# GENESIS AND SOCIO-ECONOMIC LIFE OF PARAVA COMMUNITY  IN KANYAKUMARI DISTRICT

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**Abstract**
The aim of this paper is to highllght of the origin of Fishermen Community. The fishermen of Kanyakumari district traced their origin from the ruins of Indusvalley civilization.  From the seals unearthed at Mohenjadare, it seems that the Minas and the Parathavas the two major groups of fishermen played a dominant role in all walks of life of the Indus people.  The other groups of fishermen community such as Mukkuvas and Arya, might have evolved from the groups of Minas or Minavas.   Their Primary occupation, fishing had a pivoted place in the early stages of the progress of mankind.  It evolved as a chief economic activity and preceded even agriculture and family.   The keenness of it was more felt during the stages of emergence of civilizations than the recent centuries or present.
**Keywords:-**Fishermen, Mukkuvas, Communities, Paravas, Indusvalley.

**Introduction**

Kanyakumari District is the smallest district in Tamil Nadu. It is bounded by the Tirunelveli district on the north and northeast by Kerala state

on the west and North West. The south eastern boundary is the Gulf of Mannar (Bay of Bengal) on the South and Southwest the boundaries are the Indian Ocean and the Arabian Sea. By its very location the District occupies a unique place among the districts of Tamil Nadu. It has a coastline of seventy one and half a kilometers extending from Cape Comerin to Arockiapuram on the east coast and from cape Comerin into Neerodi on the west coast. This stretch covers forty seven fishing or coastal villages.

The people of these villages are mostly engaged in catching fish and partly in fish trade for their livelihood. Among the forty seven coastal villages, Colachel has only the natural harbor in this district. The ancient Tamil grammar work *Tolkappiyam* referred the fishermen as *parathavar*, the people of *neithal land,* one among the five divisions of early Tamils[4]. The *sangam* works *Ahananuru* and *Kurumtogai* find references about the *Parathavar* and their social, economic, religious and cultural life[5]. They caught a variety of fishes using strong and structural net or *Valai* they were called *valaiyar* and their female folk as *valachi* likely as the sea is known by the Tamil term *Paravai* those who live on the seashore are called *Parathavas*[6]. They used fast moving *catamarams* made of wood and chisels to catch the fishes[7]. The male members of fishermen community who lived in the *Neithal* region were called as *Nulaiyar*, *Timilar* and *Parathavar*[8] whereas their female folk were called as *Nulaithiar* and *Parathiya*[9]. Generally fishermen resided along the sea coasts in small fishing quarters and their adjacent *cherries*. In Tamil literature, such fishermen quarters are often called *Pattanam* and the *cherries* as *Pakkam*[10].

**Origin of the Fishermen**

Various myths and theories have been forwarded and expounded by historians with regard to the origin of the fishermen. The origin of the fishermen is as old as the Indus valley civilization. Fishing precedes even agriculture. From time immemorial, when man started his struggle for existence, he always relied on the vast and wide waters. Ancient civilizations keenly flourished on the banks of the rivers. Man found fishing, hunting and forming as their primary occupations during the early stages of origin of civilizations. The geographical circumstances were again favourable to undergo their traditional occupation of fishing.

According to Edgar Thurston the *Paravas* of the Tamil literature and the *Parvaims* found in the old testament of Bible are one and the same. They were the famous sailors during the time of King Solomon[20]. The belief of the *Paravas* of Uvari in Tiruchendur taluk of Thoothukudi District strengthened the views of EdgarThurston that their forefathers were the *Paravaims* of Israel. *Kanagasabhai* attributes a *Naga* origin to the *Parathavar* who occupied sea coast and maintained themselves by fishing or by a sea faring. Some of them generally believe that Ayodhya or Oudh was their original Home. They are supposed to be the descendents of king Bharathan and hence claim a Kshatriya origin. Their Christian identity also claims a royal origin[21].

Susan Bayly makes mention of the "elements of a Christian life style" found in their moral behavior. The Dravidian school of thought underscores the Pandiyan ancestry of the *Paravas* and their trade contact with king Solemon[22]. Henry Heras throws a freshlight on this issue saying that the *paravas* belonged to one of those ancient groups of people who derived their origin from the Indus-valley. The moon *paravas* as he mention in the research findings are likely to be the ancestors of the Pandyan kings of Madurai and of their *Parava* subjects of fishery coast. Leaving their birth place in the indus-valley, the *Paravas* came down south in search of fortune. They settled on the south east of India, the Coromandel coast on the one side and on the other side along the west coast of Ceylon from Negambo to Mannar[23]. They consolidated their position and became distinct and important entity in South India. In an ancient Tamil inscription there is a reference to *"Paravamen''* who fished pearls by paying tribute to Alliyarasani daughter of the Pandya king of Madurai.

The *Paravas* were divided into *PagalParavas* and *Nilaparavas*i.e., Sun *Paravas* and Moon *Paravas* respectively based on the symbols of the Sun and Moon that they hoisted their inhabitations. The Pandya Kings always received the title of *Meenavan* and their banner had two fishes on it. They received payment for pearl fishing[24]. Whatever their origin, the *Paravas*, make their first appearance in history as fishermen divers of pearls and organisers and chief beneficiaries of the pearl fisheries along their coast. The word *Parava* in classic Tamil denotes man of the sea. Its plural form in Tamil is *Paravas*. The *Paravas* are also called *Parathavar* or *Bharathar*, or *Bharadhavars* in conformity with their alleged origin from their royal ancestor. *Bharathar* was the grandfather of the famous Kulasekharapandya the founder of the Pandya dynasty in Tamil Nadu[25].

**Social life:**

The life style of fishermen or *parathavar or paravas* is different from that of Fisherman community of kanyakumari District. The *Paravas* occupied mainly the villages on the fishery coast. In some villages *Maravas* and *Caraiyars* also lived. The Mukkvars were found in Kanyakumari and in the villages west of it. The *Paravas*, *caraiyars* and *Mukkuvars* were involved in fishing pearls and chanks on the fishery coast. The *Paravas* were honourable, trustworthy and partly and friendly. They greeted others with folded hands[26] .The Paravas in the Kanyakumari coast were mostly illiterate, early accounts of the Paravas and Mukkvars also speak about crushing poverty wide spread alcoholism and ubiquitous illiteracy. The affluent Paravas had slaves not others slaves were found in houses and temples. Sati existed and those women who refused to burn themselves had to leave their homes. Those who opposed Sati were killed and those who performed it were venerated. The people believed that the woman who committed Sati would live along with her husband in the next life. Superstitions were rampant and magicians played significant role in the lives of these people[27].

In the early periods both gents and ladies wore dhothies only. But the system has changed vastly in the twenty first century. All prefer to wear modern dresses. Except the poor, all the others dress neatly. The educated youth dress moderately. Now a days the fishermen go to, Goa, Porbandar, Ratnagiri, Garware malpe, Kochi, etc., where they dress like educated people. Even one finds no difference between the young fishermen and the people of other developed areas.

Earlier the gents had tuft or *kudumi*. But this habit has completely disappeared. The gents wore ornaments like chain, bangles, rings, *Kolusu and Kadukkan* made of gold, brass or silver. But now a day they wear only chain and finger rings. The ladies used to knot the hair above the forehead. But this habit is changing in the younger generation. They knot the hair above the shoulder or back neck. They are the imprints of indusvalley culture. Now a days they wear ear rings, bangles, finger rings, necklace, chain, kolusu, etc. In dress and ornaments they wear almost the same as that of the other communities.

Fishermen eat fish along with their staple food of rice and tapioca. Fisherwomen selling fish, eat bellyful of fruits and other eatables during day time children who go to the sea shore, bring fish to exchange for other eatables. Curry made of tamarind and turmeric is a favorite food item. During draught season they eat the flesh of a shell found on the rocks of the deep sea. Dogs and cats are commonly found in the houses of fishermen. Pigs and hens are also seen in plenty in their houses. The language spoken by fishermen at home varies slightly from that used on the shore. Most of the fisherwomen speak a different kind of dialect. The fisher folk of the coastal Kanyakumari district speaks Tamil language. They have their own language style different from inland people.

In free time the old people play cards. They also collect seashells found on the shore and play many types of games. *Chankumuthirya* and *kypothiyadal* were the two games played by the old people. Moreover during the free hours men and women are engaged in seeing films, weaving that's gossiping etc., A large number of youngsters play Kabadi, children games are chiefly Kanmudivilaiyaduthal and Olinthuvilaiyaduthal(hiding).

The fishermen of Kanyakumari district retain many old beliefs. In their life magic has played an important place. Positive magic is intended to achieve something. While negative magic is meant to prevent something. Magic is also either black or white. White magic performs wonders or cures without the invocation of dark powers. Black magic is evil, for its calls into play unsanctioned forces and beings or aims at illness, injury dissolution of property and soon. Magicians try to nullify the evil effects of blackmagic. Talismans are used to protect people from the evil effects as well as help them in their normal life. These talis mans are usually tied with black thread. The fishermen and the magicians believe in the efficacy of the black colour in removing their difficulties. The Christians also believe that spirits cannot come near the holy cross so most of them wear a crucifix.

The fishermen perform some magical rites to be free from spirits. They take people affected by the evil spirits to a magician at Kadiyapatnam village in the Kanyakumari district who after offering prayers to St. Antony prepares a talisman to be worn by the affected individual. Chants carved on the copper place rolled into the talisman are believed to dispel the evil sprit in the affected individual. The persons who take the talisman are expected to pray to St. Antony for thirteen days. The magician has to observe a perfect celibate life and has to chant prayers 1008 times daily to gain adequate strength and potency for this magic.

