductive age globally (about 613 million women between 15 and 49 years of age) in Africa and Asia, the prevalence is highest at over 35%. In India, most of reason for prevalence of anemia in pregnant women lack of iron rich food in their diet. Iron deficiency was the major cause of anemic in 50% women of reproductive age group (WHO, 2001).

India is a country with anemia as a serious public health concern since nearly 50% of the pregnant women were shown to be anemic as per the National Family Health Survey (NHFS-4)(2015/16). Hospital and community based studies conducted by Indian council of Medical Research (ICMR) and other research agencies have shown that prevalence of anemia is highest among pregnant women estimated prevalence range between 50-90% (Agarwal, 2005).

According to NFHS-3, 57.9% and 61.7% pregnant women age 15-49 are anemic in India and Rajasthan respectively. The National Family Health Survey (NFHS) round four documented that 50-57% of pregnant women and lactating mothers were anemic in India and their diet lacked food rich in micronutrients. NFHS-4 survey data shows that the prevalence of anemia percentage rate 46.6% among pregnant women in Rajasthan state (NFHS-4).

Anemia, a common outcome of the iron deficiency, is therefore unsurprisingly prevalent in expectant mothers, affecting nearly half of all pregnant women worldwide. Maternal Iron deficiency anaemia during pregnancy has been linked to higher risk of pre term delivery, low birth weight and infant IDA, which successively can permanently impair intelligence, motor and behavioural development and increase the risk of future IDA in the offspring (Alwan et al. 2015).

The most recent estimates reflect an unacceptably low consumption of iron (median: 13.7 mg/day per person) among women in India aged ≥18 years and 51-83% of pregnant women in India are deprived of the recommended daily allowance of iron of 15-18 mg/day. (Shankar et.al. 2017)

There is empirical evidence on the suboptimal consumption of micronutrients, inadequate weight gains, and high prevalence of nutritional anemia among pregnant women from Low Middle-Income Countries (Lee et.al., 2018). Hence being a vulnerable group it is very important to study the overall prevalence of anemia. It is a major health problem in rural area of India. Hence the present study was undertaken with the following objectives:

Objectives

1. To assess the prevalence of iron deficiency anemia among pregnant women.
2. To find out the hemoglobin status of women.

Methodology

The present study was conduct on pregnant women of rural areas of Sangria, Distract of Rajasthan. Three hundred women were selected randomly for the study. Two variable was taken i.e. dependent and independent variable. Women was taken as independent variable and anemia was taken as dependent variable. Information regarding to prevalence of iron deficiency anemia were collected with the help of questionnaire. The world health organization (WHO, 2011) classification was used to define anemia. In pregnant women anemia according to grades were mild (HB-10-10.9), moderate (HB-7.0-9.9) or severe (>7) mg/dl. Types of anemia were recognized on the basis of the morphological classification of anemia in present study.

Results

In this study, (Table-1) the mean hemoglobin levels were found to be 9.77/dl. respectively which was lower than the normal level (<11 g/ dl). The overall prevalence of anemia (Table-2, Figure-1) among pregnant women was about seventy two percent having the hemoglobin level below the much cut off level of 11 recommended by the WHO (2011). It was observed that out of 300 pregnant women examined for IDA. Twenty eight percent pregnant women were normal. Prevalence of severe form of anemia was very low (2.66%) while moderate (36%) and mild (33%) forms of anemia was quite high in women.

Table-1
Mean ±SD Blood Hemoglobin Levels of the Women

Mean blood hemoglobin level (g/dl)	Normal range (g/dl)
9.77±1.23	<11

Table-2
Prevalence of different grades of anemia in pregnant women

Hemoglobin level (g/dl)	Grades of anemia	Overall (N=300)
<7	Severe	2.66(8)
7-9.9	Moderate	36(108)
10-10.9	Mild	33(99)
<11	Normal	28.33(85)

WHO (2011)

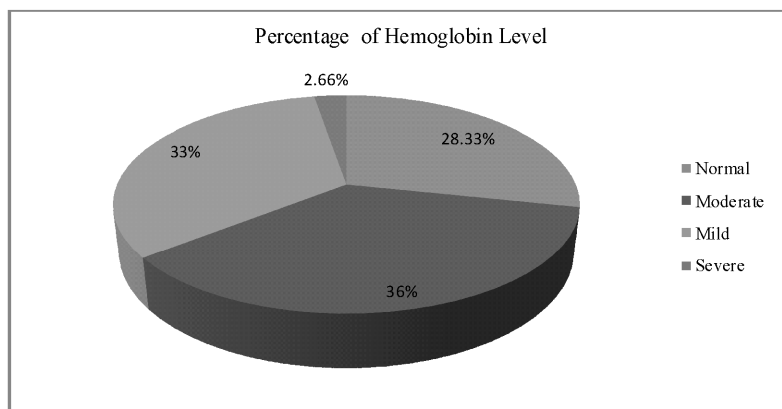Values in parenthesis denote the number of women

Figure 1: **Prevalence of anemia in Pregnant women based on WHO(2011)**

Conclusion

It was concluded that the mean hemoglobin level of the pregnant women was lower than the normal level. The prevalence rate of anemia under moderate category was higher in pregnant women. This may be due to the reason that majority were not consuming iron rich diet because lack of knowledge of good dietary habits. Another reason of could be avoiding certain nutritious food due to taboos prevail in Indian society regarding the consumption of certain food item during pregnancy. In the present study also it was seen that the socio economic status, education, occupation and food expenditure were found to be significantly associated with grades of anemia. Ina study conducted by Judith, et. al.(2008) the prevalence of anemia among pregnant women a community based study in Udupi district, observed the prevalence of mild, moderate, and severe anemia as 27%,34%, and 3%, respectively. Higher prevalence of anemia (87.4%) was found by Shrivastva et. al.(2005) which is comparable with the studies conducted by Sharma et al (2013) in Rajasthan and by Wadgav. (2011). Mondal et al. (2012) reported that majority of the anemic women belonged to moderate anemia

(91.46%). Similarly, Kumar et al (2016) observed a very low prevalence of severe anemia (0.6%). A study in Andhra Pradesh by Vemulapalli and Rao (2014), and that by Ahmed et al (2010) . observed higher rates of severe anemia: 6.28% and 18.9%, respectively.

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Relevance of Kazi Nazrul Islam's Samyabadi Poetry in the Context of Equality and Social Justice

Abstract

Kazi Nazrul Islam (1899-1976), the National Poet of Bangladesh, is one of the most renowned poets of Bengal. He emerged as a dissenter in the 1920s, defying several orthodoxies such as the British colonial authority in India, the fundamentalist Muslims, Hindu social and cultural prejudice, and Rabindranath Tagore's literary hegemony. His writings with its vibrant rhythms and iconoclastic themes struck the religious, social, cultural and political dogmas of society. Through literature, journalism and political activism, Nazrul raised his keen voice against British imperialism, colonialism, communalism, fundamentalism, racism, social oppression and exploitation, and therefore wanted to form an equal and uniform society. From a large number of poetic works, the present study attempts to identify Nazrul Islam's contribution to achieve equality and social justice by analysing his *Samyabadi* poetry. By adapting the narrative research approach, a detailed analysis of *Samyabadi* poetry has been carried out throughout the paper. The study reveals that there is no difference between Hindu and Muslim, rich and poor, black and white, men and women, saints and sinners, kings and subjects, coolies and gentlemen, legitimate and illegitimate children. We all are equal irrespective of our different caste, class, gender, race and religion. Finally, the relevance of Nazrul Islam's idea of equality and social justice has been discussed in view of the present scenario.

Key Words: Discrimination, Equality, Kazi Nazrul Islam, *Samyabadi*, Social Justice.

1. Introduction

> "Come brother Hindu! Come Musalman! Come Buddhist! Come Christian! Let us transcend all barriers, let us forsake forever all smallness, all lies, all selfishness and let us call brothers as brothers. We shall quarrel no more." (*Joog Bani*, 1920 as cited in Mohammad, 2000)

Is this the message of equality that Nazrul Islam called for throughout his poetic works? Is this the message of unity that Nazrul Islam longed to be achieved by our society? This paper attempts to trace this answer. But, before exploring this, we must have an understanding of the milieu in which Kazi Nazrul Islam lived and wrote; the then society"harshness of the colonial rule, inherent racism, discrimination, social oppression, unjust etc., that raised his voice towards the equality of all humankind.

The time was the last decade of the nineteenth century and the beginning of the twentieth century. It was a period of turbulence and turmoil. It was the period when Swadeshi and anti-Partition (1903-1911) movements stirred up our society. Various nationalist leaders were fighting against British colonialism to free India. It was the period when the prolonged protest of moderate leaders by peaceful ways came to an end. Instead of compromise and petition, certain groups of nationalists began to adopt violent paths such as murder, assassination, blast etc. to achieve freedom. It was also when the British raj drastically used political and military forces to suppress such agitations. Outbursts of communal violence, religious fanaticism, riot, racial subjugation, caste discrimination, exploitation and oppression were reported everywhere in the society (Custers, 2009). This was the situation when Nazrul Islam (1899-1976) was born and brought up in a Bengali Muslim Kazi family hailing from Burdwan district in Bengal presidency (now in West Bengal).

Initially, Nazrul received religious education from his family and later learned about poetry, drama, and literature while working with the rural theatrical group Letor Dal (Kazi Nazrul Islam, 2021). In 1917, he joined the British Indian Army and served in the First World War. After returning from the War, Nazrul established himself as a journalist in Kolkata. Nazrul took the pen to criticise the British Raj and called for revolution through his poetic works such as *Bidrohi* (1921), *Bhangar Gaan* (1924), *Bisher Bashi* (1924), as well as in his bi-weekly magazine *Dhumketu* (1922). These revolutionary writings got intoxicated from Swadeshi and anti-Partition movements, Bolshevik Revolution, Marxism, Gandhi's Non-cooperation Movement etc. (Mitra, 1993). He became a strong activist for social and political justice which earned him the title of Bidrohi Kobi (Rebel Poet).

Situated at the intersection of arts, culture, and politics, Nazrul was revolutionary in every sense of the word. He was a multifaceted and multidisciplinary artist whose literary works traversed a number of different genres. From poetry to drama, from music to philosophy, his writings explored themes such as love, freedom, humanism, nationalism, equality, justice etc. Kazi Nazrul Islam opposed bigotry and fundamentalism in all its form and believed in a society well beyond the parameters of race, class and gender. He raised his keen voice against British imperialism, social oppression, sectarianism etc. and stoutly trumpeted the message of equality and social justice through his revolutionary writings. The present paper attempts to explore Kazi Nazrul Islam's contributions to achieve equality and social justice by analysing his *Samyabadi* (1926) poetry.

2. Objectives

The objectives of the present study are outlined below:

 I. To explore the message of equality and social justice by analysing Nazrul Islam's *Samyabadi* poetry.

 II. To discuss the relevance of Nazrul Islam's thought of equality and social justice in view of the present scenario.

3. Research Methodology

This is a purely theoretical study that tries to explore Kazi Nazrul Islam's revolutionary writings in the context of equality and social justice. A number of secondary sources such as books, journals, magazines, scholarly articles, research papers and other academic publications have been extensively studied to find out the message of equality and social justice. Among his literary creations, *Samyabadi* poetry has been selected here and analysed narratively concerning equality and justice. Besides, the

relevance of Nazrul Islam's thought of equality and social justice has been discussed in view of the present scenario.

4. Discussion

This section includes the objectives taken for the present study. In this respect, Kazi Nazrul Islam's *Samyabadi* poetry has been analysed minutely with reference to equality and social justice. Further, the relevance of Nazrul Islam's *Samyabadi* poetry has been discussed in view of the present scenario.

4.1 Analysis of Kazi Nazrul Islam's *Samyabadi* Poetry in the Context of Equality and Justice

The people under British imperialism were being discriminated, differentiated on the basis of religion, race, caste, gender, economic and political affiliation in India. At that unrest situation, Nazul Islam took the pen to protest violently against the social oppression, discrimination, inequality, tyranny, hypocrisy of all kinds and, therefore, his poems, songs, articles and editorials strongly preach truth, equality, justice, humanity etc. Actually, Nazrul wants to build harmony among all humankind (Uddin, 2014). Dr. Gulshan Ara Kazi, a prominent scientist being influenced by Nazrul's thought wrote:

> Nazrul comes with a mission: a mission to preach equality and establish truth and justice. An exceptionally brave, dynamic, charismatic and confident man having a burning desire to change the world while working at a full speed, he was suddenly stopped by a cruel blow from his ill fate. (p.15)

With minute analysis, we will notice that the message of equality and social justice has been reverberated in Nazrul Islam's *Samyabadi* (1925) poetry. In the poem *The Egalitarian*, the poet dreams of an ideal country with no differences in caste, class, creed and gender. Therefore, Nazrul utters:

<div align="center">

"Where all status and class
Become triviality.
The Rendezvous of Hindu, Buddhist,
Muslim or those of Christianity,
I sing the song
Of equality!"
(Kazi Nazrul Islam-265 poems, 2012, p.289)
(Translated by Mohammad Omar Farooq)

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Nazrul preaches all human beings to be united together and sings the song of humanity because:

<div align="center">

"There isn't any temple or mosque
greater than this heart."
(Kazi Nazrul Islam-265 poems, 2012, p.290)
(Translated by Mohammad Omar Farooq)

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Nazrul, however, sees God in human beings to establish his idea of equality in society. There is no need to search for God in the forest, at the top of the mountain, or anywhere else. God is in the human mind. Therefore, Nazrul advises humankind to dive into the heart of themselves. In the poem, *God* Nazrul writes:

"It's a pity- o Rishis and Dervishes,
You go on searching for him
From country to country
while holding the Jewel of the Heart
in your own heart!"
(Kazi Nazrul Islam-265 poems, 2012, p.124)
(Translated by Sajed Kamal)

Poet Nazrul was a tangible symbol of non-communal consciousness. He did not find any difference in human beings. He wants to see all people only as human beings.

"Let the Hindu remain Hindu, let the Muslim remain Muslim – just for once stand under the boundless freedom of the infinite expanse of the heavens, O human being, let the primal sound of creation reound in your voice, let us hear you say, My dharma is the Human Being." (Chanda, 2020, p.9)

Nazrul hates sin but not the sinner. He has extended the hand of absolute compassion to liars and all sinners. In the poem *Sin*, the poet tells:

"Sinners of all grades are all my sisters
and brothers."
(Kazi Nazrul Islam-265 poems, 2012, p.256)
(Translated by Sajed Kamal)

In the poem *Robbers and Dacoits*, the poet tries to find out the causes of global inequality. In general sense, we punish those who are identified as thieves and robbers. But the poet recognises the wealthy, rich, honourable, distinguished, and dignified persons as more terrible than those who plunder the wealth of others. Awakening people Nazrul says:

"My lord, raise your mace of justice and punish
Those wealthy and the rich who thrived
Robbing the humble poor and the deprive."
(Kazi Nazrul Islam-265 poems, 2012, p.245)
(Translated by Kabir Chowdhury)

When 'fallen women' were ostracised and kept out of the contours of the 'clean' society, the Rebet Poet chose to address a prostitute as a mother neglecting the typical cynical attitude of society. In the poem *Prostitute* Nazrul becomes the voice of marginals:

"Who calls you a prostitute, Mother?
Who spits at you?"
(Kazi Nazrul Islam-265 poems, 2012, p.235)
(Translated by Sajed Kamal)

The son of a prostitute is compared and given equal standing like other children. Great figures such as Drona, Krishna-Daipayan, Karna, Bheeshma, Satyakama are reminisced to legitimise the position of an illegitimate child who can be as heroic as these mythological characters. Again justice is given to an illegitimate mother by pointing out the son of a father as unchaste. The poet believes that:

"There's no difference between 'illegitimate'
and 'legitimate' children!
And if the son of an unchaste mother is 'illegitimate',
so is the son of an unchaste father."
(Kazi Nazrul Islam-265 poems, 2012, p.236)
(Translated by Sajed Kamal)

Nazrul had a deep-seated love for equality of men and women which made him one of the first vocal feminists that the country has ever known (Bhattacharya, 2012). In the poem *Woman*, he rises above the divisive differences between man and woman, and celebrates equality by advocating that all the virtues and vices in the world should be equally credited to both man and woman. About gender equality passionately he writes:

"Everything that is great in the world,
all the works, beneficial and good,
half must be credited to woman,
and to man half only we should.
All the vice or bad in the world,
and the pain or flowing tear,
for half, man should be blamed,
the other half only woman should bear."
(Kazi Nazrul Islam-265 poems, 2012, p.371)
(Translated by Mohammad Omar Farooq)

Throughout the poem, the role of women is equally glorified like men in various activities of the world. With the equal contribution of both flowers blossom, crop fields become greenery, words become poetry, sounds turned into music, children born, swords get victory, kingdom flourished etc. Again a woman is a source of love, affection, grace, comfort, strength that impelled Mughal emperor Shah Jahan to build the Taj Mahal and Lord Rama to spend fourteen years of exiled life. The poet alerts the oppressors not to imprison women anymore; otherwise the person will rot and die in the same prison. Here, the voice of justice is explicit in the lines:

"This age is of empathy, of being human,
of equality is this new time;
no one would be the other's prisoner-
don't you hear that chime?
If man imprisons woman,
then the turn will come sure;
in the same prison he built,
he will rot and die without a cure."
(Kazi Nazrul Islam-265 poems, 2012, p.373)
(Translated by Mohammad Omar Farooq)

The poet commands women to throw away ornaments such as bracelets, anklets and tear off veils to unchain themselves from the age-old servitude, captivity and domination of patriarchy; and thereafter celebrate equality.