The fishermen perform magical rites on the completion of the spinning of a new net to ensure a good catch as well as to ward off the evil eye. The artisan takes the newly made fishing net to the shore, spreads it out, and scatters bits of jaggery and pieces of coconut kernel on it. Later he rolls the net takes it home and places a hatchet on it. The throwing of jaggery and coconut on the shore attracts a huge crowd of children. The belief is that his limitative magic will make fish folk to the net. The placing of a hatchet on new net is to mitigate the effect of the evil eye. The owner and artisan leave early next morning, carrying six small containers of special offering made of boiled rice, jaggery and coconut to the shore. The net is again spread and half of the offering is thrown overit. The net is then rolledup and they set sail for fishing. The fishermen of Kanyakumari district perform similar imitative rites when they commission a new fishing boat. On the occasion of the maiden launch of the new boat plantain and sugar are distributed to all to be happy expecting the same happiness in the days to come. A bunch of banana is carried in the new boat and thrown in to the sea. Shark oil is applied all over the outerside of the boat under the belief that its smell will charm the fish.

The fishermen observe the principle of contagion. They tie a piece of alum, chilies and lime with a black coral and keep it in the house. The evil spell on the children is believed to be transferred to these objects. It is plain that superstition rests on the "law of conduct". In this process of transference of evil, animals, birds and some other articles are used by the fishermen. Another belief is that the shadows of polluted women will cause ill health in children. This is called "Shadow evil". This evil is removed by a rite involving holy water. To them it is holy water though it is nothing but the sea water. The maternal uncle of the child goes early in the morning to the sea, unseen by any one. He stands on the shore holding a small vessel and counting the number of times the waves touch his feet. On the count of seven he fetches water from the sea in the vessel. The child is then bathed in that water. The shadow of a couple who have had coitus is believed to cause ill health to children which must be counted by similar magic rites.

To remove a gluttonous child experiences the bad effects produced by the greedy eyes of others, cooked rice and fish are smeared on the belly of the child. After reciting a hymn to the holy mother seven times, the food is given to a dog. This is believed to reduce the ill effects. When an adult is affected some pepper and salt are waved around the victim's head smeared on the belly

and later put in the fire after making the patient spit on it. During this the hymn to the holy mother is chanted in the reverse order. The fishermen have a belief that certain birds can cause harm to urban children. If a pregnant woman is seen by an owl returning from the sea, it causes bird evil which can affect the larynx and vocal chords of the child. They adopt a rite to cure a child who has come under "bird evil" castor oil is applied to the body of the child, who is made to lie on a mat. Then a toad is buried alive in the backyard. After some time the child is bathed at the same spot.

The eldest child of the fishermen do not bury in the cemetery because they fear that the liver, spleen and skull etc., of the child may be stolen and used for black magic. As they have faith in black magic they hire people from outside the village to achieve their ends. The fishermen live centers around fish and nets. They attempt against their foes is to jeopardize their fish catch. With the intent of impeding an enemy's catch of fish, they will stealthily take two or three fishes from his net, scorch them in fire and throw them into the sea, uttering thrice that there should be no catch on that day.

Fishermen believe in astrology, omen, auspicious time etc., If a person setting out for fishing or for some other purpose encounters first a blackbird on the way, he then considers it a badwomen and predicts failure in his attempt if a cat crosses ones way they believe, they will not get fish. If they come across a black cat they even stop going for fishing. When fishermen go for fishing sometimes it will take two or three days to return home. They locate the shore with the aid of heavenly stars. If they set a particular variety of fish they believe that good things will happen in their family. If they set velafish they belive that there will be a marriage in the family, Vankadai will keep away warries and shark will bring for the good revenue.

Besides these social formalities they conduct church festivals in honour of Virgin Mary as the chief mediator, and a host of saints like, St. Michael, St. Antony, St. George, St. Sebastion, St. Jacob, St. Joseph and St. Peter, as the guardian deities of coastal villages. The saints and Virgin Mary are the focus of many monetary and emotional investments.

The *Paravas* enjoyed the monopoly of the fishing and salt manufacturing which were then their chief occupation. Fishing and other works were done by the members of a *Parava* family together and no, wage labour is said to have been associated with their activities. The fishing party consisted of both elders and youngsters of the same family with the technical know, how whatever they had was passed on from generation to generation. This suggests that their production relations had not ventured beyond the limits of their kinship relations. The *Paravas* as expert boatmen were engaged in bringing the imports from the foreign vessels which must have been re-employedto take export wares like pepper to the distant ships anchored in deeper sea. The *Paravas* who were fishermen and coastal traders had formed themselves into a well organized community. Their social organization had some peculiarities. According to one version, the community was divided into two distinct classes, the wealthy and the less affluent boat owners[30]. Inter

marriages between wealthy and the less affluent two classes were very rare. The Paravas had received the royal permission to sell their pearls. A market day was proclaimed throughout the land to sell pearls, merchants came from all parts of the country and foreign lands and the divers and settlers would furnish all the provisions necessary for the multitude[31].

Pearl fishing was carried out at various locations of the fishery coast. Pearls were particularly at Kilakarai, Vedalai, Pazhayakayal, Punnaikayal and Thoothukudi and along the entire fishery coast. Pearls were fished by the fishermen on the Kanyakumari coastal so Kanyakumari pearls were the same as those of the fishery coast . Barbosa gives an account of the pearls found in the fishery coast. "There was in the sea a shoal covered by a depth often or twelve fathoms of water where were found pearls, both great and small in extreme abundance of these somewhere shaped like pearls. The Moors and the Heathens of a city named cool, pertaining to the king of Kollam in Kerala used to come hither twice in every year to fish for them. Men dived and found them at the bottom of the water, where they stayed for many hours. The little pearls belonged to the pearl gathers and the great ones to the king, who kept his factor there. They paid him as well as certain fees to obtain his permission to fish. Before venturing out to fish pearls the Parava fisher folk come for the sacrament people of different castes, creed and economic positions used together at this time[32].

The west coast Paravas are said to be descendant of those who fled from Tirunelveli to escape the Muslim oppression. They speak a dialect of the Dravidian language, viz., Malayalam others who speak Kannada, Tulu languages use the Kannada script for writing. Paravas are an important fishing community and their sub caste, such as chunnan Paravar is engaged in lime burning Paradavan, Bharathar. Meenavan, Meenparavan are synonyms of Paravan and umbrella making. The fisher folk on the southern tip of the peninsula had an enbloc conversion to Roman catholicism in the sixteenth century. Based on the work engaged by the Paravas their community is divided into thirteen divisions. They are headman, and dealers in cloth, divers for chanks, divers for pearls, sailors, divers for Coral, pockers of cloth for carriage, also catches of tortoise, catchers of sharks and other fish, catchers of porpoises, Palanquin bearers, messengers, catches of crobs. There are six sub-division in Parava sector. Those who hold higher educated positions because of their educational qualifications are called Majalkarar and those not educated and engaged in fishing are called *Kammakkarar*. Moreover, there are distinct sects on the basis of their financial capacity also. Like the owners of catamarans, boated and nets, fish traders and agents who auction fish. They consider vallam as their ancestral property and life on the sea coast and death in the sea as their birth right. Hence they are proud of their women smelling dried fish and their men alcohol. Naturally with son any divisions or sect among themselves in real life they too have many leader. The chief of a Parava society got the status of *Jathitalaivan* or *communal leader,* who inherited the word of honour them from the Portuguese. The Dutch, who did

not like the Portuguese supremacy, induced the leader to shift his abode to Tuticorin. However their allegiance and affinity with the Portuguese could not be reduced. The Jathithalaivan nominated *pattengatys* to resolve the conflicts among the Paravas and to maintain peace. They were also empowered to collect the taxes like *mahimai* also donations from the people.The chieftains of the village committee who managed the public affairs of the community were known as *Kariasthen*. On his arrival at the coast of Francis Xavier appointed a catchiest as head man with the title *Kanakapillai*or accountant in each village. He assisted the parish priest in church service and kept him informed of all the important happenings in the villages. He also took the visiting missionaries to the villages. Every parish had a headman called *Muduthan* to take care of the administrative affairs of the parish. In the initial period he hailed from some distinguished families but in course of time he came to be appointed by the people themselves. The Mukkuvas were the counter part of the Paravas on the west coast.

**Conclusion**

From the *Paravas* also arose the race of ancient Indian sailors who later carried Indian goods in boats to Africa and Arabia in the west and to Malaysia and China in the east. Besides, many among the *Paravas* engaged themselves in pearl fishing and collecting conch shells. Literatures dating to the *sangam* age refer frequently to the *Paravas* as a group that led a prosperous life on the fishery coast. In course of time, as the fishery coast passed through different fortunes under different ruling dynasties, the *Parava* life also underwent changes.

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# MIND MAPPING: A WAY TO ENHANCE YOUR CREATIVITY AND LEARNING ABILITY

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**ABSTRACT**

New research in brain science shows that you are more capable than you think. The first lesson that might be taught to students is mental literacy, learning how to learn. Mental literacy is an understanding of the alphabets of the biological and behavioral aspects of your brain including especially the cortex, the brain cell, learning, memory and creativity. In order to accomplish this goal, the brain requires an appropriate tool. The mind map is that tool. Cognitive development is the ultimate aim of any learning process and mind maps in this regard render a great help by providing a platform for meaningful assimilation and increased retention.

**Keywords:** Mind maps, Creativity, Teaching- learning process, Learning ability

**Introduction**

Teaching is arguably one of the most important  professions in our society because teachers are responsible for that most treasured of all resources the human intellect. Given that the brain operates synergetically building gigantic structures on the basis of knowledge it already possesses, the role of the teacher becomes even more important. Mind mapping technique is very useful in teaching- learning process of any subject. Learning using mind mapping method provides a good opportunity to develop students to be more creative and imaginative.

A mind map is an expression of multidirectional thinking, as well as a natural function of the human mind. It is also a powerful graphic technique which provides a universal key to unlock the potential of the brain. The

technique of mind mapping was created by Tony Buzan and is one of the most widely used thinking tools around the world. It is often called the Swiss army knife for the brain. Because it is a multipurpose thinking tool and is already used by more than 250 million people worldwide. The mind mapping technique makes us pay special attention to cognitive components of the creative process, such as "distracted attention, scattered thoughts, visualization, thinking through images, creation and usage of untypical concepts and notions, specific operations on a long-term memory" . Visualization offers the possibility of "thinking" through images. Visual experiences, notions, conceptions and processed impressions provide a basis for developing new concepts and ideas. Physiologists and psychologists representing different schools share the opinion that visual perception is the main pathway to cognition. The sense of sight provides about eighty percent of information about the surrounding world.

Mind mapping forces you to connect old and new concepts together. The flexible layout is akin to brain connections, creating links between thoughts to build a bigger picture, and making information easier to retrieve in various contexts.

Scientific studies suggest a 10%-15% increase in retention when using mind maps. In this study, participants were asked to complete a short test based on a 600-word passage of text prior to being randomly allocated to form two groups—one where they could pick whatever study technique they wanted, and the other where they had to use mind mapping. The "mind mappers" did much better, especially when testing their long-term memory. Even more interesting: the researchers found lower motivation in the group that had to use mind mapping—probably because selecting your own study method is more motivating—and suggested that higher motivation in using the method would result in yet even better memory recall results.

Research with young children shows that mind mapping has a positive impact on creativity. And there's nothing surprising to these findings: mind mapping allows your mind to jump around and freely make connections, without a rigid structure. It's great in the exploratory phase of a project, and could be combined with a more restrictive phase later on to get the best of it.

Most of the note-taking techniques follow a linear model. Mind mapping allows you to think in a free-form but focused way, while taking advantage of the diffuse thinking mode, where your mind wanders and forms new connections in the background. Almost the best of both worlds. A well planned application of visualization in the teaching/learning process allows to avoid over-verbalization, phenomena modelling and process simulation. Images help to solve problems, since visual representation enables to notice relationships between them. They also activate creative processing of information, followed by the development of novel, creative ideas. Visualization gives rise to many more associations than verbal codes. It increases memory capacity and intellectual potential, which results in more effective memorizing of verbal material. Mind maps are a powerful tool of

creative thinking, since they use all capabilities of the human brain related to creativity, especially imagination, associations and cognitive flexibility.

The mind mapping technique affects creative activity, which improves creativity understood as "an individual feature involving the ability to produce new, fresh ideas". Mind maps may be applied to the majority of situations in life, based upon cognitive and thinking processes. They are used for note-taking, writing reports, papers or essays, giving presentations, preparing for exams, drawing up projects and designs, organizing meetings, solving problems, self-analysis, family studies and teaching; they are also helpful while making choices, planning, etc.

Mental literacy, based upon the mechanisms of learning, memorizing and creativity, can be developed through the implementation of the principles and recommendations of mind mapping. It enables proper use of multidimensional synergic thinking, as well as the creation of an infinite number of new patterns and paradigms of reasoning. Ming mapping is inextricably linked with the functions of the human brain. As a creative thinking tool, it contributes to the development of the functions of the cerebral cortex. It is a visual representation of knowledge, promoting active education when adapted to individual styles of learning. Mind mapping can be practically applied to all expressions of metal activity and all aspects of life, where improved learning efficiency and clarity of thought allow to fully use brain capabilities.

Learning method using Mind Mapping is designed to develop students' knowledge with creative activities composing the main idea of a concept into the mind map. So it is easy to understand by the students. Mind mapping allows students to explore the association among concepts and it is also free-forming. In addition, it also has the personal relationship of the person to the coursework. It can be occurred through an interaction that information is stored by the students' permanent memory, so they are now able to mirror the key concepts with personal memories or events

Teachers all over the world use mind maps for education in their classrooms to help students take better notes, improve comprehension and critical thinking. Moreover, mind maps for students boost creativity, productivity, and memory. Mind mapping is the perfect tool for any classroom because they enable students to

- visualize ideas and concepts easily,
- brainstorm effectively, either alone or with other students,
- outline research papers and essays,
- boost reading comprehension,
- improve note taking and idea management
- develop critical thinking skills.

**Ming mapping as a learning tool**

Students must expand their understanding of several subjects simultaneously, from reading and writing to the sciences and foreign language. Mind mapping allows students to be more effective learners, as they help

students to retain more information, understand concepts on a deeper level and think critically. If you've ever tried to remember someone's name or where you left your car keys, you know how important your memory is. Association is an important skill to learn to improve memory from collecting pieces of information to connecting or linking information. The latter being more beneficial to memory retention and, when a learner combines images with words or phrases, like in a mind map, long-term memory is more likely to be activated because the combination helps to stimulate the brain. That's why mind maps for education aren't just a good skill for the classroom, they are a great skill for lifelong learning.

These visual maps provide a number of benefits to learners:

- **Visual thinking**: Your mind map provides insight into your thinking.
- **Filtering of key information**: It lets you separate key concepts from fluff.
- **Connections, not just concepts**: Notes are just disparate ideas unless they are connected!
- **Scaffolding of knowledge**: The breadth and depth of a topic.
- **Big picture and details**: Seeing the forest and the trees.
- **Analysis and synthesis**: Breaking down information into parts and combining them into a new whole.
- **Individual and collaborative**: Learn by yourself or in teams.
- **Flexible**: Add information wherever it fits best

Mind mapping helps students learn through association through an engaging, visual, and memorable approach. reading dense texts, often leave students overwhelmed and under-prepared on exam day. Because of the visual nature of mind maps, students and teachers can create study guides using mind maps to aid in building connections between ideas, leading to a deeper understanding of a subject and more retention of complex ideas.

Note taking helps students structure, manage, and memorize knowledge from academic sources or an instructor. For instance, compared to linear notes, flashcards, or brainstorming with bullet points, a mind map has some clear advantages:

- The radiant structure directly corresponds with the way our brains store and retrieve information.
- Drawing a mind map makes it easier to convey the hierarchy and relationship between individual ideas, enabling you to see the bigger picture.
- A mind map makes use of mental triggers like pictures, colours or doodles to help your brain memorize concepts more easily.

**Conclusion:**

It can be concluded that the use of mind mapping can develop students' creative thinking skill. The achievement of students' creative thinking skill is better when using mind mapping, rather better than the conventional way.

Combining words, images, and colours makes mind mapping a great learning tool. Students who learn using Mind Mapping method have a better creative thinking than those who learn using conventional method. The flexibility of mind map helps us to think divergently and convergently and visualize our thinking means that they are when used properly an essential part of our intellectual armoury.

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# PHILOSOPHICAL MESSAGE OF SWAMI VIVEKANANDA: RELEVANCE DURING PANDEMIC PERIOD

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**ABSTRACT**
With existence of human society threatened through an invisible enemy and pandemic raging undaunted across all continents, humanity is in search of inner peace and security. In a world where sectarian lines were already spilling the blood of innocent children, where national boundaries are settled through war and aggression, where co-existence is not even a point of negotiation on the table, this invisible enemy has made us all realise the force of nature, the power that nature and environment holds over us and the world has in this period of calamity come together to defend itself in solidarity. This forced solidarity has proved once again that the philosophy and teachings of Indian saints holds true for all times and places and as we all are in search of solutions to end this chaos and madness it is time to look back towards the teachings of Indian culture.

World has seen innumerable wars in search of peace and security yet they still remain a distant elusive dream. For centuries governments are seeking politico diplomatic solutions with armed forces ready to strike at any moment even though they know that this is not going to provide any lasting solution. Destroying nature with its every move of so called development now we are suddenly forced to realise that we are powerless in face of natures lash back and as we are living in the hour of worst nightmare of human civilisation we need to seek the good and the compassionate within ourselves.

A solution to such frenzy lies in ancient philosophy of Vedanta which appeals to humanity to seek the divine within and to identify our own selves with that

divine as one. the path which leads to peace passes through the ancient philosophy of seers who claim unity of humanity on the basis of unity of soul. Veda describes God and the individuals as "

″ (anor aniyan mahato mahiyan: Katha Upanisad 1-2-20), which means "God is smaller than the smallest and greater than the greatest." meaning that whether something is extremely large or infinitesimal, it is still made of the same divine source and God is present everywhere and in everyone.

British historian, Arnold J. Toynbee, wrote the following regarding the Hindu philosophy of life and its culture: "We witness such unique mental approach and consciousness among Indians as may help humanity progress like a family unit. If we do not wish to perish in this atomic age, we have no other alternative left."

David Bohm in his work regarding "Wholeness and the Implicate Order" writes that the universal tendency for majority of individuals, nations, races, social groups, etc., is to see one another as fundamentally different and separate. This very tendency according to him is a major source of conflict in the world. Boehm hopes that one day people would come to recognize the essential unity and interdependence of all things and build a more holistic and harmonious world.

This paper tries to analyse the thought and teachings of Swami Vivekananda on the basis of approach towards Oneness of humanity. His message to the youth of India was to seek Divine in all and to serve humanity without expectation of gratitude. If we can achieve even a fraction of what he wanted us all to do we will be able to establish peace within and universally because in service of humanity lies the maha mantra of world harmony and peace.