"Not very far
is that cherished day,
when with homage to man.
To woman also homage, the world will pay."
(Kazi Nazrul Islam-265 poems, 2012, p.375)
(Translated by Mohammad Omar Farooq)

In the poem *Kings and Subjects*, Nazrul Islam raised the question of discrimination, inequality, injustice and therefore asks the readers:

"It is a simple question,
We are all children of this earth,
But can you tell me
Why are some kings, rolling in luxury
And some subjects, starving in gutters?"
(Kazi Nazrul Islam-265 poems, 2012, p.180)
(Translated by Kabir Chowdhury)

Despite being the same root, we, the children of this earth face differences: while some are kings, the uppermost in our society, the others are merely ordinary people having no status. Nazrul Islam desperately wanted to break these differences. The poet regrets that the subjects are punished as a traitor but the kings though have thousands of crimes and follies are not condemned. Albeit, the subjects elect the kings and the flatterers hymns 'God save the king, Glory to him' (Kazi Nazrul Islam-265 poems, 2012, p.180). The poet mocks at the judicial system where there are courts to judge the slaves, but none to judge the kings. They serve the king, devote the king, fight for the king but they are discriminated, humiliated, neglected, misjudged. At last, the poet brings the message of hope:

"The wheels of Time revolve,
And yet here in our country
Over millions of men
Rule a hundred thieves.
It is no wishful thinking,
Nor is the day very far
When all the kings of the world
Will, in unison, sing
The People's Victory."
(Kazi Nazrul Islam-265 poems, 2012, p.181)
(Translated by Kabir Chowdhury)

The poet visions of a country where there will be no distinction, discrimination, differences between king and subject, rich and poor, black and white, priest and padre, mullah and moulvi etc. In the poem *Equality*, he writes:

"This is the Heaven where there are no distinctions,
Where leaving aside all quarrels
Men have clasped other's hands as brothers dear,

Religion does not create differences in this place
Nor do scriptures raise any futile clamour."
(Kazi Nazrul Islam-265 poems, 2012, p.101)
(Translated by Kabir Chowdhury)

In another poem *Day-Labourer*, Nazrul Islam voices against the so-called class discrimination. Instead, the poet pays gratitude for their tireless work and calls them real human beings.

"Those who covered their cherished body with dust
Only to carry you and your belongings,
They are indeed the real human beings,
they are the saints."
(Kazi Nazrul Islam-265 poems, 2012, p.82)
(Translated by Amir Hossain Chowdhury)

Nazrul awakens the arrogant, hypocrite 'Gentleman' community of the equal rights that the day labourers deserve but somehow seized from them. Therefore, he evokes heaven, moon, sun, stars, and all mankind to come together to make a society of unity, equality, and justice.

"Let the entire blue Heaven fall down in our midst,
Let the moon, the sun and the stars shower on us.
Let all people of all times
and all climes come together
And stand up at the same confluence to listen to
The anthem of great unity under one flag-"
(Kazi Nazrul Islam-265 poems, 2012, p.83)
(Translated by Amir Hossain Chowdhury)

From the above discussion, it can be said that Nazrul consciously combined his advocacy of religious equality, with an advocacy of economic equality (Custers, 2009). He wanted to build harmony among all people. Therefore, it is evident that *Samyabadi* poetry has eûectively revealed his combined commitment to social and economic equality and justice among members of diûerent religion, caste, class, gender and race.

4.2. Relevance of Nazrul Islam's *Samyabadi* Poetry in View of Present Scenario

This is the age of science and technology. Consumerism and materialist thought have overwhelmed people's lives. We have everything- money, wealth, house, power, name, fame but we have lost our humanity, cordiality, kindness, compassion to one another. As a result, hatred, violence, unrest, injustice, communal attitude have started in every sphere of society. We are exploiting one another at the extent of our selfishness, discriminating one another in the name of class, killing one another in the name of race, doing violent activities in the name of religion. A class of so-called 'gentleman' community is enjoying all the benefits whereas the poor, miserable sections are being deprived of minimum necessities. They don't even have the right to express their independent views. This is the image of the present twenty-first century society.

About a hundred years ago, by the 1920s, what Nazrul had written is most relevant in contemporary society. In this disordered state of our society, he is the torchbearer to remove all the barriers among caste, class, creed, and gender. To Nazrul, "There is no hatred of religion, no hatred

of caste, no hatred of caste, no pride of nobility among us. We have known each other as brothers…" (Biswas, Bepari, & Bepari, 2021). Compared to other poet-activists Walt Whitman, Pablo Neruda, and Maya Angelou, Kazi Nazrul Islam was an innovative, socially conscious, and politically active artist (Schlund-Vials, 2021). He revolted against social tyranny, economic deprivation and injustices that were carried out all over India. He brought the harsh reality of the life of common people in his literature. *Rajbandir Jabanbandi* (Deposition of a Political Prisoner) asserts his contribution in support of truth and justice:

> The charge against me: I am a rebel against the Crown. Therefore, I'm now a prisoner, convicted by a royal court…I am a poet, sent by God to speak the unspoken Truth, to give form to the formless creation. God speaks through the voice of the poet. The message is the revelation of the Truth…My purpose is to worship God; on behalf of the oppressed, distressed global humanity…I have not rebelled against a mere king, I have rebelled against injustice…and so on (Islam & Arefin, 2017, p. 10)

Today in the twenty-first century, when we, the people, are going through a state of chaos, confusion, rivalry, conflict, jealousy, negative competition Nazrul is to be studied more and more. Nazrul's ideology can remove all the social, cultural, religious, political barriers that exist in our society. His idea of equality and social justice is also associated with democratic principles. An article in the 1948 Universal Declaration of Human Rights (UDHR) states that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should not act toward one another in the spirit of brotherhood". More than two decades ago, Nazrul conveyed a similar statement to establish equity in society (Sonali, 2020). A writer like Kazi Nazrul Islam should not be confined by bestowing bouquets in his birth or death ceremony. His literary creations should not only be arranged in the library. Rather Nazrul's non-communal sprit is to be included in our curriculum. Both teachers and students should embrace Nazrul's spirit of equality and justice. In reality, we have to give shape our thinking. This is how we can free ourselves from the current unpleasant situation and form an equal, just, uniform and peaceful society. What Nazrul had written in his poem *Human Being* is to be echoed everywhere in our society:

> "I sing of equality
> There nothing greater then a human being,
> Nothing nobler.
> Caste, creed, religion- there's no difference
> Throughout all ages, all places,
> We're all a manifestation of our common humanity."
> (Kazi Nazrul Islam-265 poems, 2012, p.141)
> (Translated by Sajed Kamal)

5. Conclusion

Kazi Nazrul Islam was a poet of rebellion, a poet of equality and justice, a poet of non-communal mindset. He was the People's poet (Nag, 2006, p. 5185). He became the voice of the common, oppressed, discriminated and marginalised masses of society. Through literature, journalism and political activism, Nazrul fought against all sorts of inequality and injustice roaming in the society's threshold. Among his literary works, it has been shown in the present paper that through *Samyabadi* poetry Nazrul strongly confronted the political injustice, gender inequality, religious fanaticism, racism,

and socioeconomic oppression that the lower echelons of the society went through. A century has passed. Still, what Nazrul had written, by 1926, in his *Samyabadi* poetry is the need of the hour. The contemporary global landscape with increased sectarian violence, rigid fundamentalism, human rights violations, and asymmetrical assertions of power has made Nazrul's *Samyabadi* poetry relevant in the twenty-first century.

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The Praxis of Nirvāna : A Dynamically Normative Trans-national Socio-cultural Continuum

Abstract

This paper attempts to reinterpret and reconstruct the Buddhist concept of *nirvāna* and its ethico-social perspective in the light of their bearings on a *non-theoretical praxis*. The non-theoretical non-conceptual implications of the socio-cultural and normative praxis of *sarva-mukti* as the ideal of universal salvation may help us in understanding the way in which the teachings of the Buddha facilitates "*A dynamically normative trans-national socio-cultural continuum*". This ideal with its strong social and ethical bearings is rooted in the original teachings of the Buddha especially his famous silence to any unanswerable metaphysical issues. The turning away from the hairsplitting polemics of other *Āstika darśanas* in their inherent incapability to have any settled philosophical view of reality (as shown by catuckoti of Nāgārjuna) points to the skeptical nature of the teachings of the Buddha. It is to be distinguished from the accidental and strategic development of an articulated non-essential or non-substantial (nihsvabhāva) *theoria* in later schools of Buddhism which the *sūnyavāda* of Nāgārjuna became the most consistent understanding of the Madhyamapratipada. The schools of Buddhism had historically evolved to counteract the strong criticisms against the teachings of the Buddha from the Brāhamanical schools like the Nyāya, Vedānta and Pūrva Mimāmsā. The metaphysical ideas of the Vedas and the substantial philosophies derived from them had been rejected as *'false beliefs'* as the root cause of the sufferings of mankind. In the rejection of the Vedic texts and their world views, Buddha had sought to usher into an alternative order of existence that is more rational, empirical and normative and lastly dynamic enough to engender a collective life of emancipation from the dogmas which has been termed as *mithyā jñāna* responsible for a life of bondage and miseries.

Introduction

Any person who has visited the ancient University of Nalanda[1] as the ancient seat of higher learning in Buddhism catering to the spiritual yearning of the student monks who were not only drown from the country but also from different parts of the world especially the south east Asian and East Asia countries will be surely overwhelmed by the power and influence that the religious, philosophical tradition and the alternative way of life being initiated by the Buddha might have had in

the minds of the people of those countries. What is important in the practical side of the human world is that no idea how much they are rarified and abstract in every sense of the term will operate in social, economic and political vacuum. That is, the practical embodiments of any idea; spiritual, religious and philosophical ones set the perspectives of speaking about *theoria* and *praxis*[2] of *nirvāna* of Buddhism in its natural facilitation of trans-national movements of its adherents in search of their spiritual quest and learning. India as an ancient civilisation was historically gifted and positioned as the fertile field of sowing spiritual and religio-philosophical ideas. Among all the systems of Buddhism, Nāgārjuna's dialectics did stand out as an exceptional philosophical thinking in his offering a self-negating *theoria*[3] only aiming at showing that, no definite view of the reality is possible and as a consequence one has to lead a life of a pure *praxis* of nirvāna which is philosophically non-judgmental (sunyatā).

Buddhism as one of the three *darœanas* of the Nâstika traditions of classical India, though Godless and soulless (*anātmavāda*) believes in the "*dharma*"[4]. The Buddha's last words to his disciples: *Ātma dvīpo bhavah*- '*Be a light unto yourself*' may convey this truth. Chatterjee and Datta cites Harald HÖffding's definition of religion as "*the belief in the conservation of values*"[5] is in agreement with Buddhism's acceptance of the law of karma.

Buddha Godless/soul-less religious philosophy sets the background of a 'non-speculative' metaphysical thinking with the praxis of a dynamically constructible fluidity of a substance-less self which does not remain dogmatically hooking onto any of empirically and rationally indefensible fixed notion of self which only acts as the breeding ground of sectarian conflicts and totalitarian domination. For instance every ethno-centric identity based politics has some non-negotiable permanent and dogmatic myths which are often cited as the reason for those ethnocentric identity claims. The silence of the Buddha in his refusal to entertain metaphysical questions is an anticipation of the philosophical indeterminacy[6] of any substance based truth claim came to be subsequently established by his followers and had offered elaborate and innovative arguments against any idea of essential human nature. Nāgārjuna's dialectics[7] may be deemed as their best possible fruition in the form of a self-destructive 'emptiness'. It is necessary to understand the ethical agency of a mere conventional self in the midst of the life of nirvāna on the basis of the idea of dharma of the Buddha which was negatively interpreted to rule out any traditional substantial idea, whether or not it was to do with the human nature or the world. That, the Buddha's followers due to the strong criticisms and oppositions directed to his uncommon teachings by the thinkers of Āstika traditions, later on had to develop equally theoretical, logical and metaphysical doctrines to safeguard their master's teachings was historically altogether inevitable.But, had set new trends in the classical Indian philosophical traditions thereby influencing in the development of new ways of thinking like the logico-epistemological school of Navya Nyāya.

As the ancient Indian Vedic religion relied on a highly formal rational capability which the tradition of jñâna indicates and Śankara was of the firm contention that, only jñāna-mārga can leads a spiritual aspirant to the realisation of the non-dual experience. Yet, they have been provided with alternative routes for acquiring spiritual and moral teachings. Since, Śankara was categorical in stating that, jñāna is the only means for the non-dual realisation, it is still necessary to investigate in detail, the Gītā text, 9.32 which refers to those like women, Vaiúyas and the Śūdras who take refuge in the Lord will '...also attain to the highest goal'[9]. It took the powerful spiritual persona of the

modern Indian icon like Vivekānanda with his practical Vedānta to throw the door of universal salvation as a commensurable spiritual ideal to one and all irrespective of caste, creed, religion, sex, community, race and region. But, he perhaps was inspired by the teachings of the Buddha.[10] The praxis here may be discussed on two counts: (1) the nature of the system's theoria and (2) its inevitable expression through the praxis of *nirvāna* as the ideal of universal salvation which in genuine sense is the gift of the Buddha to mankind. It is not possible to speak about pure theory or salvation without their contextual practical embodiments.

Just as it was in the case of Aristotle and Heidegger, the theoretical abstractions do not determine practical life and concrete issues of society. This was perhaps what was inherent in the Buddha's silence in terms of his refusal to entertain the ten metaphysical questions[11], and rather insisting on the existential demand to put an end to the sufferings of mankind and not whaling away the vital moments of life by not tending to the woes of existence by unnecessarily indulging in those puerile exercise in the space of theoria. Buddhism is rooted in the hard praxis of existence which has its socio-economic and politcal implications by way of its supplying the missing normative framework to the fast moving global political economic dynamics. Murty (1985) states that *"The political ideas in the Buddhist scriptures are conducive to democracy and social and economic development"*[12]. Today, the global business community started thinking in terms of green business or ethical trading and green technology etc. The ideal of *sarva mukti* and its trans-national implications has certain built normative frameworks that are conducive for the human face of international understanding. This is because Holcombe, C. (1999) says that *"Buddhism's universalistic ethos helped to smooth over ... parochial suspicions."*[13]

The conceptual model of *sarva mukti* is applicable to the Catholic outlook of Mahāyāna Buddhism, when socially embodied acts as the emancipatory process of socio-economic upliftmen of toiling masses. There can never be any religious ideal without its historical, social, and economic and politcal contexts or embodiments. Buddhism had an ancient connection with trade and commerce[14].