KEY WORDS: NATURE, PHILOSOPHY, VEDANTA, VIVEKANANDA

After the demise of his guru Swami Ram Krishna Paramhansa Swami Vivekananda started his journey of discovering and exploring his motherland. With blessings of the Holy mother Sri Sharda Devi he left Baranagar math and went places trying to discover the root cause of decline of Indian culture and strength. It was during his travels that Swami Vivekananda witnessed the appalling poverty and backwardness of the Indian masses. He was a monk a religious leader and his heart was deeply moved due to such condition of the masses. His mind and heart commanded him to analyse the cause of such abject poverty and degradation. He openly declared that the real cause of India's downfall was the neglect of the masses and the immediate need of the motherland was to provide food and primary requirements of life to the hungry millions leading a life of misery in India. The question in-front of him was how this can be done without undermining human dignity. The answer was very difficult to find but to the caring and compassionate heart of Swami Ji it soon became clear that empowerment through education and improvement in life style is the only solution to alleviate the condition of masses.

During his travels he noticed that Indian masses had lost not only their confidence but also their cultural identity, long years of foreign subjugation

had turned masses into unthinking slaves living without any human rights. Swami ji realised that these masses needed not only compassion and care but also direction and training to choose a right path for leading a meaningful life. Swami ji had realised that owing to centuries of oppression, the downtrodden masses had lost faith in their capacity to improve their lot. It was first of all necessary to infuse into their minds faith in themselves. Swami ji had observed that in spite of poverty and oppression the masses clung to their religion, but it was not the true religion of humanity, true religion of oneness that seeks divinity in one and all. For this Swamiji gave them the message of the divinity of the soul, the message of Vedanta and how to apply them in practical life. Thus the masses needed two kinds of knowledge: secular knowledge to improve their economic conditions, and spiritual knowledge to infuse in them the faith and confidence in themselves and strengthen their moral sense. The next question was, how to spread these two kinds of knowledge among the masses? Through education – this was the answer that Swamiji found. But who was to educate them? Certainly the foreign rulers responsible for their pitiable condition could not be expected to help them out of such misery. Swami ji realised that he will have to make the educated youth realise the importance of his message and contribute positively towards achieving the goal of strengthening nation and its people. Swami ji realised that service of masses is real service of nation and God but to realise his dreams he needed financial support, so he left for Parliament of Religions in Chicago. His great success in foreign land was instrumental in raising the youth from its slumber and low self esteem. He returned back to India after three and a half years and Swami Vivekananda on his return to India, in his very first lecture reminded educated Indian youth that religion is keeping others before self and that the best they can do for the nation is the service of all those who are suffering and are in need of help.

Enlightened youth rose to his call and started serving the masses, but his impact was felt more in the field of rise of nationalism and youth empowered with new found cultural confidence entered the war of independence and helped nation gain freedom from foreign oppression. Years passed after nation gained independence and we made a practice of remembering Swami Vivekananda on youth day by offering garlands on his statues and giving long lectures in conferences and seminars but we forgot to practice what he had preached.

Unfortunately, with the passing years the degradation of values and thought that came over Indian society due to various socio political reasons was such that service of nation turned into service of self and we got so busy in being a part of the race to modernity that we did not realise the strength of our past and our values. The sense of service was almost missing in the lives of those very people who were supposed to guide the society. They were in deep slumber of luxury fulfilling self desires and forgetting about those millions who needed not alms but compassion and support to rise and stand on their own.

Years back during his lectures across the nation Swami Vivekananda did not mince the words when he touched upon the hypocrisy of our practice of Dharma. He said, *"A dreadful slough is in front of you take care; many fall into it and die. The slough is this, that the present religion of the Hindus is not in the Vedas, nor in the Puranas, nor in Bhakti, nor in Mukti religion has entered into the cooking pot.*Years later it is now the time to realise that when the philosophical outlook of Indian Dharma says to look upon all beings as your own self, should it be taken as something be confined to books alone or should we do something about it so that this philosophy becomes a part of our being? How can India as a nation dream to lead the world spiritually when we cannot feed millions of hungry mouth within our own nation? How can those who harp upon the caste identities at every possible platform possibly create a nation which can embrace all without the feeling of otherness and the notion of pure and impure?

Service of mankind is the worship of God but we have limited our God and our worship to our Pooja rooms and temples. How can God be made happy with donation of millions of rupees when his own creation is starving and suffering, when there are people that around who are in need of help yet neglected.

Swami Vivekananda has commanded his pupils and followers:

"For the next fifty years this alone shall be our keynote this, our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race, everywhere his hands, everywhere his feet, everywhere his ears, he covers everything. All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the Virat? When we have worshipped this, we shall be able to worship all the other gods. Before we can crawl half a mile, we want to cross the ocean like Hanuman! It cannot be. Everyone going to be a Yogi, everyone going to meditate! It cannot be. …Is it a joke? It is all nonsense. What is needed is Chittashuddhi, purification of the heart. And how does that come? The first of all worship is the worship of the Virat of those all around us. Worship It. …These are all our gods, men and animals; and the first gods we have to worship are our countrymen. These we have to worship, instead of being jealous of each other and fighting each other. It is the most terrible Karma for which we are suffering, and yet it does not open our eyes!"

Such beautiful guiding words indeed should have been our beacon light from the day of our independence. We should have as a nation strived to upheld his teachings as our national dharma; we should have worshipped the VIRAT around us, the living, the visible, the downtrodden and the destitute GOD, our own brethren. But we forgot our legacy and influenced by the glittering lights of west made fun of renunciation by blindly following the footsteps of utilitarian philosophy.

Dharma, since ancient period, has been life essence of Indian life. Dharma, wrongly translated as Religion by the adherents of west, is one word which has never been understood in its true meaning by present generation. Indian philosophy as reflected in Vedanga defines Dharma as set of duties a man has

to fulfil; duties towards his family, duties towards society, duties towards nation, duties towards fellow human beings, duties towards God and duties towards all living and non living things on this earth. This dharma bounds us all to not only protect our environment but also play a positive role in society and nation. What could be possibly a positive role if not giving back to the society what you have gained from being a part of it? What could possibly be a better way to fulfil your duties towards your nation than to serve its children? Service of the mankind is the service of God and when we are able to wipe away the last tear of sorrow from the eyes of every child born on this earth than only we will be able to create space for peace and growth for all.

In a country where spiritually inclined are obsessed with own mukti and with the practices for blaming or holding God responsible for all that was required to be done it was and still is a difficult task to convince people to work for the masses, or as Swami ji said "the living Gods". In his short but extremely motivating life Swami Vivekananda tirelessly worked to explain the concept and need of Service and to inspire the young generation to take to it. The spiritual basis of Oneness as given in Vedanta was used by Swami Vivekananda to explain how 'service to man' is worship of God. Shankar's spiritual concept of "Aham Brahmasmi", I am Brahma, the divine spirit, is what makes us all not only equal but also a part of one great self, thus Vedanta shows us the path of oneness through spirituality. This oneness became the basis of teachings of Swami Ji when he said that *"Selfless Service is the manifestation of the feeling of Oneness."* Swami Vivekananda explained how the Selfless Service is expression of Oneness in practice, expression of God realization and also a way for God realization.

Swami ji told to do *'the service of Jivas in a spirit of oneness'.* (Volume VII 198) For all those quoting Vedas and Vedanta he asked sternly, *"Must the teaching 'looking upon all beings as your own self be confined to books alone?* (VI 319)

He wrote to his brother disciple Swami Akhandananda; "It is preferable to live on grass for the sake of doing good to others. The Gerua robe is not for enjoyment. It is the banner of heroic work. You must give your body, mind, and speech to "the welfare of the world". You have read" look upon your mother as God, look upon your father as God" but I say "the poor, the illiterate, the ignorant, the afflicted let these be your God. Know that service to these alone is the highest religion." (Vol VI 288)

Swami ji stressed on the fact that aim of life is to realize that the Self which has manifested itself in all of us is one and only this realisation will lead us to salvation of our own as well as of our nation. The necessity is to realise that serving others is not an obligation on others but a duty one has to fulfill for one's own good as the 'other' is only an extended form of our own identity as divine light. When asked as to why it is necessary to do good to others Swamiji replied:

"Well, it is necessary for one's own good. We become forgetful of the ego when we think of the body as dedicated to the service of others the body with

which most complacently we identify the ego. And in the long run comes the consciousness of disembodiness. The more intently you think of the well being of others, the more oblivious of self you become. In this way, as gradually your heart gets purified by work, you will come to feel the truth that your own Self is pervading all beings and all things. Thus it is that doing good to others constitutes a way, a means of revealing one's own Self or Atman. Know this also to be one of the spiritual practices, a discipline for God – realization. (Volume VII p 111)

He wanted others to realise that it is not enough to be God fearing and persistent in one's religious observance but also necessary to realise "The real truth god is present in every Jiva; there is no other God besides that. `Who serves Jiva, serves God indeed'." (volume VII 247)

Swami Vivekananda worked ceaselessly through his lectures, discourses, dialogues etc to encourage Indian educated youth to serve the "Living God" He again and again told them that it is our Dharma to serve the society – the extended form *of* our own self. Initially serving others may not make us happy but that is because we cannot detach our sense of expecting gratitude in return of service but Swami ji said "As by continuing our religious practices we gradually develop a certain determined tendency for it, so by performing disinterested work over and over again, even unwillingly, we gradually find the will merging itself in it. The inclination to work for others develops in this way, do you see? Just do some such work even though unwillingly, and then see if the actual fruit of Tapasya is realised within or not. As the outcome of work for the sake of others, the angularities of the mind get smoothed down, and men are gradually prepared for sincere self sacrifice for the good of others."

India realises its strength and its responsibility in present day world. When market has taken over human sensibilities and when race for luxury has made the rich and the powerful forget that millions of fellow human beings are lacking even basic necessities of life we realise that our spirituality and philosophy of oneness can show the path of peace and human development. But before we embark on our mission to set the world right we must first set your own home in order. We should work for international peace but first we must first improve the condition of our own people.

The greatest legacy of Swami Vivekananda is the message of human unity and service. We cannot turn our back from the responsibilities which we bear by the virtue having availed good education and opportunities at the cost of those who are struggling to make the two ends meet. What use is our education if we cannot educate at least one poor child and raise him to the position where he can avail better opportunity. Our culture gives us the concept of human unity and according to swami ji this vision of Oneness gives us responsibility that we have to take care of the 'Whole'; The Whole being interconnected, interrelated and interdependent and not just that part which is directly related to us; All those who are directly related to us will be taken care of by that Whole because Sri Krishna has said in Bhagavadgita [Gita (VI. 40)] "never does a doer of

good, O my beloved, come to grief"? We cannot achieve personal good by ignoring the society.

Many would question that how can we do anything when we do not have money or power, but we must remember that Vivekananda had none: he was a Hindu monk, a penniless ascetic and yet what he was able to understand and achieve many social reformers of his period and later could not dream of achieving. The point is that just by mere worrying about things we cannot do the work. We must remember what Swami Vivekananda told, *"In a truly noble work, not to speak of men, even God Himself befriends the doer. When people have thus been attracted, you will be able to stimulate the desire for learning and spirituality in them. Therefore the gift of food comes first. ...You just find out one or two blind or infirm people and apply yourself to their service. Go and beg food for them yourself; cook with your own hands and feed them. If you continue this for some days, you will find that lots of people will be coming forward to assist you with plenty of money. "never, my son, does a doer of good come to grief." (Gita, VI.40) (Volume VII 160)."*

Swami Vivekananda continuously wrote to his disciples and brother disciples to organize to do good to the people. In one of his letters to his brother disciple he wrote, "I am giving you a new idea. If you can work it out, then I shall know you are men and will be of service. . . . Make an organized plan. ...You have got lots of poor and ignorant folk there. Go to their cottages, from door to door, in the evening, at noon, any time and open their eyes. Books etc., won't do give them oral teaching. Then slowly extend your centres. Can you do all this? Or only bell ringing?" (Volume VI 289)

**CONCLUSION:**

India needs to be awakened to her heritage and purpose so that the world gains from her enlightenment and the humanity could find its purpose in stable peace and development. We need to work relentlessly, serve people, mould youth and inspire them to work for the country. The message of our ancestors to 'Serve man means to Serve God' which Swami ji gave boldly across the world needs to be carried forward and embedded in the minds of our youth. We must realise that Swamiji's teachings are one of the greatest contributions towards motherland. The Indian freedom movement owes its inspiration and momentum to such great souls and over last seventy five years when we have somehow neglected the teachings of our saints we have found our great nation sinking deep into philosophical void with no beacon light to show path towards righteous development. Vivekananda revitalized India and with the confidence instilled by his message and mission nation started surging ahead. If today during this great pandemic the world looks towards India as the saviour the inspiration has its roots in the teachings of Swami Vivekananda. This monk in bhagwa was able to do more than generations of political leaders could even think of doing. We have come a long way since his times but his teachings hold same relevance and meaning. His legacy is and will remain the beacon light for future resurgence of India and along with India the humanity will benefit because when we all will be able to understand that oneness of soul and

presence of divine light in one and all there will be no war no aggression and no exploitation.

Service of the people is the best means to serve God and nation. If each one of us can make positive difference in the life of one human being we will be able to fulfil his legacy and dreams. Let us always remember Swami Vivekananda's clarion call "Arise! Awake!! And stop not till the goal is reached!"

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# IMPACT OF THE CHRISTIAN MISSIONARIES ON THE SOCIO-ECONOMIC LIFE OF THE PEOPLE OF SALEM

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## ABSTRACT

Christianity spread in Salem due to the relentless effort of missionaries in thefirst half of 16th century. They made indelible mark on the socio – economic life ofthe people of Salem region. The early missionaries who worked in and around Salem region for evangelization took to the ways of living, mode of dress and customs of the people. The geographical adjacent of Salem to the Mysore kingdom and the urge to spread Christianity led the Jesuit missionaries of Mysore mission to concentrate in Salem region. In short the missionaries of Madura, Mysore and foreign Mission Society who labored hard in Tamil Nadu in general and Salem in particular inculcated a sense of humanization which transcended the traditional limits and opened people's eyes to entirely new channels of service. However the early missionaries of Salem region were against this unjustifiable and discriminating caste system prevailed in our society. The missionaries in this region lived in object poverty and loneliness and their living conditions in the remote villages of Salem, Namakkal and Dharmapuri were much lower than that of the poorest paid

priests of their faith in Europe. The caste system is mainly responsible for keeping a large section of the Indian populace backward, socially, economically and educationally. The direct collision between the concepts of caste hierarchy and Christian equality created possibilities for the incorporation of Hindu social rules into the Christian Congregations. Christianity brought about a visible economic and material change in the lives of depressed classes in Salem.

**KEY WORDS**

Colonial, conquest, missionaries, Madura Mission.

**Introduction:**

The colonial conquest underlined the weaknesses of the traditional order and the requirement for change and recovery of its foundations. Verifiable enthusiasm for Indian Christians has so far been for the most part fixed on foreign missionaries, and on the cycle of change that they probably initiated. As it were, a progress to Christianity is basically arranged in the activity of the Western missions instead of in the experience and reasonableness of Indian believers. The Salem district is with an area of 5245 sq. miles and fourth greatest city in Tamilnadu.[1] It is limited on the north by Dharmapuri district, on the south by Tiruchirapalli, west by Erode and east by South Arcot district.

**Land and the People:**

Salem is blessed to have many number of historical and tourist places of intrigue, for example, Mettur, Taramangalam, Kolli Hills, Yercaud, Kandasaramam and Agraharam. Taramangalam is a verifiable focus where there is a 400 years of age Kailasanathar temple notable for its outstanding landmarks of sculptural craftsmanship and magnificence. Kandasramam a spot committed to the love of Lord Muruga, similar to that of Kumaragiri, is arranged among little hills in Salem district.[2] The Shevaroys, a hill resort situated in Salem district, was alluded to in old Tamil writing as the heap of the 'Chera' rulers. Salem was at one time the capital of North Kongu Nadu what survives from it, called the "fort" presently in Salem was once under the realm Tippu Sultan, and of the Nawab of Arcot. Where they had kept their weapons can be seen even now in Fort, Salem. As per the 2011 census the populationin Salem was 50,40,157. The greater part of the population is Hindus. The next largest religious group is the Muslims. The Christians come third. According to the statistics taken in the year 2013 the Catholic population in the districtis 87,235.[3] The remainder of the population comprises of a couple of Zoroastrians, Jains, Sikhs, Buddhists and others. Indian culture experiences disparity with respect to the distribution of economic resources.

In Salem district still an enormous part of people rely upon agriculture, the essential occupation. About 45% of the complete regions of the district is under cultivation. Most of them are under the grasp of the moneylenders. The significant aspect of the optional work in the district is contributed by small and cottage industries, which are by and large, come up short on occupations. The significant networks in Salem are the Non-

Brahmins. The Velars, Vanniyars, Agamudayars, Udaiyars, Reddiars, Kammalars, Komatiars, Janappars, Kavarais, Chettiars, Devangars, Sourashtras, Idaiyars, Kurumbars, Nadars, Sembadavars, Vettuvars, Kusavars, Pallars, Oddars, and Parayars people group are significant.[4] With the spread of literacy and social awakening among the masses, the unbending nature of station hindrances is step by step vanishing and even between position relationships are normal. Tamil is the significant language spoken by them. It is a multilingual region and the impact of different languages is recognizable in the Tamil spoken in this district.

The historical backdrop of Christianity in South India as a rule and in Tamilnadu specifically goes as far back as the first century AD. St.Thomas arrived at Cranganore on the west coast, and after a concise remains at Cochin he went to the Coromandel Coast. The Apostle lectured his confidence to the locals of India both on the west shore of the promontory and on the Coromandel Coast and made proselytes of them. In this way the most punctual Christian settlements in India are to be followed in parts of the Malayala nation. He completed his zealous work in the realm of Chera (Kerala) with much power. He changed over the privileged Hindu families in Cranganore, Palyur Chayal, Nirranam and Quilon. He came to Tamil nation to proceed with his proclaiming through the realms of the Pandiyas and the Cholas, prevailing upon huge number by his righteous life and the miracles he performed. The achievement of his main goal will undoubtedly awaken the antagonism of the missionaries who, having pointlessly attempted to dishonor him, finally put him to death near to a sanctuary of kali, on the little mount (Thomas Mount) near to Mylapore, Madras, on third July 72 AD a man adored and loved by all from the ruler to the people of lower layers of the society.[5]

The suffering of St. Thomas at Mylapore prompted the fast spread of Christianity in South India. In acknowledgment to the chronicled significance, Mylapore was raised as a first Bishopric in Tamilnadu on 9th January 1606 A.D. by Pope Paul V. It was raised to an Archdiocese on 1st September, 1886. Accordingly South India offered friendliness to the Christians from the soonest many years of the Christian period. The Portuguese came to India in around 1498 AD. They involved a couple of general stores. Before long all the Portuguese general stores along the Indian coast from Bombay to Tuticorin were made as the Catholic Christian Centers.[6] In 1531, Goa was made a Bishopric. They needed to win, not a worldly domain the East, an assignment past the influence of a country with a population of scarcely one and a half million, however a realm for Christ of the apparent multitude of western countries which looked for riches and influence in the east, the Dutch, the French and the British Portugal alone worked consistently for the proselytizing of the newfound grounds and burned through much effort and incredible assets to this end. The Portuguese at that point began to spread their business across different pieces of India-Kanyakumari or Cape Comorin, Cannanore, Goa, and Bombay toward the west Orissa, Bengal and Assam in the East; and Delhi in the north. In 1551 Alphonso de Albuquerque involved Goa. Albuquerque had

urged the Portuguese to wed nearby Hindu and Muslim women and the ages conceived of these relationships came to be known as the "Casaros".[7] The majority of the Anglo Indian people in the Latin Rite Catholic people group in Kerala are said to have risen up out of this gathering. In the first place, the Christian communities in Tamilnadu were constrained by Goa Bishopric. The Popes over and over encouraged the Portuguese Kings to make it their obligation to send missionaries to the newfound zones for proselytizing. In light of the call of the Popes, the Portuguese rulers sent various common and castemissionaries to India. Because of the relentless energy of these missionaries, Christianity spread in Konkan, Kanara, Malabar coasts and later their influence was stretched out to Tuticorin, Kanyakumari, Kongu and Bara Mahal and Madurai districts.[8] The true and arduous endeavors of these missionaries contributed hugely for the fast difference in social, economicand culture of Tamilnadu. The start of the Counter Reformation and the establishment of the Society of Jesus shaped a splendid part throughout the entire existence of the Roman Catholic Church.