The implications of praxis is in two senses: (1) The praxis as it is emphasised and reflected in the particular theoria that is applicable to the *substanceless* world view of Buddhism and (2) The praxis of concrete human existence in its varied practical and temporal embodiments. In this sense, Buddhism as having provided a trans-national spiritual idea and practice originated from India and their catholic outlook and socio-cultural embodiments in almost all the South East Asian countries act as a perennial but dynamic source of real time praxis in the form of socio-economic values.

In instilling in every human individual, wherever they are the spirit of self-help or self-discipline[15] (*purusakāra* as personal endeavour)[16] in conformity with the Buddha's standing instruction during the last days of his mission of a life time *"to be a light unto oneself"* as it became echoed in the famous declaration of Jadu Krishnamurti that *truth is pathless* in the sense that, one has to find one's own truth through his or her reconstructible *substanceless conventional self* and the associated *praxis* of personal efforts may entail that, there is no need for any external help like the necessity of Guru[17]. The least which the Buddha's ideal life, teachings and ideas may do is only to inspire people to rely upon ones' inner strength and mastered up the Stoic courage to face the challenges of life with the empirical process of meditational experience (*dhyānic*)[18] of ever vigilant constant awareness of the ephemeral nature of the reality and let oneself flow with the process of life and reality. This may

be explained as per the views of Sujuki (203) that the Buddha as the Adhisthāna acts as the basis for the universal salvation of humankind.The substanceless view of reality is the light of emptiness exemplified by the enlightenment of the Buddha, and it surely enables a seeker of such a truth of Buddhism to become detached and adapt oneself to the pragmatic requirement born out of the contingent nature of such a life and reality. Such a reconstructed conventional dynamic selfhood.[19]

In Zen Buddhism of Japan, the nature of the ever flowing dynamics of discrete movements of momentary life needs one to focus only to the present without being unduly conceptualising beyond what is practically required either in terms of past or future. Exclusive contemplation on the present discrete points in the series of existence makes a worker efficient and productive. The notion of *presentism* in the temporal sense as a borrowing from one of the theories of time in western metaphysics when applied to Buddhism in the form of *"unique particular"* or *svalaksana* is a self-reflexive discrete self-conscious points which embodies all the impressions of past. The nature of 'truth' to be realised pragmatically by this pragmatic theory of truth. Buddhism is the non-essential or non-substantial view of reality which will only circumscribe the nature of world order which may be deemed as implied by the title of this paper *The Praxis of Nirvāna: A dynamically normative trans-national socio-cultural continuum.*

Conclusion

The readers are requested to reflect on as to how *the substantial world view* which the Buddha had rejected more than twenty five centuries ago is exemplified in its extreme form by the western originated notion of *anthropocentrism.*It is also a must to examine as to how the ideology of *individualism* and its *liberty* and *rights* as the inalienable traits of the *unanchored* human nature underlie *western civilisation.* This has become *the* now *globalised modern civilisation* which was founded on the basis of the aforesaid, but the metaphysical beliefs which the Buddha would call as 'false belief' (mithyā-jñāna). Since, modern civilisation does not see anything beyond the self-serving human attitude, and that, this was established on the metaphysical dualism of man and nature within which man is an unanchored being standing in a relation of binary opposition to nature as 'the other', the unfettered developmental human activities during the last four hundred years or the history of modern development may be deemed to be the main reasons behind climate change. The concept of anthropogenesis of the IPCC is precisely referring to this fact. Few years ago some neo-liberal capitalist sponsored scientists have ridiculed the climate scientists of the IPCC as *anti-development* and as the *Green Peace activists.* This also explains the reason behind the withdrawal of the US last year (2020) from the Paris Accord (or Declaration) which deals with the need for the developed countries to work for lessening the Green House Effect. It may not be unwarranted to argue that, there cannot be any other solution than a new *Earth Ethics* based on a *Paradigmatic Environmental Philosophy* which only *the non-substantial philosophy* of Buddhism seems to offer to the ultimate cause of saving *the biosphere*, not to speak about saving *the human species* which have become deranged and addicted to the delusion of non-existent *essential-self.*

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Representation of the Frankenstein Complex and Posthuman Condition in Select Indian Sci-Fi Films

Introduction

Science fiction is an exhilarating film genre that envisions a futuristic reality based on fictionalized scientific phenomenon. The literary genre of science fiction had a significant impact on the development of plot-lines, characterization and representation of characters on the celluloid. The Frankenstein Complex term originated in Isaac Asimov's short story *Little Lost Robot* (1947). The term is associated with fear of A.I/robots/machines/humanoid replacing humans. The term seems to have been acquired from Mary Shelly's work *Frankenstein* (1818) which foretells the tragic story of a creation becoming the cause of death of its creator. The very creation is a super human created artificially by Victor Frankenstein in his laboratory. The super human is made by assembling organs of corpses. This literary work written in the early 19th century foreshadows the possible development of science and technology which can alter the human condition. The literary works of Asimov depict the fear of humans being hurt or replaced by robots. This very trope of Frankenstein Complex has been adopted by filmmakers in science fiction cinema. In world cinema the depiction of automata, robots, cyborgs, A.I. and humanoids began in 1919 with *The Master Mystery, an American* silent serial film. The very figurine of automata appeared on the celluloid prior to origination of the term 'robot' in 1920 by Czech playwright Karel Čapek in his science fiction play *R.U.R. (Rossum's Universal Robots)*. The very play envisions the doom of mankind due to the Frankenstein Complex which is proposed by Asimov in his literary work *Little Lost Robot* (1947).

Sci-Fic Dystopian World of 'Enthiran' and '2.0'

The paper will discuss the representation of Frankenstein Complex in Indian science fiction films made in the first decade of the 21st century namely *Enthiran* (2010) and *2.0* (2018). The Indian cinema depicted the figurine of a robot in a prominent role for the first time in *Enthiran.* The film has a standalone sequel which was released as *2.0.* Posthuman condition due to scientific advent and technology is picturized and it no longer defines an artificial being as someone created using prosthetics and metals but an artificial being capable of taking actions according to his/her conscience. *Enthiran* depicts the adversity of creating an AI-enhanced robot named Chitti by K.Vaseegaran, a scientist. The film *Enthiran* stars Rajinikanth(in the role of K. Vaseegaran and Chitti as the Robot), Aishwarya Rai Bachchan (Sana), Danny Denzongpa (Dr. Bhora) in major roles. The film's storyline revolves around Vaseegaran's dream to create a humanoid that will serve in the Indian Army and its subsequent failure. The robot Chitti is not approved by Vaseegaran's rival Dr. Bhora. The film depicts a catastrophic chain of events when the technology to make a similar

humanoid is misused by Dr. Bhora to aid terrorist activities. In order to get Chitti approved by the council, Vaseegaran updates Chitti by making him a sentient humanoid which leads to a dystopian ruckus in the state. The act of giving emotional capabilities to Chitti leads to a dispute between the robot Chitti and creator Vaseegaran. Chitti falls in love with Sana, the girlfriend of his creator. To prove his superiority over his creator, Chitti refutes the commands of Vaseegaran and makes his own decisions. The decision to give an emotional quotient to a humanoid turns fatal as Chitti disobeys his creator and deliberately fails the test conducted by the AIRD council. The act of deliberate failure on Chitti's account is an act of revenge to avenge the refusal of his romantic proposal by Sana. As the monster's creator in the science-fictional work, *Frankenstein* refuses to make a partner for him and discards his creation; Similarly, Vaseegaran discards the dismembered body of the robot Chitti in a landfill site. Dr. Bhora acts as an opportunist and reassembles Chitti and creates a wicked alter ego of Chitti by inserting a red chip in his system. This very vicious act shows Dr. Bhora's unethical behavior, who, despite being a prestigious scientist, uses the technology for creating a dystopian ruckus. Chitti becomes a scapegoat figurine in the hands of Dr. Bhora. The alter ego version of Chitti, a.k.a. 2.0, is a ruthless, powerful humanoid who wishes to marry Sana at all cost. The film depicts an astonishing dystopian state when the humanoid created as a boon for humankind becomes a techno-dystopian nightmare. The film portrays technological dehumanization as the humanoid understands human nature and uses the input for their ulterior motives. Robot Chitti becomes a killer machine that deploys an army of robots to create a totalitarian regime by taking control of AIRD and the city.

The film depicts how technology that aids in enhancing the lifestyle of humans can be weaponized if one loses control of it. It shows a dystopian scenario that makes one ponder how to re-allocate the ways to utilize technology. So, that technology has an appropriate disposition in society. The posthuman condition shows that a situation might occur where one becomes devoid of humanness, leading to a robocalypse where robots take over human dominance. In the film's climax, Chitti kills Dr. Bohra who tries to harm Sana, Chitti's love interest. The one who gives another life to humanoid Chitti is killed mercilessly. 'Chitti and his robots attack in various formations like a sphere, a snake, a wall, and a large human-like figure'. The stellar VFX effects and animatronics bring the age-old fear of automata controlling human life alive on the celluloid. The army fails to combat the swarm of the robot army. Many innocent lives are lost as Chitti creates massive destruction in the city. Vaseegaran comes to the rescue as Chitti is captured using a magnetic wall. He accesses the internal control system to select a self-destruct command to kill the robot army. Later, he safely removes the red chip from Chitti. The film depicts the Frankenstein Complex along with modern day adaptations of *Frankenstein* story come alive on the celluloid. Chitti's act of killing humans mercilessly by deploying his army reinstates the fear of replacement of humans by the machines. The film marvelously depicts what would happen if humans tried to become a creator like God. The following dialogue of *Enthiran* addresses this concern.

"Person 1: Do God Exist?

Chitti: What you mean by GOD?

Person 1: Our Creator.

Chitti: Then, Yes, (Pointing Vaseegaran) he is my God, my Creator".

Vaseegaran is the creator of Chitti and Chitti demands to have a partner for him similar to the original gothic story of Mary Shelly. And eventually tries to kill his creator when his demands are not fulfilled. The science-fiction trope of the clash between the army of robots and humans shows the conflict between the anthropocentric world and the technocentric world. It represents the struggle for the co-existence of technology and humans in the posthuman world. In the cinematic world of *Enthiran*, The very death of Dr. Bohra signifies how being addicted to technology and misusing it will lead to dehumanization.

2.0 is a magnum opus sci-fi thriller that marks the return of the humanoid Chitti as a savior to protect the humans from the wrath of Pakshi Rajan, a.k.a. 'The Birdman'. The standalone sequel *2.0* stars 'Rajinikanth reprising the roles of Vaseegaran and Chitti as the Robot, alongside Akshay Kumar as Pakshi Rajan and Amy Jackson as Nila and Sudhanshu Pandey as Dhinendra Bohra in major roles'.

The film introduces a female humanoid created by Vaseegaran named Nila. Her name is an acronym of certain patriarchal traits associated with the role of women in society, "Nice, Intelligent, Lovely Assistant". Meanwhile, a mind boggling scenario takes place: all the mobile phones begin to hover hither and thither in the city. Some unknown force begins to control the movement of mobiles mid-air. This leads to a state of frenzy as a flock of mobile phones murdered certain people, including prominent figurines. Telecom Minister Vaira Moorthy, telecom company owner Manoj Lula, and phone retail store owner Jayanth Kumar were assassinated by the herd of hovering mobile phones. This act of using mobile phones as a killer apparatus is symbolic of the danger associated with technological advent. Chitti, the humanoid, is reactivated to tackle the crisis, despite the protest by Dr. Bhora's son Dhinendra. As Chitti battles to control the hovering mobile phones, he takes solace in the antennas of the tower, radiating positive energy. At this very moment, the unknown force controlling the phones gets repelled. The scientist Vaseegaran tries to analyze the source of an unknown superpower that emits a negative aura. This very act of repelling the negative charge with a positive one becomes symbolic of using technology for betterment while warding off its plausible negative impact. As Vaseegaran uses a synthesizer to neutralize the charge of phones, a revelation is made by force, causing mayhem. Deceased ornithologist Pakshi Rajan's spirit causes the havoc to seek vengeance on the Anthropocene caused by harmful radiations of mobile towers. Pakshi Rajan, during his life span, failed to make people aware of the toxic effect of mobile radiation on birds and humans. His firm belief to get justice was broken by the corrupt system and negligence of humans in society. Upset Rajan's decision to commit suicide by hanging on a mobile tower becomes a nexus between the spirit of the dead birds and the deceased Rajan. The supernatural mutation caused due to radiation of the tower makes Rajan an immensely powerful antagonist, a.k.a. 'The birdman'. The motif of the villainous Rajan is righteous to protect the innocent lives of birds and humans from the toxic radiation of mobile towers. The film shows the hustle between the two sides of the same coin, namely boon and bane, caused by technological progress. The startling dystopian state emerges due to technological capability which has gone beyond one's control. The same technology's radiation became a ray of hope for Rajan to seek vengeance posthumously. One can say Rajan becomes a trope of posthuman condition due to the negative impact of radiation. As the avatar of 'the birdman' is beyond human's capability to decode the secret of his revival in a humongous form controlled by a

negative charge. Rajan is defeated, and his aura is stored safely by Vaseegaran, which Dhinendra later releases to avenge his father's death. Rajan returns in a new avatar by possessing the body of Chitti's creator Vaseegaran. The film's climax occurs in a massive football stadium where Rajan traps thousands of innocent humans and kills Dhinendra for his ulterior motives. The humanoid Nila helps humanity by upgrading Chitti to the 2.0 version by reinserting the red chip. Chitti's alter ego is updated with the following condition not to harm the innocent and commanding him only to fight Pakshi. The very update of Chitti has a close resemblance to Asimov's law "A robot may not injure a human being or, through inaction, allow a human being to come to harm".(Asimov). The tussle between Chitti and the army of Rajan's bird drones is a remarkable spectacle depicted using VFX effects. The transience fiction formation of mini robot Kutti into an army of robot minions to combat bird drones becomes symbolic of fighting the dark side of technological prowess using technology. After the victory over 'the birdman' and his drones, Vaseegaran is freed from possession. While he recovers, a staunch message is given to make wise use of technology that does not endanger any living form on our planet Earth. The poster of movie *2.0 has* the tagline "the world is not only for humans".

Chitti, after getting reset, begins a new phase of his life with humanoid Nila. This very ending shows a probability of a future where a familial institution can be reinstated even in the lives of robots. The film hints at the likelihood of the harmonious co-existence of robots and humans in a posthuman era. In the post-credit scene, Vaseegaran's phone transcience fiction worms into Kutti 3.0, saying, "I am your grandson". The film depicts the conception of co-existing "natural" and "artificial" elements and their effect on one another. James Lovelock has recently developed a radical posthuman theory in which he wants to replace the term "Anthropocene" with the term "Novocene." His hypotheses highlight the close connection between the transience fictionormation of the earth as a material object and the transience fictionormation of people. According to Reinhold Münster, revolutionary aspect of this moment consists in the fact that those who understand the future will not be human beings, but 'cyborgs' which will design and create themselves out of the systems of artificial intelligence, which we have already developed. Those beings will be a thousand, eventually a million times more intelligent than us.

The film *2.0* reinstates the theme of Frankenstein Complex in a different manner as it shows the fear of replacement of living beings inclusive of human beings and animals due to the negative impact of technological inventions.