Salem acknowledged Christianity because of the tenacious exertion of evangelists in the first half of sixteenth century. They made permanent blemish on the socio – economic existence of the people of Salem district. The early missionaries who toiled in and around Salem district for proselytizing took to the methods of living, method of dress and customs of the people. The establishment of the Mysore Jesuit Mission by Fr. Leonardo Cinnami in 1650 framed a defining moment throughout the entire existence of spread of Christianity in South India.[9]The topographical contiguous of Salem to the Mysore realm and the inclination to spread Christianity drove the Jesuit evangelists of Mysore mission to pack in Salem district. Initially the missionaries having a place with Mysore Mission proceeded with their fervent work in and around Salem alongside the co-operation of the Madura Mission. Since 1687 the Mysore Mission had alone associated with the teacher activities of Salem. Fr. Vincent Durake, Fr. Rodriques, Fr. Cinnami, Fr. De Paiva, Fr. Cunha and Fr. Franciso Dos Reys were significant Mysore missionaries who worked indefatigably for the spread of Christianity in Annaikaraipalayam, Kakeveri, Senthamangalam, Koviloor and different other mission stations of Mysore missionaries.[10]Fr. Cinnami began a mission place at Jumpuli Kottai (Sampalli) somewhere in the range of 1650 and 1660 A.D. This was the first church raised by Mysore mission in Salem. He additionally settled a mission place at Dharmapuri in around 1661. St. John de. Britto, a prestigious Jesuit missionary arrived at Kolai on 30th July, 1674 subsequent to going through Vanniputhar (Bhavani), Sampalli, Martalli and Kaveripuram.

Since the missionaries of Mysore demonstrated unmistakable fascination for the improvement of Kannada speaking Christians, the Tamils of these areas went to Edappadi for their help. The Mysore Jesuit Mission had 11 mission centres in Salem of which two focuses were found in the Kongu district where Tamil was spoken and the staying 9 were found in the North where Kannada language was spoken. There were around 6 clerics caring for

different mission stations in and around Salem.[11] The missionaries were helped by the all around prepared catechists. A couple of them were Brahmin changes over and some of them had a place with different networks. The Indianization of Christian rituals and the fuse of Hindu traditions were exposed to ecclesiastical dissatisfaction at various periods. The concealment of the Society of Jesus and the decrease of the teacher activitiesof the Mysore Mission drastically affected the Christianity in Salem district. The concealment of Society of Jesus by the Portuguese Government in 1760 A.D. was a genuine debacle for Christianity when all is said in done and the Jesuit Mysore Mission specifically. Henceforth the Jesuit Missionaries of Mysore joined the different caste requests.[12]

**Evangelist Activities:**

In 1776 the Mission of Mysore was depended to the clerics of the Paris Society of Foreign Missions with Pondicherry as its base camp in India. The mission buckled down in different mission stations of Salem, Madurai and Mysore under De Tabraca, the Supervisor of Paris Mission. They began a theological school at Pondicherry so as to prepare the clerics to spread the gospel to the regions depended to them. Their essential point was to begin the neighborhood church with the assistance of the locals. Yet, before Paris Missionaries started their remaking work, abuse of Tippu Sultan made a genuine blow the Christianity in Salem. Tippu Sultan detested most importantly the English and near to the English he despised the Christian Missionaries.[13] His oppression started in 1784 and proceeded till 1787. He requested the Koviloor church near to Dharmapuri to be devastated. Missionaries were removed. Mission work was wrecked. He smothered the evangelists and Christian people group set up at different mission stations.

Notwithstanding, the settlements at Edappadi, Kakaveri and Kadgathur stayed unaffected during the mistreatment. Fr. Jean Antoine Dubois, the eminent Paris Missionary was answerable for the re-foundation of Christian religion in Salem. He took up his preacher work in India laboring from the start in Madras Presidency and later in Mysore State. He was in near contact with high caste Hindus and had recorded a lot of significant data about the organizations he watched and the traditions of the people. Abbe Dubois shaped a most critical image of Christians in India of his day.[14] He felt that the triumph of the nation by the Europeans was an appalling occasion so far as the development of Christianity in India was concerned. Abbe Dubois and his supporters proceeded in their endeavors to carry Christian truth to the people of Salem. He came to Salem in 1792 to achieve his main goal work and he stayed in Salem till 1799. It is Fr. Dubois who was answerable for fortifying the Catholic Church in Salem established by Robert de Nobili. Champenois, Vicar Apostolic, Pondicherry endowed to him the duty of the re-foundation of Christian religion and organization of Tirupattur, Krishnagiri, Edappadi, Salem, Kakaveri, Nammakkal, and Kalangaud. Fr. Dubois benefitted by the impact he was having with the English authorities to find support for the various works and furthermore for the development of new chapels. He

constructed a congregation and Chathram in Edapadi and Dharmapuri.[15]The British Government gave him a yearly award of 42 rupees for the Kovilloor church near to Dharmapuri and Tirupattur. Among different advantages which he gave upon his run may merit unique notice here. His energy in setting up rural provinces and furthermore acquainting inoculation with annihilate little box, where inspite of the uncommon steadiness of the people, he prevailing in his chief goal. During 1803 – 1804 an aggregate of 25, 432 locals of Salem were immunized.

In memory of his respectable help, the locals actually recollect him by the title Doddhaswamiyar. As indicated by the record of Rev.Fr. Dubois there were 4000 Christians in Salem district. After the annihilation of Tippu Sultan in 1798 by the British, the French Missionaries stretched out their activitiesto Mysore and Coimbatore.[16] One of the most famous Missionaries was Bishop Bonnand, dispatched India into the Catholic development. He squeezed into administration different methods for an extending of the caste existence of Catholics and for a more extensive spread of the Faith-the Press, Educational and Charitable foundations. The History of the Catholic Mission of nineteenth century saw a consistent advancement, Pope Gregory XVI set up the Vicariate Apostolic of the shore of Coromandel in 1838 A.D., Rev. Frico Alias Susainathar, a biblical missionary came to India. Before long he turned into the Parish Priest of Salem. He visited the mission stations of Salem and composed a concise record of Salem area in 1838. Pope Leo XIII set up Indian Hierarchy in 1886 for compelling organization of the all around created mission stations in India. He composed them into various religious each under an Archbishop who had at least one Bishops inside his district. In 1887 Pondicherry turned into a metropolitan Province with Mysore and Coimbatore. Consequently Salem appeared asa recently made see in 1930 with a Catholic population of 17,600.[17]Foreign Mission Society took upon themselves the weighty duty of delivering evangelist administrations in these regions. Hence the careful endeavors taken by the Madura Mission, Mysore Jesuit Mission and the Paris Society of Foreign Mission were answerable for the spread of Christian religion and the foundation of holy places during the early days and the combination of Christian people group till the making of the Diocese of Salem. During the early days, the missionaries confronted a progression of issues particularly from Tippu Sultan, the leader of Mysore. Because of the vigorous and earnest endeavors of the committed missionaries the congregation foundation was fortified fundamentally for serving the reason for the neighborhood people.

Social detachment and numerous other irritating burdens, for example, the refusal of concessions to change over to Christianity from the lower castes. Anyway the early missionaries of Salem district were against this baseless and segregating caste system prevailed in the society. They conceded the inferior class into the overlap of Christian confidence in huge number and empower them to emerge from their ghetto attitude. A significant action, for example, the Ramakrishna development in its direction in nineteenth century got from

Christian missionaries.[18] They likewise set out on anticipates for burrowing wells, laying streets and giving manures, pesticides and arranging co-activities for the inspire of the believers and others. In short the evangelists of Madura, Mysore and Foreign Mission Society who worked hard in Tamil Nadu all in all and Salem specifically taught a feeling of refinement which rose above as far as possible and made people fully aware of completely new channels of administration. It is certain to assert that in the issues of philanthropic help, social change and formation of society dependent on the value and pride of the individual, these preacher goals applied an advantageous effect on the idea and goal of edified classes in Indian culture. Through their impact the Catholic population consistently expanded. They lived as the least fortunate of poor people and poured the waters of absolution over a large number and purged their spirits in Christ beating numerous obstructions in their determined mission. The recently changed over Christians endured the Catholic confidence inasmuch as that confidence didn't meddle with caste. The evangelists in this district lived in object destitution and depression. Their everyday environments in the distant villages of Salem, Namakkal and Dharmapuri were a lot of lower than that of the least fortunate paid missionaries of their confidence in Europe.[19]They worked hard to spread the gospel to the detriment their chronic weakness and nasty climate. They gave most extreme consideration for the physical and profound government assistance of those focused on their charge. Now and again they fell as casualties to the fury of neighborhood people and their tribal leaders.

In 1640, Robert de Nobili was captured for the reason for Catholicism by the Nayak of Madura and had to resign from Madura mission activities in 1654. He passed on before long visually impaired and old in a little lodge near to Mylapore in 1656.[20] The catholic evangelists of different caste requests in Salem spearheaded the investigation of numerous cutting edge Indian languages aggregating the first bilingual word references just as syntax in Tamil, Telugu, Kannada and other south Indian languages. The incidental advantages of Indian common learning and global correspondence of Christian teacher work in this manner end up being of impressive utility. One of the main commitments of evangelists has been the extraordinary assistance they have delivered to the improvement of vernacular writing of the land. The interpretation of the Bible just as the making of Christian writing in Dravidian languages gave a stimulus to their advancement in a wide assortment of fields, for example, composition, fiction, language and etymology. Robert de Nobili was maybe the first to start Biblical investigations in Tamil writing from the get-go in the seventeenth century. In spite of the fact that it was intended for outreaching reason, it helped the development of Tamil composition into simpler methods for correspondence. His book named "Signs of True Religion" written in a lucid Tamil composition style won the profound respect of a Hindu who had a place with Valluvar station in Salem district. Later he got submersed by Robert de Nobili. This occurrence remains as a stupendous representation of how Robert de Nobili used his expert articulation in Tamil

language for outreaching administration just as for the fast development of vernacular writing in Tamil Nadu.[21] Along the gospel message of the missionaries there came the ascent of another culture that digressed the new proselyte from their underlying foundations giving them new Christian names, new propensities and customs, even new languages. Their ritual was the Latin Liturgy; their Churches were inherent Gothic and Baroque styles, their religious art, paintings and music were modest importation from the west.

The Portuguese were the first to carry Western education to India building up schools in their settlements. At the appropriate time of time the neighborhood schools were supplanted by ward schools all through the mission stations and the chapels turned into the focuses of learning in the wake of change to Christianity in Salem mission district.[22] The Foreign Christian Missions were extraordinary specialists in the East – West social contact. At the point when one says that the soul of standing reigns in a society, one implies that the various gatherings, of which that society is created, repulse each other as opposed to pull in. The Indian culture stays static for around 3,000 years with the outcome that the unapproachable were not allowed to utilize public wells or enter temples. Whatever may have been the authentic birthplace of the standing system, it has for quite a long time added to the dependability of the Indian culture.[23] In any case, it has likewise caused profound divisions among the people. The caste system is mainlyliable for keeping an enormous part of the Indian people in reverse, socially, monetarily and instructively. The castesystem was an incredible boundary in the method of transformation to Christianity. It was the typical casing work of Hindu society firmly woven with caste perceptions. It was a direct result of the obstruction that proper passage in the Christian religion by baptism involves.

**Conclusion:**

Missionaries who came to Salem in the late sixteenth century focused on the lower segments of the society to carry them into the crease of the gospel. Their endeavor to win the 'spirits' of the underestimated people carried them into direct contact with them. Before long the missionaries understood the requirement for information on the nearby language and customs which made them focus specially on these fields. Gradually missionaries began to wield a great deal of influence in the lives of the depressed classes leading to the creation of local churches in Salem. The immediate crash between the ideas of caste progression and Christian balance made opportunities for the joining of Hindu social principles into the Christian Congregations. The conditions prompting the foundation of neighborhood holy places with local traditions and social practices and in course of opportunity they came into direct clash with the Christian values and ethics. While Christianity achieved a noticeable economic and material change in the lives of discouraged classes, it neglected to change their social and public activity styles in the light of the Christian teachings.

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# A  PATH OF NON–CONGRESSISM BY LOHIA

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## Abstract

Dr. Lohia advocated the idea of Non-congressism to be pursued meanwhile in order to bring down the congressism, besides this would also, he felt, creates a climate for socialism. Non congressism is of a piece with Lohia's general strategy of destroying first and creating an alternate after words. It is in this context that S.S.P. tries to explain the relevance of either & Non congressism or 'Angrezi Hatao' movement. It was the non-congressism or the unity of the socialist forces against the government in power that gave birth to the formation of the Samykta Socialist Party of India. Non-congressism has been the sheet anchor of S.S.P.'s political strategy. It was the application of the politics of non-congressism that heralded a new era in the Indian politics in the wake of the fourth General elections by ending the congress monopoly of power in various states and thus setting in the process of disintegration of the Congress Party. The vertical split in the congress was a by-product of non-congressism.
**Key Words** – S.S.P., Non-congressism

## Introduction:

Before the fourth general elections in 1967, Lohia gave the call 'Remove congress and save the country". To Lohia, twenty years of the congress rule brought only misery and dishonour to the country. In an article, 'Samata and Sampanta' in the magazine Jan, Lohia confessed that he had added an unrealistic idealism to the hitherto theory of socialism by advising not to enter the governments of coalition. It is not practical now. It is a hallow idealism

and cannot achieve its aim in the present situation of the country.1 After October, 1962 the government of national shame was completely exposed and Lohia realised the futility of Indian leftism. He found Indian leftist parties are leftist on top and rightist at bottom.

The congress government has been continuing for the last so many years. 'Three general elections have taken place, but no single party has emerged in powerful opposition to the government. Nor does it seem possible for any single party to so emerge on the basis of its own strengths in the near future.2 It is felt that the 'government of national shame' may be overthrown by ways other than elections, and possibly in the near future. But here we are concerned with elections and parliamentary politics only. 'Agitation, Satyagraha and non-violent acts of law breaking that take place within the from work of parliamentary politics are unable to change the government as immediate result. These may possibly influence the elections. Even then, it does not seem possible for any one party to defeat the congress in election politics in the near future on its own strength. Of every 100 voters, 50 do not vote, about 26 vote for parties of individuals outside the government stands. About 24 vote for the congress the congress government stands on the vote of 24 percent voters. Seen thus it is a minority government of 24 in every 100.3 Is it possible that the 26 who vote away from the congress, may not clash among themselves? it is certainly possible, but there is only one way for it. Let only one party enter the election arena against the ruling party and the other parties should help it, or at least should not work against it. Lohia thought there are two aspects to the consolidation of opposition parties, one positive and other negative, the negative aspect has only one meaning, that various opposition parties should not fight each other and pull each other's legs. The positive aspect can have several meanings, from the first step of limited front to the final aim of merger, with a comprehensive joint front coming in between. This we have four steps in consolidating opposition politics.4
1) Merger
2) Joint front
3) Limited front and
4) Electoral adjustment
As a result of common thinking of the opposition parties to oust the congress government several non-congress governments were established in nine states. They were constituted on time-bound programme. Lohia had advocated the 'time-bound programme' for these fronts with the clear view that the actions of these governments would 'make or marr' the future of socialist governments. He wanted the non-congress government to achieve something radical and revolutionary within a limited time to mitigate the hardships of the masses. He did not want power –oriented of the masses. He did not want power – oriented but programme oriented governments. He was not satisfied with the collapse of the congress governments in the states only : he was anxiously waiting to see the downfall of the congress governments at

the centre as well. His feeling was that unless the government at the centre is not demolished state governments will be 'banner and stunted'. He visualised 'a process of change' to have been brought by victory of non-congress opposition in few states, for change Lohia become so impatient that thought earlier in February 1967, he had declared that he was not in favour of and ex-judge or ex-Vice-chancellor to be elected as president5, he moved heaven and earth and even encouraged defection in the congress ranks to elect Mr. Subha Rao, Ex-Chief Justice of India to the post of President against the congress candidate Dr. Zakir Hussain. There was nothing common between Dr. Lohia and Subha Rao expect their opposition to the congress rule.6 Subha Rao had emerged after the Golak Nath as an indefatigable champion of the individual rights, particularly the right to property and Lohia was by any standards an un-compromising critic of the institution of property. Ye he was so deeply committed to the policy of non-congressism as the only possible strategy to root out the congress power that he felt no qualms in extending his hand of friendship in proposing an alliance with Subha Rao in presidential election. Lohia said "Dr. Zakir Hussain's victory would most definitely mean the victory of continuity of famine, hunger, rising prices, dynastic politics, national shame and disintegration. Mr. Subha Rao's victory would stir things up and would effect change"7

Politics of coalition has been one of the experiments of non congressism of the Samyukta Socialist Party. Although it might appear novel in Indian politics the system of coalition is not now for the world. There were coalitions in Weimar Germany, France, Italy and some of the countries of Asia and Africa8. The general elections of 1967 had rang the death knell (temporarily) of 'one party dominance system' and brought in a 'political sub-system' which is characterised by coalition politics and government. Prof. Raghuveer Singh a coalition is a group of people who come together to achieve some end, usually on a temporary basis. In politics, it signifies a parliamentary or political grouping of different parties, interest group fractions formed for making and or influencing policy decisions of securing power. He feels 'coalition is a process basic to decision making in politics and needs to be given a proper place in a theory of politics".