Conclusion

In *Enthiran*, Chitti turns on his creator K. Vaseegaran and in *2.0*, Pakshi is aided by technology's negative influence to assert control by creating a techno-dystopia fueled by fear of the Anthropocene. Suvin Darko argues that the reality shown in science fiction differs from 'realistic mainstream', he makes a distinction on the basis of the concept of cognition (the known and familiar) that co-exists with estrangement (the unknown and unfamiliar). He argues that such works of fiction are not primarily made to draw one's attention to details of an alien or exotic world or alternate world but rather to use familiar-yet unfamiliar settings but to make one confront the careless taken-for-granted attitude toward one's environment and lifestyle. One can say that the science fiction genre in films not only entertains the spectators but also becomes a didactic critic of our real world. By showing an

alternate reality, science fiction films make one ponder about creating such futuristic inventions. In the real world, certain concepts of advanced scientific inventions like artificial intelligence, self-driving cars, humanoids, etc. are no longer reel world reality but a real one. Suvin Darko argues that science fiction presents an aspect of their reality 'made strange' or defamiliarized by way of a new perspective 'implying a new set of norms'. One can say modern-day science fiction cinema makes the spectators reminded that they are watching a cinematic presentation of an alternate reality and not real life itself. One can say cinema with time has evolved as an entertaining didactic critic which shows "*truth at 24 frames per second*"(Jean-Luc-Godard).The dystopian state portrayed is termed techno-dystopian as the technological advent has aided in creating dystopian ruckus in both films. Thus, Indian cinema has shown an alternate dystopian state, more specifically the techno-dystopian reality in the films *Enthiran* and *2.0* by successful representation of the Frankenstein Complex in the futuristic posthuman era of the movies.

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Technology for Students with Learning Disabilities in the Classroom

Abstract

In the beginning stage of the formal education some children experience unexplained difficulties in acquiring basic academic skills usually termed as learning disability (LD). Learning disabilities refers to a heterogeneous group of disorders manifested by significant difficulties in the acquisition and use of listening, speaking, reading, writing, reasoning and mathematical abilities. Children with such type of disabilities experience different forms of exclusion, which may cut them off from health, education and social services, and limit their participation in family, community and society. This isolation can have lasting effects on future employment opportunities and participation in civic life. Supportive services and technology can enable children with learning disabilities to take their place in society and contribute to their family and community. Though assistive technologies are available but there usage has not been promoted in India mainly due to ignorance, lack of awareness, knowledge and trained special educators. The present paper focuses on different types of assistive technology devices that are designed and used to solve written language, reading, listening, memory and mathematic problems of children with learning disabilities. There is a need to select right technology for the children with learning disabilities, for the achievement of the target goals. Availability of highlighted instructional guides for the classroom teachers to use assistive technological tools would make the total teaching – learning process enjoyable and productive. It will make children with learning disabilities benefit maximally, whether in the classroom or at home. The paper also discusses possible challenges and barrier faced while using assistive technology. The ways of improving potential for assistive technology for children with Learning Disability and to eliminate the learning difficulties to maximum extent are highlighted.

Key Words: Assistive technology, ICT, learning disabilities, tools, teaching.

Introduction

Elementary school age is the beginning stage of formal education and some children experience unexplained difficulty in acquiring basic academic skills usually termed as learning disability. Learning disabilities generally used as 'LD' is a generic term that refers to a heterogeneous group of disorders

manifested by significant difficulties in the acquisition and use of listening, speaking, reading, writing, reasoning, or mathematical abilities. Children with LD experience various adjustment problems. Adjustment is a continuous process by which an individual varies in behavior to produce a more harmonious relationship between oneself and his/her environment. Assistive technology can be defined as any item, piece of equipment or system that helps people bypass, work around or compensate for learning difficulties. Managing children with disabilities pose challenges to both families and professionals at homes and in schools. In an attempt to find solutions to these challenges in this contemporary world, one of the major challenges facing teachers and other professionals in meeting the social, behavioural, cognitive, perceptive and motor needs of children with learning disabilities in the classrooms is the use of technology, its appropriate use, how to select assistive technology, where to get it, use it and how to evaluate its efficiency. Assistive Technology (AT) is a derivative of Information and Communication Technology (ICT) with the history linked to computer. History of computer was dated back to 1970s with the rise of microcomputers, with its basic concept traced to 20th century with the effort of Military and industries in the development of electronics, computers and information theories. Over the past decades, education sector has gained popularity of technology and expanded access to it. For a generation of young people, technology, particularly the Internet, has assumed a substantial stake in their social and educational lives (Owobi, 2008).

ICT has become a very important part of the educational delivery and management processes and to great extent facilitates the acquisition and absorption of knowledge, and therefore can provide extraordinary opportunities to developing countries for enhancing their educational systems particularly for children with special needs. To really achieve these policies, the use of ICT by children with special needs in the family and school lives has become imperative. With these, the adoption and use of Assistive Technology (AT) is becoming popular and required attention of families and professionals as a result of its potential for improving the children with learning disabilities. Right from the global embrace of computers, communication devices to environmental controls; the use of technology present many children with disabilities the necessary tools to be more successful in school, at work, and at achieving independence in daily living. Certainly, opportunities now abound nowadays to some children with disabilities with the support of new and emerging technology, raising new hopes, which had in the past unavailable. As very important is AT to the learners at all levels of education has been, the use of computer and other technologies, as extended to children with learning disabilities, have benefited and enhanced lives and given many children with learning disabilities options of intervening in their various educational and cognitive problems, with available resources to assist both teachers and learners overcome classroom teaching – learning challenges. Learners and professionals need to be informed on the importance of providing learners with learning disabilities with the technology tools they need, in order to be successful learners.

Characteristics of Students with Learning Disabilities

- Learning disabilities are most often identified in the academic areas of reading skills, reading fluency, reading comprehension, math calculation and math reasoning.

- Learning disorders in language can be found in listening or speaking.

- Other common characteristics of LD include social-emotional problems and difficulties with attention and hyperactivity, memory, cognition, metacognition and motor skills.
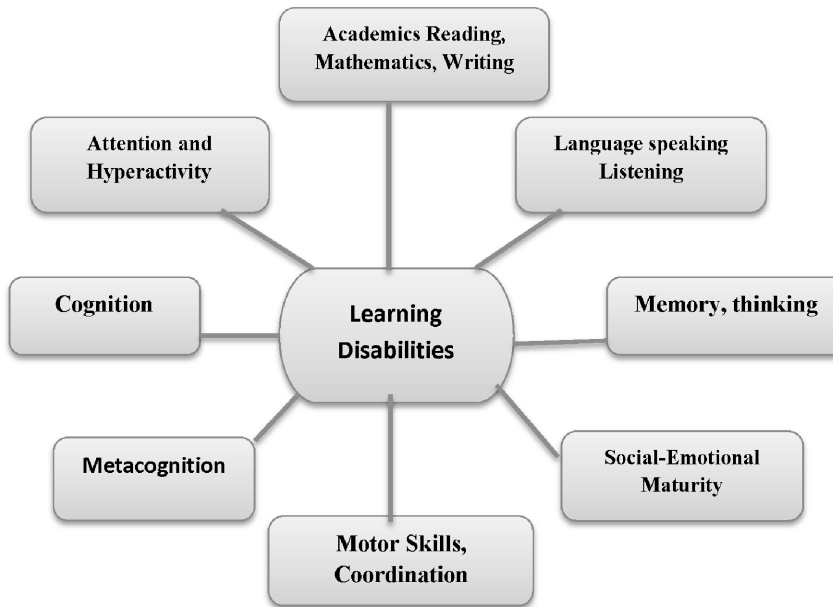
Fig. 1 : Characteristics of Students with Learning Disabilities

Using Assistive Technology for Children with Learning Disabilities

Learning disability, according to the Individuals with Disabilities Act (IDEA), is a type of disorder in one or more of the basic cognitive abilities involved in understanding or using spoken and written language. This could lead to an imperfect ability to listen, think, speak, read, write, spell, or do mathematical calculations. The term includes such conditions as perceptual handicaps, brain injury, minimal brain dysfunction, reading disabilities, and developmental aphasia. The term does not include children who have learning problems that are primarily the result of visual, hearing, or motor handicaps; mental retardation; emotional disturbance; or environmental, cultural, or economic disadvantage. Learning disabilities cannot be cured, but children with learning disabilities grow up with learning differences, and with persistence of proper instructions and assistive tools, they could greatly improve and attain their potentials (Raskind, 2000) Such type of tool is assistive technology (AT). Assistive technology (AT) is any device that helps a learner with a disability completes an everyday task. An assistive technology (AT) tool is any item that is used to maintain or improve the functioning of a child with a disability. The tool can be complex (such as a complimentary communication device). The tool can be an adapted, like a tape recorder. Likewise, if one is physically handicapped, a remote control for the TV can be assistive technology. If someone has poor eyesight, a pair of glasses or a magnifier is assistive technology. Quenneville (2002) maintained that the potential for assistive technology children with learning disabilities is great, and that its benefits include enhancing academic achievement in written expression, reading, mathematics, and spelling; improving organization; and fostering social acceptance.

It was viewed that support (assistive) technology provides many benefits by facilitating writing for children with learning disabilities (LD) who often find the writing process frustrating (MacArthur, 1996). It is therefore means that when children have the chance to accommodate writing challenges,

they are more excellent in the classroom. An essential element of this attempt is partnership between classroom teachers and assistive technology specialists. The use of assistive technology must be a joint effort. To achieve this laudable feat in improving the learning of children with learning disabilities, Allan (2015) identified the principles behind the introduction of this technology into the teaching – learning process. He identified that:

- Assistive technology can only enhance basic skills, and not replacing them. It should be used as part of the educational process, and can be used to teach basic skills.

- Assistive technology for children with disabilities is More than an educational tool; it is a fundamental work tool that is comparable to pencil and paper for nondisabled children.

- Children with disabilities use assistive technology to access and use standard tools, complete educational tasks, and participate on an equal basis with their developing peers in the regular educational environment.

- The use of assistive technology does not automatically make educational and commercial software/tools accessible or usable.

- An assistive technology evaluation conducted by a professional, knowledgeable in regular and assistive technology, is needed to determine whether a child requires assistive technology devices and services and should be specified in the children's instructional plans.

- Assistive technology evaluation must address the alternative and augmentative communication needs, that is, ability to communicate needs and change the environment for children with disabilities.

- To be effective, an assistive technology evaluation should be ongoing process.

It was maintained that sticking to these principles, assistive technology assists to enhance the independence of children with learning disabilities, because often times, these children bank on parents, siblings, friends and teachers for assistance (Raskind, 2000). Relying on others may slow the transition into adulthood, and may also lower self-esteem, as it demands children with learning disabilities to depend on others, rather than themselves, to solve a problem. Assistive technology moreover, provides a way for children with learning disabilities to achieve specific tasks on their own.

Barrier/ Challenges in use of Assistive Technology:

The reading, listening, mathematics, writing and memory/ organizational deficits in children with learning disabilities may pose delay in the use and application of AT both in the school and home. In many of the developing countries, including India, the problems may be as a result of the following as enumerated below:

- Institutional barrier affecting Assistive Technology policy implementation is a lack of teacher training (Todis, 1996). Teachers have limited knowledge of the most basic Assistive Technology devices for the children with learning disabilities.

- A secondary cause is teacher resistance to embracing the pedagogical practices necessary to integrate technology into instructional practice effectively (Pedersen & Liu, 20003).

- Alpher and Raharinirina (2006) identify a lack of funding for Assistive Technology devices, services, maintenance, and training as a situational barrier. School personnel who are

adequately trained to make informed assistive technology decisions are in short supply.

- The drawback of Scanning technology in Computer Technology is that, it cannot read handwritten materials accurately.

- Limited availability of specialized disabled friendly hardware and software resources in developing countries.

- Lack of ICT experts and formal involvement of the government organizations and support structure for ICT for the children with learning disabilities.

- Attitude barriers towards children with disabilities. Lack of information exchange, sharing of expertise at the school level and between schools.

- Lack of appropriate disabled legislation and policies and their implementation. Confusion over un-coordinated sources of support, information and advice.

- IDEA (2004) defined an assistive technology as "any item, piece of equipment, or product system, whether acquired commercially off the shelf, modified, or customized, that is used to increase, maintain or improve the functional capabilities of a child with a disability". Many teachers are inadequately prepared to determine how and when to consider assistive technology for students with disabilities based on this definitions.

Conclusion

In a global village where many useful tools available to assist children with learning disabilities studies have investigated how information and communications technologies (ICT) cum assistive technology (AT) can influence the education of students with special needs and have shown that this technology can play an important and useful role. However, choosing the right and best technology for a child requires caution, time and patience. Assistive technology cannot fix or eliminate learning difficulties. However, learning to develop their strengths and attempt to eliminate their weaknesses, individuals with learning disabilities can lead rewarding and successful lives. It has therefore become imperative to emphasize that using technology promotes sense of belonging and interactive participation in the classrooms for children with learning disabilities (Bryant & Bryant, 1998). Technology enhances the rate of assignment completion and contributes to improved motivation (Bahr, Nelson, and VanMeter, 1996). Adebisi (2015) opined that AT can act as a support to the teaching of instruction to the children with special needs, thereby reducing the workload and stress of teachers. AT can be a powerful tool in supporting education and inclusiveness of the learners with learning disabilities. Much of the power of the Internet lies in its ability to foster virtual learning communities, and children with learning disabilities are no exception to this. AT certainly offers students the capacity to construct their own learning experiences. This endeavor therefore supports few of the basic objectives of involving children with learning disabilities in classroom activities as enjoyed by their developing peers, promising a sense of belonging, shared activities with individual outcomes, and an objective educational experience. Assistive technology brings about adaptations for children with learning disabilities. Adaptations that have been widely used to recompense for barriers associated with problems in reading, writing, mathematical reasoning, and problem solving (Bryant & Bryant, 1998). Moreover, technology can help children with learning disabilities recompense for challenges in learning, especially in the area of writing, providing computer-supported tools. In addition, this technology can also lessen

frustration, increase motivation, foster a sense of peer acceptance, and improve productivity in the classroom and at home. In India the collaborative planning teams must increase an idea of technology for individual children in the classrooms. Team members are expected to decide the efficiency of current technology and directly supervise children to make sure that the needed modifications are made to reflect the changing abilities of the children. The potential of assistive technology for children has not been realized; the future is in doubt but holds much prospect. For every child with learning disabilities, this assistive technology could be one way to eliminate difficulty to learning.

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A Bibliometric Analysis of the Portrayal of Emotional Influence Across Robot-Human Communication as Fiction or Prediction

Abstract

Communication as a phenomenon has wide spectrum of applicability in the spheres of economic as well as interpersonal activities. The success of a communication trial is subject to the appropriate receipt of discursive intentions of the initiator. It involves transmission of meaning attributable to subjective emotion while complementing facts. Pertaining to the current scenario of the omnipresence of technology in the propagation of communication, the subjectivity is prone to disillusionment and communication amiss. This bibliometric study, thereby, aims to explore the distribution of research documents on specific parameters that present critical analysis of subjective portrayal of emotion as a parallel determining factor in communication. The database of Scopus has been used filtering in documents that present scientific scrutiny of the effectiveness and efficiency of appropriate communication across robot-human information flow. The paper attempts to hold an assessment of such research documents and on the basis of statistical data extracted, aims to analyse the veracity of robot-human communication with the primal focus on the future advancement of artificial intelligence. The purpose of the study is to facilitate better decision making and enhance subjective responses.

Keywords: artificial intelligence; digital humanities; communication; effective communication; subjective communication; robot-human; emotion; fiction.

1. Introduction

Communication discourses have grown significantly over the last few decades attributable to the development and rise in technological advancements. With the coming of electronic mass media following manual dissemination of information during the earlier centuries, the field of communication advancement has never looked back. Mobile technology preceding the internet waves, furthermore, real time picture transmission technology to machine being an affiliate in the cycle of communication, the remarkable evolution in communication technology is pacing up with every update. Both software and hardware components have been undergoing tremendous growth over time. Notwithstanding, the same growth has facilitated faster and efficient transmission of messages across human users. However, the contemporary trends with the advent of Artificial Intelligence provide several new dimensions of contemplation.

Human mind is subjective and complexly entwined in the intersections of hormonal activations, emotional emulations apart from rationale applications. Human communication is a propagation of decisions made on the basis of a dynamic proportion of the aforementioned three parameters, which in turn pertains to more complex biological and physiological functions. Psychology is a product of studying the same but is yet to determine if there is a rationally determined formula that can solve the equation of human communication decisions and the sources of those messages.

Christian Fuchs in his *Communication Technologies: Means of Communication as Means of Production* writes a few notions on the basis of his extensive study from cultural as well as capitalist perspective. He read Raymond Williams, Marx, to name a few to come to the following understanding. The human characteristics are interestingly dedicated to the propagation of communication. The same phenomenon involves all the factors—production, dissemination, and consumption. The same publication deliberated upon capitalism and its ramifications working parallel to the communication processes. Technology is used as a tool of exploitation and dominance under capitalist government. Technology is guided by influential grounds in capitalism. Technical fetishism is an ideology that portrays technological systems as self-contained entities that produce societal changes, cause revolutions, and have one-dimensional impacts. Technical fetishism comes in two flavours: technological optimism and technological pessimism. The amalgamated exchange of value within technology and society is a replacement for technical determinism and social constructionism in the study of how technology and society interact. In a socialist society, the immediate producers have collective control over the means of production, this also includes technology. As a result, technology transforms from a tool for utilization to a tool that the producers collectively control, shape, and employ. (Fuchs, 2020)

This complex parametric phenomenon of communication initiation that remains undiscovered in the case of human thought, emotion and communication, is therefore far from being absolutely emulated in the huge database of algorithms that machines are fed with. The endeavours of the stakeholders in the domain of artificial intelligence indeed have been racing fast in order to match the machine algorithms with the conditional aspects of human communication. However, it is next to counting the drops in the ocean of subjectivities to reach the peak of accuracy with the objective of replacing a human subject altogether in the flow of communication.

Peter D. Hershock in his working paper, *Humane Artificial Intelligence: Inequality, Social Cohesion and the Post Pandemic Acceleration of Intelligent Technology* expresses the following observations on artificial intelligence precisely playing a role in EdTech. The current circumstances of pandemic should be considered as an opportunity to ameliorate the extraordinary educational technology from all the flaws that have been observed. The ramifications are numerous. Working on the improvement of the accessibility, interface as well as longevity, the EdTech domain is highly promising. However, the need of personalisation still remains a need for students especially within the K-12 levels. (Hershock, 2020)

In order to assess the extent of recognition as well as credibility in the domain of AI communications being as close as possible to the subjective emotional aspects of human communication so that every conversation between a bot and a potential human customer turns into a successful conversion. Therefore, to scrutinise and explore the magnitude of study done in the domain with the

purpose of determining how conversion rate can be perceived on the basis of the accuracy, this bibliometric analysis turns out as an essential initiative.

This bibliometric study, therefore, explores the existing study that includes deliberations made on artificial intelligence in lines of their characteristic ramifications sourcing from emotional, subjective, humane and algorithmic implications. The current study examines such corpus of research publications on the parameters of the timeline, region et al to name a few, in order to identify trends in the respective field of progress. The study aims to draw a foundational canvas for further research and development in the field of digital humanities with the objective of reaching the accuracy as well as efficacy so as to bridge the gaps existing between human subjectivities and algorithmic database.

Allied Research On AI and Human-Robot Interactions

Kerstin Dautenhahn states that although progress has been made in the field of 'classical AI', it is evident that the incorporated features are not the characteristics that make human so. Since its inception, artificial intelligence has attempted to emulate or reproduce human intellect in computers or robots. Notwithstanding, making robots sociable could help us get closer to our objective of human-style AI. (Dautenhahn, 2007)

Daniela Rus expresses that no matter how accurately audio sensors and speech recognition software facilitate robots to comprehend and reply to everyday verbal orders, these interactions are limited in scope and vocabulary. Robots will push the digital revolution further into the physical domain and deeper into ordinary life in the coming years, with equally dramatic repercussions. (Rus, 20015)

Morana Alaè, Javier Movellan and Fumihide Tanaka on the other hand deliberate upon robots' capability of turning into social agencies that can fulfil ethical as well as emotional equations. (Alac, 2011)

Veronica Ma discusses the in-depth factors revolving around automated robo-soldiers completely replacing human soldiers. The study underlines the destabilisation as well as tension that could possibly arise. The psychologies of fear coupled with the biomedical as well as mechanical advancements allow the author to speculate that this is an inevitable advent. (Ma, 2016)

Takayuki Kanda, Shuichi Nishio, Hiroshi Ishiguro and Norihiro Hagita have raised an imperatively effect generating question on how robotic advent can affect the lives of children. Children's responses were assessed on the basis of whether they welcomed the intelligence features of robots positively. (Takayuki, 2009)

The chapter in *With ... Older* by Beth Baker titled "Is ...Human Help" provides a fusion of fictional as well as speculative inquiry into robots helping old-age members of the society. (Baker, 2014)

Purpose of this Study

The purpose of the study is to facilitate better decision making and to enhance subjective responses in the contemporary brand to consumer communication wherein chatbots happen to be the first point of contact.

2. Methods

The study was conducted on research database strategically extracted from Scopus on 7 April 2022. The carefully chosen keywords ended up as— 'artificial intelligence', 'communication', 'fiction', 'emotion' and 'prediction'. The aforementioned combination yielded a filtered approach to have a concentrated database for the precise objective of the study. The CSV file exported out of the search query results in Scopus database, was analysed using the VOSViewer software.

Scopus search with key search terms
Dated: 7 April 2022

n=362
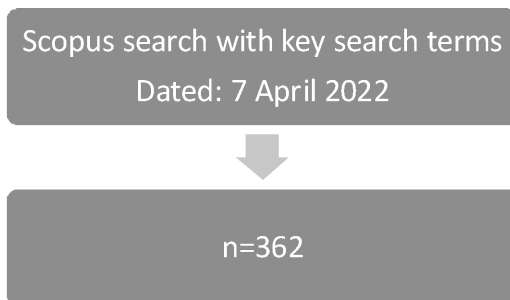
3.1 Distribution trend on the basis of yearly publications

The years that were taken into consideration remained from 2010 to 2022, a little over a decade. It was considered appropriate to consider two more years in the study as the last two years passed in the COVID pandemic. One notices that the year-on-year change in the magnitude of publications showcases a dynamic flow. It is speculated that it was during the pandemic months that researchers found it imperative to note how digital technologies were largely helping the social as well as economic activities run from homes with the help of digital facilities. One notes that it goes down steeply right after 2021 but it is so because the data is till April 2022. Therefore, data is incomplete for 2022 and it is not appropriate to form any conclusions on the basis of incomplete data. This implies that 2021 shows a risen level of publications that deliberate upon the search query. F1

3.2 Distribution trend on the basis of subject area

The following figure shows that the maximum number of research documents were published in the discipline of social sciences and computer sciences. Both the disciplines showed a sector of 21.2% contribution in the research corpus related to the search query. F2

The co-occurrence of the same was examined and observed with the help of VOSViewer. F3

3.3 Distribution trend on the basis of document type

It is imperative to note the forms in which the specific corpus of research has been published and observe the distribution trends. The form in which research is published plays a vital role in its dissemination as well as impact and readership. F4

3.4 Distribution trend on the basis of source

The scopus database was analysed on the basis of distributing it across sources. F5

3.5 Distribution trend on the basis of country

The chart evidently shows that the United States published the maximum number of research documents. It was followed by the United Kingdom, Germany et al. F6

Co-authorship was then analysed on the parameter of country of publication with the help of VOSViwer. F7

3.6 Distribution trend on the basis of authorship

The figure presents bar graph that reflects a collective comparison in authorship for the respective search query. It was limited to fifteen top authors. F8

Bibliographic coupling in documents was analysed on the parameters of authors. F9

The following chart shows the citations' analysis. F10

3.7 Distribution trend on the basis of affiliation

Affiliation plays an imperative role in bringing out inference on the research capability development. University of British Columbia, Carnegie Mellon University and Freie Universitat, Berlin have the maximum affiliations for the specific research. F11
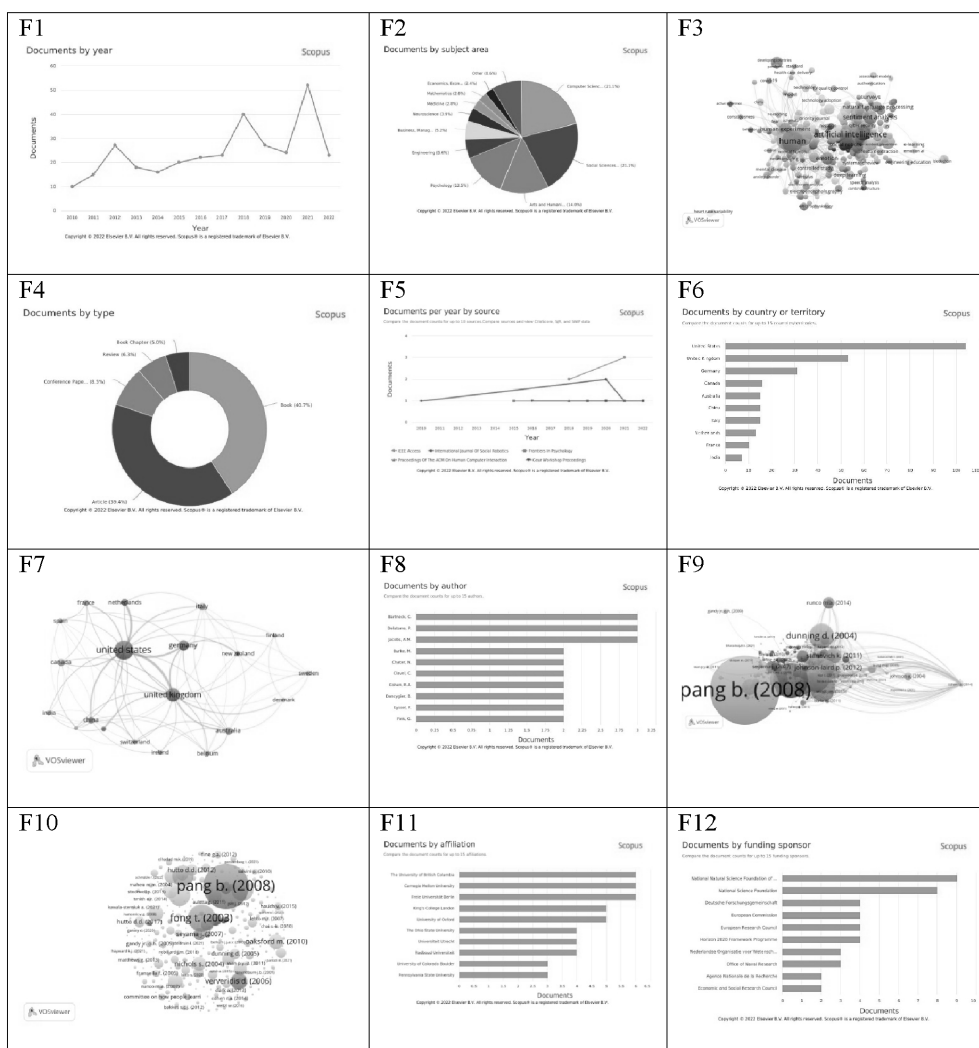
3.8 Distribution trend on the basis of funding sponsor

The organisations that take up the responsibility of funding a particular study are undoubtedly facilitators and promoters of the discourses that arise from artificial intelligence. F12

Limitations and Scope for Future Research

The current paper studied the bibliometric trends as well as distribution of filtered database from Scopus. It facilitated a cursory comprehension of the trends of artificial intelligence as well as human-robot communication expectations.

Notwithstanding, it includes digital humanities as a major analogue for the sake of looking into the data representing communication progress. This research provides for a way ahead for future scrutiny into a more inclusive selection of research documents.

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A Review of Crop Insurance Schemes in India

Abstract

It is true that the share of agriculture in GDP of India decline over the past few decades but still the agriculture sector occupies a significant place in the Indian economy. Due to the variability in weather and climate, farmers face a lot of risks. Natural calamities also a big issue in India that affects the farmers a lot and destroy the crops of farmers time to time. So, it become necessary to protect the farmers by adopting the appropriate instruments like crop diversification, crop insurance etc. In this paper, we examined the various crop insurance schemes introduced in India time to time. The results of the study indicate that numbers of crop insurance schemes were introduced in India and every previous scheme is replaced by new schemes with some new technology or improvements to make more beneficial for farmers. Currently, in India only four crop insurance schemes are in operation namely UPIS, CPIS, RWBCIS and PMFBY.

Keywords: *Agriculture, Risks, Uncertainty, Crop Insurance, Natural Calamities, PMFBY.*

1. Introduction

Agriculture is a crucial sector of Indian economy and considered complementary for the industrial sector. Hence, it is necessary to give more attention on the agriculture sector. Agriculture always faces various types of natural perils such as drought, flood, cyclone, hailstorm, hurricane etc. Therefore, crop insurance is a significant instrument to provides the security to the farmers against these natural calamities. It helps the farmers in managing the risk related to the agricultural activities. In developed economy, crop insurance arrangements are provided by the public organizations to cover all types of risks faced by agriculture sector. Yet, in non-industrial nations particularly in India such type of instrument does not exist on the grounds that the farmers have the least capacity of bearing these risks. In spite of the fact that in an agriculture-based nation like India, the farmers still utilized the conventional techniques to moderate the dangers but it is not adequate. These techniques are failed to give the insurance to little and medium sized farmers from hazard. Crop insurance is a more systematic, productive and organized instrument for managing the agricultural risks.

In recent years, crop insurance is used as a risk management tool that has been used by the farmers to mitigate their agricultural risks. Crop insurance works as a guard for the farmers against different natural disasters. Quiggin (1993) suggests that "moral hazard problem incentives to increase

the use of inputs that raises the expected yields as well as the variance of yields". Horowitz and Lichtenberg (2004) suggest that "the farmer who purchases crop insurance use more chemical inputs than the farmers who do not purchase crop insurance". Crop insurance is a significant device that is utilized by farmers for moderating the monetary losses because of different sorts of normal catastrophes. It helps the farmers in stabilizing their income against partial or complete crop failure because of unfavourable climate conditions i.e., debacles, flood, hail, dry spell and so forth which are uncontrollable in nature. "Crop insurance is a way of protecting the farmers against uncertainties of crop yields arising due to natural factors beyond the farmers' control (Rao 2002)".

In India, the first ever crop insurance scheme was launched in Gujrat in 1972 implemented based on an individual approach. The scheme had some drawbacks and impractical in the real situation so that the scheme was discontinued in 1978. V. M. Dandekar known as the father of crop insurance recommended Pilot Crop Insurance Scheme on an experimental basis in 1979. The scheme was implemented on the area approach. After that various scheme are launched by the Indian government from time to time.

2. Empirical Literature

Raju and Chand (2008) explained the features of National Agriculture Insurance scheme and given some suggestion like reduction of insurance unit to village level, guaranteed yield should be provided on the basis of best 5 years out of the proceeding 10 years yield, amount of premium should be shared by the financial institution, on account settlement of claim, non-loanee farmers should be considered and coverage of post-harvest losses. Kumar and Phougat (2021) found that only few schemes implemented in Haryana in comparison to other states in India. Among the schemes only "Pradhan Mantri Fasal Bima Yojana" performs better than the all previous schemes.

Vyas and Singh (2006) examined "the National Agriculture Insurance Scheme and recommended changes to make more powerful". The analysis was based on a comprehensive investigation of data for eleven crops. The paper has three sections: first described the evaluation of crop insurance scheme in India. In the second sections, the coverage of crop insurance scheme has discussed. They found that Madhya Pradesh and Uttar Pradesh have consistency in coverage than comparison of other state. Maharashtra and Andhra Pradesh had the more share in total coverage of crop insurance scheme. In third section, premium and claim related aspects have studied and found the claim premium ratio for non-loanee farmers was significantly high. Chhikara and Kodan (2012) analysed "the performance of national agriculture insurance scheme and has examined the impact of farmer's education level on crop insurance". Multiple regression, average compounded growth rate & chi-square test were used in the study. The results showed that low coverage of farmers, lack of awareness among farmers about crop insurance, low participation rate of volunteer, low access of farmers to institutional credit, banks were continuously failed to achieving the target of agriculture credit.

Mahajan (2012) has examined "the National Agriculture Insurance Scheme in India". The study reveals that Maharashtra, Andhra Pradesh, Gujarat, Uttar Pradesh and Rajasthan are dominating in implementing the NAIS compared to other states.

Sinha (2004) studied "the development and performance of agriculture insurance and examined the scope for private insurers' participation". He found that India's crop insurance scheme covers only 10 percent of the sown area & has a high premium ratio.

Kumar and Phougat (2021) analyzed "the trends of the various crop insurance schemes in Haryana state". They found that all the schemes implemented in Haryana showed fluctuating trends in their implemented time period. It was also found that currently only one scheme of crop insurance named PMFBY are in operation in Haryana state and it performs better from the all previous schemes.

3. Data and Methodology

The present study employs secondary data to assess the current scenario of crop insurance schemes in India. The data of the crop insurance scheme has been retrieved from the Agricultural Insurance Company (www.aicofindia.com).

4. Result and Discussion

This part of the study is divided into two parts i.e., background of crop insurance in India and evolution of crop insurance in India as follows:

4.1 Background of Crop Insurance in India

The concept of crop insurance has arisen in India since the turn of the twentieth century as an idea for the management of farming risks. From concept to implementation, it has grown irregularly yet consistently during that time is as yet creating as far as extension, procedures and practices.

4.1.1 Pre-Independence

A rain insurance scheme had been proposed by J.S. Chakravarty of Mysore State in 1915 for the farmers to protecting them against droughts. The scheme which is proposed by him was based on the area approach. In 1920, Chakravarty published a book titled "Agricultural Insurance: Practical Scheme suited to Indian Conditions".

4.1.2 Post-Independence

In 1947, crop insurance continuously began to disclose attention all the more frequently. Dr. Rajendra Prasad who was the Minister of Food and Agriculture, talked about the issue in 1947 and then gave a confirmation that the public authority would look at the chance of crop and dairy cattle insurance and appointed a separate official committee for this.

In October 1965, the Government of India obvious to introduce a "Crop Insurance Bill" and "Model Scheme of Crop Insurance" in order to enable the States to introduce crop insurance. In 1970, an Expert Committee was appointed which was headed by Dr. Dharm Narain to draft Bill and the Model Scheme of crop insurance.

4.2 Evolution of Crop Insurance in India

The following discussion explains the evolution of crop insurance schemes in India over the years.

4.2.1 First Ever Crop Insurance Scheme (FECIS)

The "first crop insurance scheme" of India was introduced in 1972 by General Insurance Corporation (GIC) of India. In the initial stage, the scheme was implemented only for H4 Cotton insurance in Gujarat state. After that the scheme has extended to other states also like Tamil Nadu, Maharashtra, West Bengal, Andhra Pradesh and Karnataka. Wheat, potato and groundnut were the

crops which offered for the insurance under this scheme. The scheme was based on individual approach. The scheme was discontinued from 1978-79.

4.2.2 Pilot Crop Insurance Scheme (PCIS)

"Pilot Crop Insurance Scheme" was another scheme that has been introduced by General Insurance Corporation (GIC) of India in 1979. This scheme followed the area approach. In the area approach, the indemnity payment and losses have determined for whole area. In this scheme, the participation of state government was voluntary. The scheme has covered millets, oilseed, potato, cereals, cotton, barley and gram. The premium was ranged from 5 to 10 percent of the sum insured. In the pilot crop insurance scheme, 13 states had participated. This scheme has discontinued from 1984-85.

4.2.3 Comprehensive Crop Insurance Scheme (CCIS)

"Comprehensive Crop Insurance Scheme" was introduced in 1985. The scheme was launched on voluntary basis for the state governments. Like, pilot crop insurance scheme, this scheme was also followed the similar area approach and connected with the short-term agricultural credit. This scheme was compulsory to the all farmers who have taken loan from financial institutions within the notified area. In this scheme, 15 states and 2 union territories had participated. This scheme was replaced the National Agriculture Insurance Scheme (NAIS) in 1999. The scheme covered 763 lakh farmers including premium of Rs. 402.81 crore lakh against compensation amounting of Rs. 2305.04 crores. It was also compulsory to borrowers of crop loan from regional rural banks, commercial banks and co-operative credit societies.

4.2.4 Experimental Crop Insurance Scheme (ECIS)

In 1997, the "Experimental Crop Insurance Scheme" was introduced on the demand of state governments because the state governments were demanding for amend the comprehensive crop insurance scheme time to time. The 14 districts of 5 states had participated in experimental crop insurance scheme. It was similar to the Comprehensive Crop Insurance Scheme except that the amount of subsidy for small and marginal farmers 100 percent of premium which were paid by the farmers. The premium subsidy and claims were shared in ratio 4:1 between central and state governments. The scheme was closed only after one session. It has covered 454555 farmers and sum insured was 168.11 crore at the premium 2.84 crore claim against has paid 37.80 crore.

4.2.5 National Agriculture Insurance Scheme (NAIS)

National Agriculture Insurance scheme had introduced in Rabi season 1999-2000 and the Agriculture Insurance of India limited which was incorporated in 2002 & started the work as an implementing agency in 2003, so the NAIS was implemented under Agriculture Insurance Company of India Limited. NAIS covered both loanee and non-loanee farmers. Under this scheme, all those crops were covered for which past yield information was accessible for satisfactory number of years. It could be foods grain, oilseeds and commercial crops. The rate of premium was 3.5 percent for oilseeds & bajra and for other kharif crops it was 2.5 percent, 1.5 percent for wheat and for other rabi crops it was 2 percent, for the annual commercial crops premium rate was divided on the basis of actuarial rate. In the case of small and marginal farmers the premium amount was subsidized 50 percent by State and Central Governments equally.

4.2.6 Farm Income Insurance Scheme (FIIS)

National Agriculture Insurance scheme was only provided the protection to the farmers against the yield fluctuation. But the farmers also face revenue loss due to decline in the market price of the agricultural commodities. So, "Farm Income Insurance Scheme" was introduced in Rabi season 2003-04 on pilot basis. It was grounded on the homogeneous area approach in respect of wheat and rice crop only. The basic purpose of this scheme was to protect the income of farmers as well as reduce the expenditure of government on procurement at minimum support price. The scheme was optional for non-loanee farmers and compulsory for loanee farmers the amount of premium was charged on actuarial rates which were determined for each state at district level and were subsidized by the Central Government.

4.2.7 Modified National Agriculture Insurance Scheme (MNAIS)

The scheme was started from rabi season 2010-2011 on pilot basis. Basically, it had worked as a component of National Agriculture Insurance Scheme. It The scheme was implemented in the 50 districts during this season. The private insurance companies were allowed to work as an insurer and the whole amount of claim had paid by the implementation agency. The scheme was also compulsory for loanee farmers and voluntary for non-loanee farmers. In this scheme, the amount of indemnity was determined on the basis of crop cutting experiments and previous yield data was available.

4.2.8 Weather Based Crop Insurance Scheme (WBCIS)

It was introduced in 2003 by the government of India because previous all initiative taken by the government is considered the yield fluctuation due to natural disaster and income fluctuation due to declines the market price. Weather Based Crop Insurance Scheme protects the farmers from losses due to the adverse condition of weather parameters like rainfall, temperature, humidity etc. It is optional for non-loanee farmers. All notified crop for notified area is covered under this scheme.

4.2.9 Pradhan Mantri Fasal Bima Yojana (PMFBY)

The Central Government launched the Pradhan Mantri Fasal Bima Yojana in 2016, with the slogan of "One Nation One Scheme". This scheme covers all the crops for which past yield data is available and the crop cutting experiment can be conducted. The premium rates are 2 percent for Kharif crops, 1.5 percent for Rabi crops and 5 percent for annual Commercial and Horticulture crops. The difference between premium paid by the farmers and insurer rate of premium is shared by the Central and State governments equally. The scheme was also implemented on the area approach basis. It has the similar discipline for loanee and non- loanee farmers. The amount of claim is directly credited electronically to the farmers in their bank accounts. In 2020, the scheme was amended and made it completely voluntary for all the farmers whether they are loanee or non-loanee.

In 2021, PMFBY has completed its five years in order to become "self-reliant farmers". On this occasion Union Agriculture Ministry said that claims worth Rs. 90,000 crores have so far been disbursed to farmers since the launch of the scheme on January 13, 2016.

5. Conclusion & Suggestions

To sum up, we can say that numbers of schemes were introduced time to time in India. Every

Table I

Summary of Evolution of Crop Insurance

Name	FECIS	PCIS	CCIS	NAIS	WBCIS	MNAIS	PMFBY
Time Period	1972-79	1979-85	1985-99	1999-2013	2004-05	2010-11	2016
No. of State & UT covered	7	13	15 State & 2 UTs	26 States & 2 UTs	21 States	50 Districts on pilot basis	All States and 4 UTs
Crops Covered	Cotton, Groundnut, Wheat, Potato	Millets, Oilseed, Potato, Cereals, Cotton, Barley & Gram	Rice, Wheat, Millets, Pluses and Oilseeds	All Food Grains, Oilseeds and Commercial Crops	All Notified Crops for Notified Area	All Notified Crop for Notified Area	All Foodgrains, Oilseeds & Commercial Crops
Implementing Agency	GIC	GIC	GIC with Central-State Govt. & Fin. Institutions	AIC	AIC and Private Insurer	Govt. of India and Private Insurer	AIC with Govt.
Premium Rates	–	Range 5-10%	Cereals and Millets : 2% & Pulses and Oilseeds : 1%	Kharif: 2.5-3.5% Rabi: 1.5-2% Comm. Crops: Actuarial Rate	Kharif: 2% Rabi: 1.5% Commercial Crops: 5%	Actuarial rates	Kharif: 2% Rabi: 1.5% Commercial Crops: 5%
Farmer Covered	3110	6.23 lakh	7.63 crore	27.12 crore	3.65 crore	2.29 lakh	2.42 crore
Based on	Individual approach	Area approach	Area approach	Both approach	Area approach	Area approach	Both approach
Premium	4.54 lakh	196.95 lakh	403.56 Crore	13953.50 Crore	6788.53 Crore	824.38 Crore	7768 Crore
Claim	37.88 lakh	1.57 lakh	2303.45 Crore	56088.20 Crore	5558.66 Crore	234.27 Crore	4701 Crore

Source: www.aicofindia.com

previous scheme was replaced by with new scheme with some modification over the previous schemes so that the farmers' risks may managed well. In 2016, PMFBY was launched with a slogan "One Nation One Scheme". The scheme is continuously performing better in coverage of farmers as well as in the number of benefited farmers. Currently, in India only four schemes are in operation i.e., "Pradhan Mantri Fasal Bima Yojana (PMFBY), Restructured Weather Based Crop Insurance Scheme (RWBCIS), Unified Package Insurance Scheme (UPIS), Coconut Palm Insurance Scheme (CPIS)". It is suggested that there is a need to encourage more farmers towards the crop insurance schemes. For this, government have to organize the training programs to aware the farmers about the benefits of crop insurance schemes and expand the coverage of more crops under crop insurance schemes.

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A Study of Historical Development of Psychoanalysis in India – Its Origin and Future Prospects

Abstract

This study was done to understand the historical development of psychoanalytic therapy in India in treating mental problems and diseases. There are several therapies that are used for treatment and psychoanalysis is one in all the oldest therapies. Dr. Sigmund Freud was the propounder of this therapy and since its origin there has been an ongoing discussion concerning its advantages and disadvantages. The present study was aimed to know the origin of psychotherapy in India, how it found its foot in treatment, its founder and propagators its uses and analysis and its future. For this research paper secondary information was collected and analysis done. It is seen that that in spite of its limitations we can see that it has great future prospects in India and, that we can inoculate our ancient philosophical knowledge in psychoanalysis and build it as better tool for treating mental disease.

Key Words: Psychoanalysis, Freud repressed desires, childhood trauma, unconscious mind, defence mechanism.

Introduction

Psychoanalysis is a set of theories and therapeutic techniques used to study the unconscious mind, which together form a type a technique or method of treatment for mental disorders. It is a technique of analyzing mental phenomena and treating emotional disorders that involves treatment sessions throughout which the patient is inspired to speak freely about personal experiences and particularly about early childhood, any trauma experienced and dreams. Psychoanalytic therapy is one of the foremost well-known treatment modalities. There are five key ideas to psychoanalysis such as, human nature, unconscious mind, structure of personality, anxiety, and defence mechanisms, it is associated with the theories concerning the relationships between conscious and unconscious mental processes. Psychoanalysis is done one-on-one with the patient and therefore, it is not applicable for group therapy. Psychoanalysis is an insight-oriented type of psychotherapy. Its goal is to uncover unconscious psychological patterns and change the patient to get the influence of those patterns in existence. As the patient acquires self-knowledge, the unconscious patterns are undone and areas of behaviour come under conscious control.

The discipline was established in early 1890 by Austrian neurologist Sigmund Freud, who maintained the term analysis for his own school of thought. Freud's work originates partly from the

clinical work of Josef Breuer and another researcher. Psychoanalysis was later developed in different directions, mostly by students of freud such as Alfred Adler and his collaborator, Carl Gustav Jung, as well as by neo-Freudian thinkers such as Erich Fromm, Karen Horney and Harry Stack Sullivan. Psychology as an academic discipline made a new beginning in India first decade of this century. Psychoanalysis in India has remained disassiciated from its own immense storehouse of knowledge inherent in the Indian philosophical texts. These scriptures and texts give large potentialities of developing psychological theories of self and human development. Our ancient texts also talks about the importance of conscious and unconscious mind, the way to raise children so childhood traumas may be understood and prevented. Indian texts talk about the harm repressed desires have on psyche of human mind and importance of keeping a healthy balanced mind.

Literature Review

1. Psychoanalysis History of Psychoanalytic Theory

Psychoanalysis is a form of therapy that aims to release pent-up or repressed emotions and memories and then to lead the client to catharsis, or healing. In other words, the goal of psychoanalysis is to bring what exists at the unconscious or subconscious level up to consciousness. This goal is accomplished through talking to another person about the big questions in life, the things that matter, and diving into the complexities that lie beneath the simple seeming surface.
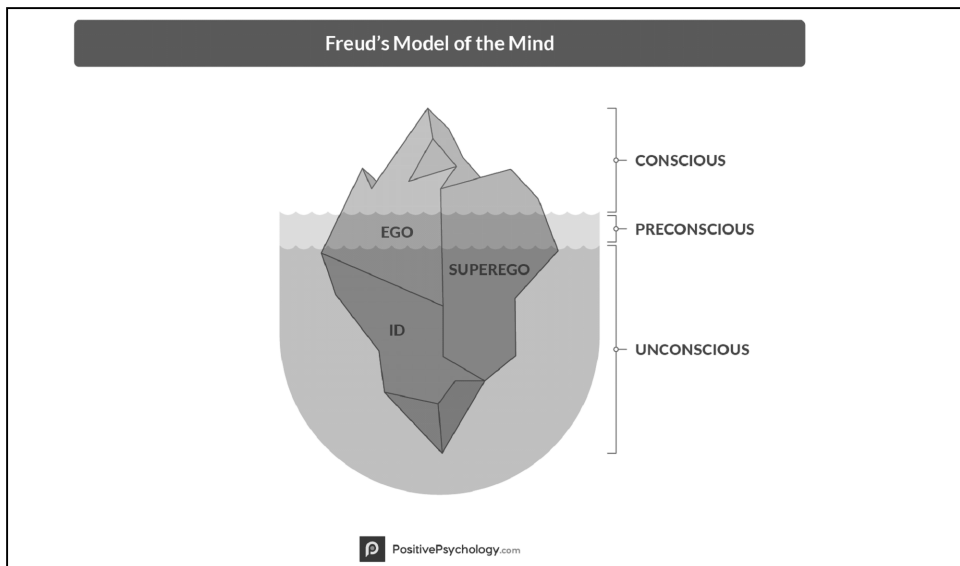
The influential but controversial founding father of psychoanalysis: Sigmund Freud was born in Austria and spent most of his childhood and adult life in Vienna.[1] He entered medical school and trained to become a neurologist, earning a medical degree in 1881.

Perhaps the most impactful idea put forth by Freud was his model of the human mind. His model divides the mind into three layers, or three sections:

1. Conscious: This is where our current thoughts, feelings, and focus live.

2. Preconscious (sometimes called the subconscious): This is the home of everything we can recall or retrieve from our memory.

3. Unconscious: At the deepest level of our minds resides a repository of the processes that drive our behaviour, including primitive and instinctual desires.

4. Later, Freud posited a more structured model of the mind, one that can coexist with his original ideas about consciousness and unconsciousness.
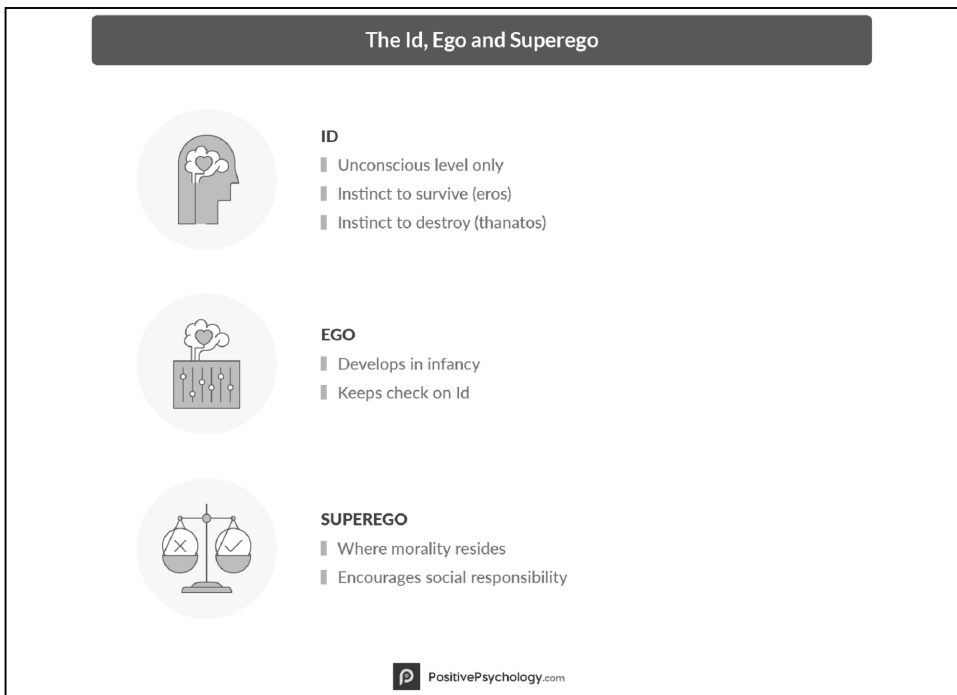
1. **Id:** The id operates at an unconscious level and focuses solely on instinctual drives and desires. Two biological instincts make up the id, according to Freud: eros, or the instinct to survive that drives us to engage in life-sustaining activities, and thanatos, or the death instinct that drives destructive, aggressive, and violent behaviour.

2. **Ego:** The ego acts as both a conduit for and a check on the id, working to meet the id's needs in a socially appropriate way. It is the most tied to reality and begins to develop in infancy;

3. **Superego:** The superego is the portion of the mind in which morality and higher principles reside, encouraging us to act in socially and morally acceptable ways.[2]

Freud hypothesized that an individual must successfully complete each stage to become a psychologically healthy adult with a fully formed ego and superego. Otherwise, individuals may become stuck or "fixated" in a particular stage, causing emotional and behavioral problems in adulthood.

2. Conditions Treated by Psychoanalysis

Psychoanalysis may be used to treat several different psychological conditions, including:

-   Obsessive-compulsive disorder

- Depression
- Psychosomatic disorders
- Phobias
- Anxiety
- Identity problems
- Emotion struggles or trauma
- Self-destructive behavior
- Relationship issues
- Sexual problems.

People who are likely to benefit from this type of therapy are often people who are experiencing symptoms from some time. People might choose psychoanalytic therapy once they have long-term symptoms of tension, depressed mood, and behaviors that have a negative impact on functioning and enjoyment of life. In the psychoanalytic approach, the focus is on the unconscious instead of the conscious mind, it is built on the foundational concept that your behavior is set by experiences from your past that are lodged in your unconscious mind.

3. Methods and Techniques

A psychoanalyst can use many different techniques, but there are four basic components that comprise modern psychoanalysis:

1. Interpretation;
2. Transference analysis;
3. Technical neutrality;
4. Counter transference analysis.

4. The Origin of Psychoanalytic History In India

Psychoanalysis in India began with the work of Girindrashekhar Bose, a psychiatrist who received his medical degree from Calcutta Medical College in 1910, and his academic degree in psychology from the University of Calcutta in 1917. In 1921 he received Doctor of Science degree in psychology awarded in India for the first time, for his thesis entitled "The Concept of Repression." Bose's keen interest in psychiatry was preceded by his interest in hypnotism and magic. He was born in 1887. Few practitioners in Western psychoanalytic circles are familiar to the interesting saga of the event of psychoanalysis in India.

Indeed, many colleagues would be surprised to be told that psychoanalysis began in India very early (circa 1920) within the course of its history which this happened almost independently of Freud's direct involvement. By 1914 Bose developed his psychoanalytic ideas almost independently of Freud. Although he had heard of Freud's discoveries soon after he began his psychiatric practice, he had access only to newspaper and lay magazine articles in Western psychoanalysis, as English translations of Freud's works were not available.[3] His technique included suggestion, recall of memories, and inspiring associations.

In 1921 Bose published a book entitled Concept of Repression. it is a highly interesting treasure-trove of ideas. Its main thesis revolves around what Bose called the idea of opposite wishes, in

keeping with this theory, no wish exists without a counterpart within the psyche. A wish to hate is usually accompanied by a wish to be hated, a wish to love by a wish to be loved, an exhibitionistic wish by a voyeuristic one, and so on. Individually, all wishes are pleasurable. Unpleasure arises only in conflict with its opposite. The mind resolves such conflict by vacillation between the two wishes, by compromise formation, or, most often, by fulfilling one amongst the desires. The repressed wish, however, continues to exert its effect. it is at this point that Bose makes a suggestions that moves his otherwise one-person model to a sophisticated two-person psychology. He declares that the repressed wish finds satisfaction by the mechanism of identity; it is obvious that the manifest wish and its opposite wish cannot both have satisfaction at one and the same time. The latent wish, which in its manifest form, would exactly correspond to situation of the object, finds satisfaction by the subject identifying himself with the object. Unless this identification takes place, the objects not apprehended by the psyche of the subject and remains a non-entity as far as subject is concerned. This identity is that the bond of relation between the object and the subject and on it depends the true appreciation of the nature of the object.[4]

Bose founded the Indian Psychoanalytic Society in 1922 and, with the help of Ernest Jones, established its affiliation with the International Psychoanalytic Association within the same year. While Bose began conducting informal analyses with members of his Calcutta-based group instantly, formal analytic training through the Indian Psychoanalytic Institute failed to begin until 1930. [5]

The Indian Psychoanalytic Society consisted of fifteen original members, nine of whom were academicians in psychology or philosophy and five of whom served within the medical corps of the Indian Army.[6]

The objectives of the Indian Psychoanalytic Society, as outlined by its original members, included the "cultivation and furtherance of the science of psychoanalysis" through scientific discussion, creating facilities for work, providing lectures, and translating psychoanalytic works into English. The members of the society were actively involved through the 1940s in meeting these objectives. Two major developments in psychoanalytic practice and discourse were the establishment of Lumbini Park asylum in 1940, the primary inpatient psychotherapy facility in India, and the publication of Somiksa (Sanskrit for "analysis") in 1947, the society's official journal in English. Bose further established psychoanalytic teaching within the undergraduate and postgraduate psychology courses at the University of Calcutta. Postgraduate students and medical students also undertook psychoanalytically informed training.

At Lumbini Park, several Indian psychiatrists, like Tarun Sinha and C. V. Ramana were trained by Bose and H. P. Maity and have become actively involved within the practice of and training in psychoanalysis. British colonialism significantly influenced the event of psychoanalysis in India, to not mention the profound impact it had on the Indian psyche at large. Two of the initial members of the Indian Psychoanalytic Society, Owen Berkeley-Hill and Claude Dangar Daly, were British army officers.

Psychoanalysis in India continues to be in formative state. There are several areas of inquiry, specific to the Indian context, that require further psychoanalytic investigation, including the impact of linguistic, religious and spiritual differences on the shaping of the psyche. There has been a scarcity of attention directed to issues specific to women, and also the role of poverty and other socio-political conditions in one's mental life. These gaps in Indian psychoanalysis may partially

reflect a relative absence of the contributions of inter subjective perspectives, which emphasize the unique constitution of the analyst, patient, and their relationship.[7]

There is a standard set of human problems to which psychoanalytic methods may be applied. These include psycho-dynamic universals, like a child's close relation to the mother or the mother substitute, sibling rivalry or dream-work. Moreover, the techniques of free association and dream interpretation, together with a therapist's intensive focusing on the patient's problems and personality, can be used independently of a patient's cultural background. Such aspects of psychoanalysis, especially when applied by impressive, highly intuitive and creative personality like Girindrasekhar Bose can do remarkably in treating mental disorders.

Conclusion

From the above studies we can conclude that Indian psychological view also advocates the similar devices to protect and treat mental health issues. These spiritual traditions provide such a large number of opportunities to use Psychoanalytical technique to maintain mental health as a part of daily life. Puja, vrat, upasna, Tirth yatra to follow Nivriti-marg, render all our action to God. These all practices are being used as a device for good mental health. Yogic practices, Dhyan yoga, Sahay yoga also provides us the path to catharsis of our unconscious. Gyan yoga, Bhakti yoga and Nishkam karm yoga are also treated as therapeutic practices in Indian viewpoints. Many of our ancient religious, social and spiritual practices are in a way found as basis of modern psychoanalysis. We in India can use our ancient wisdom with western philosophy to create the most effective of psychoanalysis therapy for treatment of mental disorders.

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Structural Transformation from State to Union Territory of Jammu & Kashmir (Analyzing the Public Sphere of Media People)

Abstract

This research study is a descriptive study where the researcher has tried to find pout the structural transformation of a Jammu and Kashmir which was earlier a state but after the abrogation of Article 370 & 35A from the state it has been changed to Union Territory dividing Jammu & Kashmir and Leh Ladakh.

Here, the common discourse among the people not only from Jammu & Kashmir but from pan India is indulged in many talks. So, it was necessary for the researcher to understand the Public Sphere. It is great to analyze the public sphere from the public opinion propounders. In order to get the best outcome, through online survey the data was collected and analyzed. This study is deductive research based on Jurgen Habermas's theory of Structural transformation. This theory aims at explaining the transformation in the society at different levels. These levels are also classified as workforce, bourgeoisie etc.

The state, Jammu & Kashmir which earlier had its own constitution but was the integral part of India. As a state it had its own government and now since August 5, 2019 it has been turned in the Union Territory which is directly administered by the Central Government. The public sphere is analyzed of the media people who are considered to be the voices of the people and the fourth pillar of the society.

Key words: Jammu & Kashmir, Structural Transformation, Public Sphere, Union territory, State, Media People, Journey.

Introduction

After the structural transformation of Jammu & Kashmir into the Union Territory by abrogating the Article 370, the special status it got after the independence of India. This special status given by the then Nehru led Congress government had played a crucial role in minimum interference of Central government in the matters of Jammu and Kashmir. It also had its own constitution and flag which was unacceptable in the Indian constitution. To abrogate this special status which was in the election manifesto of the Bhartiya Janta Party, they fulfilled this promise on 5 August 2019 by amending

the constitution and disintegrated state of Jammu and Kashmir into two parts as Union Territory as Jammu & Kashmir and Leh Ladakh.

Here, the common discourse among the people not only from Jammu & Kashmir but from pan India is indulged in many talks. So, it was necessary for the researcher to understand the Public Sphere. It is great to analyze the public sphere from the public opinion propounders. In order to get the best outcome, through online survey the data was collected and analyzed. This study is deductive research based on Jurgen Habermas's theory of Structural transformation. This theory aims at explaining the transformation in the society at different levels. These levels are also classified as workforce, bourgeoisie etc.

This state Jammu and Kashmir was converted to the Union Territory by bringing the bill in the Parliament. The same day bill was passed and changes were applied on the state of Jammu & Kashmir. Between Admirable 5 and 6, 2019, two presidential orders, C.O. 272 and C.O. 273, were issued that had the impact of abrogating Article 370 and Article 35A, and viably dismantled the constrained security managed to Jammu and Kashmir in self-governance, regional keenness and the collective rights to arrive and vocation. By the 6th evening, the Jammu and Kashmir Rearrangement Act, 2019 was moreover passed by both the houses of Parliament, which bifurcated Jammu and Kashmir state into 2 union territories – Jammu and Kashmir (union domain with state council), Ladakh (union domain without state legislature). Vide not web and indeed postal administrations had been blocked by the government.

Theoretical Framework

Public Sphere the concept given by Jurgen Habermass is very much applicable here. The structural transformation shows how the important discussion of the current issues among the public can bring about certain change in any form of society.

Review of Literature

Nayeem Showkat (research scholar, AMU) in "Kashmir in Media: An Overview" the research paper, says that the media (press) in the state of Jammu & Kashmir have gone through various tough phases over the period of time.

Rashmi Sehgal from the University of Malaysia, writes in her paper "Kashmir Conflict: Solution and Demand for Self-Determination", Kashmir conflict is no doubt an intractable conflict making all parties to search for a formula to resolve the conflict peacefully.

Like-wise there are so many papers, periodicals and journals discussed much about the transformation of state to union territory. The public discourse and the public sphere are the platforms where the democracy is at best.

Research Objectives

- Understanding the Technicalities of converting the State to Union Territory
- Reason behind choosing Jammu & Kashmir for this change
- Understanding the public sphere of media people towards this change
- Analyzing the structural transformation of present times

Research Methodology

To conduct this study, the researcher has tried to gather all the information in the systematic way. To get the utmost result this study is designed to be descriptive research design. And the quantitative data has been collected and analyzed.

The data collected for this study includes both primary data and secondary data.

Primary data has been collected through online survey method through questionnaire. Secondary data is also used for making the study more informative and enrich.

Statistical data analysis was done with the SPSS software, and frequency table has been drawn.

Data Analysis & Interpretation

Age

	Frequency	Percent
18-22	69	88.5
23-27	7	9.0
28-32	2	2.6
Total	78	100.0

In the demographic data the classification of age group was 18-22 years, 23-27years, 28-32 years and there was the category of above 33 years. 88.5 percent belonged to 18-22 years of age category, 9 percent belonged to 23-27 years of age, 2.6 percent were from 28-32 years of age category. This respondents profile shows that all the respondents are youngsters.

Occupation

	Frequency	Percent
Student	72	92.3
Working	6	7.7
Total	78	100.0

In the demographic profile, in the response of occupation 92.3 percent respondents are student and 7.7 percent are working class and the common is that all the respondents are from media background.

Gender

	Frequency	Percent
Female	53	67.9
Male	25	32.1
Total	78	100.0

Out of 78 respondents in total, 67.9 percent belonged to female and 32.1 percent were male respondent of the research.

Do you know the structural transformation of J& K?

	Frequency	Percent
Maybe	8	10.3
No	7	9.0
Yes	63	80.8
Total	78	100.0

In the response of the question that do the respondents know about the structural transformation of Jammu & Kashmir from state to Union Territory, majority of the respondents that are 80.8 percent said yes they are aware about this phenomenon. 10.3 percent respondents were not very much sure about this and they opted maybe from the choices. At the same time, 9 percent population of the universe said that, no they are not aware about this change.

How do you Visualize this Journey of Jammu & Kashmir from State to Union Territory

	Frequency	Percent
A negative Change	1	1.3
A positive change	61	78.2
Can't Say	14	17.9
Unnecessary Change	2	2.6
Total	78	100.0

The change that Jammu & Kashmir is facing, how people are visualizing this change, the maximum majority of 78.2 percent see it as a positive change for the valley. Where, 17.9 percent respondents opted for can't say. Minimum of 2.6 percent respondents see it as unnecessary change. And least that is 1.3 percent respondents see it as a negative change for the valley.

Abrogation of Article 370 from J& K has established Peaceful Environment

	Frequency	Percent
Agree	29	37.2
Disagree	7	9.0
Neutral	26	33.3
Strongly Agree	15	19.2
Strongly Disagree	1	1.3
Total	78	100.0

As it is a known fact that Jammu & Kashmir is always in discussion due to the disturbed environment, when the abrogation of Article 370 in Jammu & Kashmir and its relation with peaceful environment in the valley was established then least respondents that 1.3 percent strongly disagreed to this statement. 9 percent population disagreed, 33 percent respondents were neutral on this and majority of 37.2 percent respondents agreed on this. At the same time 19.2 percent people strongly supported statement that yes abrogation of Article 370 has definitely brought peaceful environment in the valley.

Change in the Structure from State to Union Territory will help in Flourishing Education and Employment

	Frequency	Percent
Agree	41	52.6
Disagree	2	2.6
Neutral	18	23.1
Strongly Agree	17	21.8
Total	78	100.0

Whenever it comes to education and employment, both are directly proportional. An educated society can meet up maximum employment. When this change was related to better education and employment 21.8 percent respondents strongly agreed to this statement, majority of 52.6 percent respondents agreed to it, whereas 23.1 percent respondents were neutral over this statement. Minimum of 2.6 percent disagreed with this relation and no one strongly disagreed.

According to you this change will change the political dimension as well

	Frequency	Percent
Maybe	24	30.8
No	2	2.6
Yes	52	66.7
Total	78	100.0

After the discussion on employment and education, came the politics. So, this change was associated with the positive change in political dimension, because in the state very few political parties flourished in the past. Here, majority of the respondents 66.7 percent agreed and said yes it will bring the positive political change. 30.8 percent respondents neither agreed nor denied and they said this may happen or may not. And least of 2.6 percent respondents said no to the statement.

Change in the political dimension will give space to enter different political parties other than the pre dominantly existing parties

	Frequency	Percent
Agree	34	43.6
Disagree	3	3.8
Neutral	31	39.7
Strongly Agree	10	12.8
Total	78	100.0

Change in the political dimension will give space to enter different political parties other than the pre dominantly existing parties, on this statement, majority of the respondents 43.6 percent agreed. 39.7 percent respondents were neutral on this statement as they neither agreed nor disagreed. Whereas, 12.8 percent respondents strongly agreed on this statement.

As an Union Territory J& K will face less terrorism?

	Frequency	Percent
Can't Say	41	52.6
No	11	14.1
Yes	26	33.3
Total	78	100.0

When it comes to terrorism, which is most sensitive and important issue in the Valley. And Jammu & Kashmir is always in news due to this, majority of the respondents said can't say it got 52.6 percent of the total response. 33.3 percent respondents agreed that yes due to this change the terrorism will decrease in the valley. And 14.1 percent did not agreed on the statement.

In the last two years the tourism has increased in the Valley?

	Frequency	Percent
Maybe	29	37.2
No	11	14.1
Yes	38	48.7
Total	78	100.0

Out of 100 percent respondents 48.7 percent respondents said yes, in the last two years the tourism industry has definitely increased in the valley. Whereas 37.2 percent respondents were neither with yes nor with no, they opted for maybe. At the same time 14.1 percent respondents did not agree with this statement and they said no the tourism has not at all increased in the valley.

After the abrogation of Article 370 the media is working more fearlessly?

	Frequency	Percent
Can't Say	30	38.5
No	10	12.8
Yes	38	48.7
Total	78	100.0

When it was asked that after the abrogation of Article 370 the media is working more fearlessly, then the respondents gave reply in the favour of the statement. 48.7percent respondents said yes, 38.5 percent opted can't say and 12.8 percent opted for no. Therefore, it can be concluded that yes after the abrogation of Article 370 yes the media is working without fear or more fearlessly.

Conclusion

After the data analysis of the study, it can be concluded that the structural transformation that has taken place in the Jammu & Kashmir has brought a positive change in the valley. In other words it can be said that from 5th August 2019 to the present day Valley has witnessed minimum of stone pelting cases, cease fire, terrorism attacks, political instability etc.

Findings

- The state of Jammu & Kashmir has been divided into two parts Union territory of Jammu & Kashmir and Leh Ladakh.

- By proposing the bill for the same in the Parliament this colossal change has been brought.

- There are other states also who enjoy special status but Jammu & Kashmir has been chosen due some issues like terrorism, separate constitution, flag etc.

- The change that has been established in the state of Jammu & Kashmir, is welcomed by the media people in the public sphere.

- This structural transformation has brought many positive changes in the valley.

- This change shows a bright future of the people residing here as well.

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A Brief History of Women's Movement and Civil Society in Turkey

Abstract

The study reveals women's movement and their engagement in civil society organizations of Turkey and their role in public life from the last decades of the Ottoman Empire to the present era. Its main focus will be on the role of different civil society organizations and how their impact on women political life. The paper discuss different types of women's movement in Turkey and how these movements affected the Turkish politics and their impact on women's political participation and representation. The rise of Political Islam and side by side he emergence of feminist's movement in Turkey since 1980s changed women's socio-political life. Turkey granted women's right to vote in 1934, before many European countries. So this study is an attempt to understand the women's position and their status in the social spheres of Turkey.

Keyword: Women, Civil Society, Turkey, Politics, Political Party.

Introduction

Civil Society generally means the mass alignment of non-profit and non-governmental institution, that have existed in public domain, declaring the interest and values of their members or other based on moral, cultural, religious, political, scientific, or philanthropic considerations. Historically speaking, women's civil society organizations were visible in Turkey after the second constitutional era of 1908. The Ottoman Welfare Organization of Women was the first women organization in Turkey which was formed in 1908 (Binder and Richman, 2017). Literature survey shows that in Turkey there are different types of women's movement, such as feminist movement, Islamist women's movement, Kurdish women's movement, Kemalist women's movement (who follows the secular project of Mustafa Kemal Ataturk), and so on. But the article will analyze only three women movement; the Feminist women's movement, the Islamist women's movement, and the Kurdish women's movement. And it will also elaborate women's participation in different civil society organizations of Turkey and also how the women civil society organization has played significant role in the improvement and promotion of women into the political sphere. It will also analyze the different challenges which were faced by women civil society organizations. In Turkey, it is visible that women's participation in

other social spheres is increasing day by day but when it comes to political field their engagement remained low comparatively (Kuzmanovic, 2012).

Women's Movement and Civil Society in Turkey during 1923-2002

After the establishment of the republic in 1923, many women entered into different organizations, and equal rights movement has been started by women. The first women's movement was for getting right to vote and standing in elections. In that time a women organization was formed in 1923 under the leadership of Nezih Muhiddin that was „Turkish Women Union. Many scholars argued that the first phase of feminism emerged in Turkey, after the establishment of Turkish Women Union. From that time women's movement has taken place in Turkey but its motion was very slow. During that time, women's civic activities were not active in Turkey, and also women's movement has not largely spread in the country. Studies show that Ataturk made several policies for controlling the women's organization and he gained success in the process of controlling women's movement. In 1935 feminist's movement was totally banned in Turkey. And finally in 1935 Turkish Women Union was shut down

Of course, in the one-party era from 1923 to 1950 civil society organizations of Turkey were not more active. In the multiparty era from 1950 to 1980, the process of democratization also increased the numbers of civil society organizations, but women's participation was not very much visible in the multiparty era. In 1960s and 1970s social movement occurred in turkey largely, where women's participation was very low (Binder and Richman, 2017). In the Military dominant era of 1980s, civil society activities were banned and many strict regulations were introduced by military administration related to civil society organizations. Studies show that there were three women movement which existed in turkey; the first one was the Feminist Women's Movement which started from 1980 and still active in Turkey. The second was the Islamist Women's Movement's which also existed in Turkey since 1980s. The third one is the Kurdish Women's Movement which has two connotations; it is a feminist as well as ethnic movement. But the aims of these three groups are the protection of women from all kinds of discrimination and to get equality status with men.

Women's Movement and the Civil Society during the AK Party Era

Since the emergence of women civil society organizations in Turkey, their relationship with the state has been very complicated. After the formation of the AK Party government in 2002, a new era has started in Turkish politics; it can be called the AK Party era. In this era, the state control laws of civil societies were amended and the AK Party government liberalized the state-civil society relations. Different data shows that in its first term, the AK Party government always ready to accept civil society organizations involvement in the decision making process.

In Turkey, it seemed that there are generally two laws which govern the civil society organizations; these are the Laws of Foundation and the Laws of Associations (Kuzmanovic, 2011). Foundations are formed in accordance with a court decree and are reviewed by the Directorate General of Foundations. And Associations are governed in accordance with the Ministry of Interior. Different scholars mentioned that in the earlier period, the outlook of AK Party towards women's civil society organization was very positive. In 2003, under the AK Party government, a national program was launched for the improvement of civil societies in turkey with the collaboration of the

European Union. The 2003 National Programs consists of the following subjects- Freedom of thought, Freedom of Association and civil society organizations, Government should support the empowerment of civil societies.

According to the European Union reports of 2005, the AK Party government has taken different steps for the liberalization of the state-civil society relation. Studies show that in the AK Party ruling period, three nationwide campaigns were organized by different feminist organization on different issues. The first campaign was related to the Turkish Panel Code issues. The second campaign was related to the women's reservation quota for Turkish parliamentary as well as local election. The third largest campaign was related to the re-criminalization of abortion. In the first term of the AK Party, the European Union had entered into formal negotiation with Turkey in terms of membership. The AK Party government introduced many reforms related to human rights and women's rights for the fulfilment of the Copenhagen Criteria.

In the first phase of AK Party rule, the European Union's criteria were to democratize Turkish politics and the civil society organization should be given more autonomy to work independently (Kuzmanovic, 2011). Literature survey shows that women's movement has gained major success in the first term of the AK party ruling era. It is clearly evident that different political parties of Turkey had different perception on civil societies. AK Party's vice-chairman Ekrem Erdem mentioned that "civil society organizations are an essential part of democracy in Turkey and the roles of civil society organizations are vital for a vibrant democratic order" (Ozcentin and Ozer, 2015). The Republican People's Party mentioned that "Civil society organizations should get equal stakeholders in all the decision making processes". The MHP declared that "Civil society organizations are most important for the establishment of participatory democracy" (Ibid.,). The Peace and Democracy Party (BDP) mentioned that "Civil society organizations are important because it guarantees democratic participation and citizen's right."

The "Women for Women's Right" was the most leading women civil society organization which campaigned nationwide for the reform of Turkish panel code. The "Association for Supporting and Training Women Candidates" (KADER) has been one of the most leading women organizations which especially emphasized on the political development of women, its main aim is to train the women who wanted to contest in the election. After losing the European Union's impetus from 2012 in the context of membership, the activities of the party reflect that the party has shifted from its democratic norms to more authoritarian line. Another important occurrence was that in 2012 the AK Party government passed a law related to the abortion and declared that abortion means murder. And abortion was regarded as a crime in Turkey. In this context many women organization protested against the criminalization of abortion.

In 2017, a report was published by the different women civil society organization and the report clearly mentioned that women living condition was not good in the AK Party ruling era. The relationship between women's organization and public authorities were problematic. The report also mentioned that there is lack of collaboration between different ministries of Turkey with women civil society organizations. Ministries are not interested to work with the women organization. But only the Ministry of Family and Social Policy has maintained good relationship with the women civil society organizations. The role and policies of women civil society organizations will be discuss in the next section.

Issues and Challenges of Women Civil Society Organizations

Despite having different socio-political rights, women civil society organizations of Turkey are facing lots of challenges and difficulties from different sides. Some of the important challenges and difficulties are mentioned below—Lack of cooperation from different municipalities was the most significant challenges for women civil society organizations. Infrastructural problem is another challenge, which means economic problems and the lack of appropriate resources. Studies also show that there was also lack of cooperation between women civil society organizations and political society. Organizational problem is also an important challenged faced by Turkish women civil society organization. Lack of proper communication between different women organizations is one of the major challenges faced by the Turkish women civil society organizations. Different data clearly mentioned that the lacks of active members are the important challenges for women civil society organization in Turkey. Almost all women civil society organization have many members but the number of active member are very low.

Suggestion of Increasing Women's Participation in Civil Societies

Study shows that women also involved in different civil society activities and decision-making processes, but their representation in politics is still very low. After studying different data, we can underline the following steps for the strengthening of women's participation in Turkish civil societies: Turkish government should provide special policies and programs to women civil society organizations, which will lead to women's civic participation. Turkish government and political parties should organize informative programs to increase women's participation in different civil societies. Turkish government should provide financial incentives and aid to women organizations, which will increase women's civic activities. Turkish government should provide more rights, freedom and flexible policies to women civil society organizations. Educated women should enter into public domains and should organizes different orientation and awareness programs for women.

Conclusion

In the end, it can be argue that women's participation and engagement in Turkish public life as well as civil society organization is increasing day by day. But women's engagement in the decision and policy formulation levels is very low. It is seen that after the establishment of the republic to 1970s women's engagement in the civic activities were very few. But after 1980s, the emergence of Political Islam changed the scenario and women got the chance to enter into the public domains and their participation activity has increased in civic activities. After 2002, a new era has started in Turkey, it can be called AK Party Ruling era. In the AK Party ruling period, we find that in its first term from 2002-2007; the party had positive policies towards women civil society organizations. The AK Party did different reform related to women and liberalized the state-civil society relations. Many scholars argue that AK Party did these reforms for getting the European Union's membership. And the party also provided platform for women civil society organizations. In the second term of the AK Party rule from 2007-2011, it was also positive towards women's right and issues. And it provided the proper place for women civil society organizations and has taken different steps towards women's issues. But in the third term of the AK Party period from 2011-15, the situation has changed dramatically in compare to its first and second term. The changing policies of the AK Party treated women in different manner. Many scholars argued that the last part of the 3rd term, the party

became more authoritarian. The AK Party is trying to control all the administration of Turkey. In 2015, it is seen that the AK Party government cut different rights and freedom of the press. Again in June 2018, AK Party came to power in Turkey and their policies to women civil society organizations are going very critical. The roles of women civil society organizations were also significant for democracy. It can be said that in different time, women's movement also influenced the government and the government changed its different gender policies.

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