Prof. Singh has enumerated three theories of coalition which need mention so that we may examine which kind of coalition Indian politics has come to adopt. These theories are (1) The minimum resources theory (2) The theory of minimum power and (3) The anti-competitive theory. The success of coalition is conditioned by education, tradition, economic development, ideological consensus, political legitimacy and value, orientation' Lastly it requires party system, multiparty system or 'Sartori's model of polarised pluralism." The 1967 general elections in India marked a qualitative transformation of the body politic which was entirely under the dominance of one supreme and un-challengeable Indian National Congress since the pre-independence days. The defeat of the congress aroused the nation from, its dogmatic slumbers. The

opposition parties which agreed to combine hurriedly were, as it were, caught unawares. They had agreed to certain programms to be implemented positively within a prescribed period of time or go back to their old seats. It would be interesting to put the study in proper perspectives in order to analyse the S.S.P.'s line of action in this context. To bring the point home, we may describe main terete which constituted the ultimate aim of S.S.P.'s approach. Mr. Virendra Narain has admirably stated the following main tenets of non-congressism.9

(i)      To keep congress out of Power.
(ii)     Toppling of Government.
(iii)    Political instability and irrelevance of ideology.
(iv)     Radicalisation of politics.

The S.S.P. in general and its leader, Dr. Lohia in particular, had a clear view that the congress party is a party of 'Famine and corruption'. The 20 years of misrule of the congress has brought to Indians infamy degradation, particularly in the eyes of the world. This government of shame has drove Indians to live on '6 Anna's a day'. It has created unbridgeable gap between 'haves' and 'have nots'. Practically it is the rule of 'the few' English-oriented upper classes, over 'the many' of the Indian soil. Therefore to bring the real government of 'the people, for the people and by the people', an overthrew of the government of the shame is inevitable. It was this anti congress feeling of all the political parties, further aggravated by the peoples resentment that gave birth to non-congressism. Mr. Virendra Narain has aptly described it as : alliances between political parties having antagonistic ideological orientation based on the expediency of achieving an anti-congress unity is, there, one of the main tenets of non-congressism. The S.S.P. was aware of the fact that all these political parties have been opposing the congress from the very beginning but they have not been opposing the congress from the very beginning but they have not been able to throw it out of Power. This has happened only because these parties have been pulling each other's legs and thus the minority.10 Congress rule possible Dr. Lohia warned the other political parties to be awakened and to pull the legs of the congress and not mine.11 They must bring end of the 'congressraj' and bring in 'Janraj' (People rule).12

The second important tenet of Non-congressism is 'to give first priority to the removal of the congress governments wherever they have survived the anti-congress landslide in the fourth general elections.13 Because the congress is well aware of the fact that if these non-congress governments succeed they will definitely oust them from power wherever they have retained themselves. Thus the non-congress government of the people should be always on the alert from the tactics of the congress to prevent them from doing anything against the non-congress government in the states and they should try to make their government lasting. These governments 'should not speak', 'their work must speak'. To the people of their success and the people in other states and of the

country should be compelled to think to overthrow the congress government in rest of the states and at the centre.14 Remove the congress save country' was the slogan of the S.S.P. used continuously. Dr. Lohia realised that non-congress governments in the states are 'barren and stunted' but it is because of the existence of the congress government at the Centre. The Patwari (the states) has changed, but the collector (centre) is the same as before15 and it is the overall change of political atmosphere that was needed. To achieve this and they openly participated in 'operation toppling' in different states, whereas the "politics of defection" and "Ayarams and Gayarams" have provided an opportunity to do so.16 The S.S.P. had followed the strategy of electoral adjustments to prevent the congress from coming to power. It also tried to adopt technique to create a fear of alternative government to the congress by forming S.V. Ds. In rest of the states. Mr. Virendra Narain puts a dictum: "For non-congressism, political stability is an anathema in the prevailing political situation. Since it smacks of continuity with the stagnating political system. The strategists of non-congressism, therefore, envisage a long period of chaos, risks and vacuum in the country which should not only be encouraged but even perpetuated so long as distinct alternative to the congress does not emerge.17 Lohia points out. "I think another 3 or 5 years will be needed after the collapse of the congress. During this period despair and expectancy will go together. There will be single achievements, followed by occasions of despair. On the whole it will be a period of failure. As I said for 3 to 4 years after the collapse of the congress there will be alternation between single achievement and despair, between crests and troughs, until we came to the valley where it will be pleasant. There will be some kind of group of persons with principles and policies, some sort of a socialist party, which would come up..... There will be a consolidation after this period of trouble. But even this period of trouble will be heaps better than the present as a dead desert, after which will come the hills, somewhat difficult to traverse and then we will enter the valley of hope.18

The policy of the S.S.P. on Non-congressism is best illustrated in the following lines: "Non-congressism is not an ordinary policy. It is a policy of chaos, risk and comprehensive nation building. As its first promise it assumes that continuity and stability are enemies of change, therefore, it deliberately tries to disrupt the continuity and create a vacuum."19 Dr. Lohia is quoted to have said "instability is our destiny". It is because the S.S.P. felt that unless the status quo is disturbed and a process of change is brought about no alternative is possible in the realm of status Quoist forces of caste feudalism and capitalism. Lohia advised the S.S.P.d elegates to the Kota convention that they should bring about this change by reforming the attitudes of the people and the parties. They should try to bring a change in their attitude towards the congress. If they fail in bringing improvement in their stand towards the congress they should be destroyed. It needed the S.S.P. too should disintegrate itself to bring about the change.20

Non-congressism of the S.S.P. is pledged to process of change. The aim of the S.S.P. was an overall transformation of the status quo which clings to the congress and obstructs any change towards progress or imancipation, therefore to bring transformation the status quoist forces have to be fought with. The congress rules is the preserver of these forces, to eradicate these evils the radical forces will have to give neck to neck fight to the congress. To demolish congress fort would be to demolish the feudal and conservative forces and would bring a radical change. Dr. Lohia felt that 'People are hungry for change. But this hunger is not yet acute. It is necessary to comprehend the flow, provide direction to the change and accelerate its pace, so that, "The people's hunger for change does not get atrophied.21 Lohia wanted that the political leadership should always be prepared for giving a new direction and new modes of thinking for reorientation of the social forces. The political fire within the man should always burn? Its extinction would mean end of existence. This would inevitably bring to the ultimate goal. The S.S.P. wanted 'sharpening of contradictions and intensification of infights in the non-congress united fronts' to 'facilitate the process of regrouping of political parties on the basis of concrete and time bound programme which is the sine qua non of non-congress government.22 It is true that opportunities for threats and agitations are inherent both in the nature, composition and political complexion of Non-congress coalition governments and in the general social, economic and political situations prevalent in the country. The S.S.P. has behaved, as Virendra Narain has put it, 'both inside the non-congress coalition governments and outside, as a party of agitators and even the S.S.P. ministers have been found frequently threatening agitations against the governments of which they are a constituent, and also against the central govenrment.' These behaviors of protagonists of the Non-congressism disappointed their party members and the people at large. Non-congressism in its limited from was confined to the politics of S.V.Ds. (United Front).23 'In fact', they (the non-congress parties) yielded to it as and when the opening for the ministerial office appeared clear, present and imminent. It may not, however, be construed to mean a triumph of non congressism.24 It we have to judge the party on the role it has played in the coalition governments, it would be better, if we concentrate out study on the lines suggested by Virendra Narain in his magnificent study entitled. 'The S.S.P. line', presented in the seminar at Indian Institute of Advance study Shimla. He has very correctly appraised the S.S.P.'s political behavior on the lines mentioned below:

In the name of saving democracy the congress was removed from many states in the general election of 1967. As the expediency of coalition the differences – both political and personal – between the coalescing parties were subverted lest they might disrupt the process of change. And despite the emphasis on concrete and time bound programme for governmental action, method by the S.S.P. the minimum programmes which were hurriedly drawn up, had incorporated even such points on which these was no consensus among the coalescing parties. The age-old enmities between the parties in the coalition

and their ideological differences could not be buried, it were only smoldering under the necessity of ousting the greater opponent, the congress, from power. Keeping a side the traditional hostility between the communities and the Jan-Sangh – Swantantra even most enthusiastic champion of non-

 S.S.P. and the C.P.M. were bound to clash, opposed as they were to each other fundamentally on national and international issues. Practically speaking the coalescing parties had not been finally able to agree to the electoral adjustments. It was only the S.S.P. which espoused the philosophy of non-congressism even before the elections and stick it even after the elections were over. Truly speaking these parties accepted the idea and came under the banner of non-congressism when they saw the ministerial posts imminent. It was the marriage in haste to be repented later.

The hatchet of differences between the coalescing parties could not be buried. It came 'out at the very outbreak of the coalition governments, open polemics in the press brought about a damaging effect on the mutual relationship of the coalescing partners. Under the compulsion of coalition the champions of non-congressism had not only encouraged defection accepted the defectors also with open arms. Although they had left original organizations but their habit of working had not changed. As the later developments conclusively proved that he (Mr. Charan Singh) played the vibhishan not to help end Ravan Raj but to replace Ravan rather than his manners and morals.25 And that such political opportunists and power oriented, defectors had been rewarded with ministerial 'gaddis' in non-congress coalitional governments, further accentuated the intra – coalition antagonism'26. It would be foolish to expect anti-congressism from these who had tasted and enjoyed the Congress Raj for not less than twenty years. It was contradiction in terms that the basis of the Samvid was non-congressism while its Chief Ministers and Ministers were congressiates. Non-congressism inherently believed in theory of change but its benefactors were supporters of continuity. The S.S.P. had declared in its election Manifesto of 1967 that the non-congress governments would 'speak not in words but in deeds', Their work will mark a change from the congress line of rule. But the persons posted in power stuck do their own ways of working which was no latter than the congress rule. Shri Krishna Nath Sharma believe that Mr. Charan Singh was given importance as more than his due. 'His vanity was pumped up beyond all proportions.' He feels 'all this and more steem from the initial high bidding of these defectors, opportunists, self-seekers and office-grabbers. They should not have been allowed to receive that much. These high payments gave excessive premium to potential defectors on both sides and vitiated the process of coalition making in the state'.27

Non-congressism seems to have founded on the bed-rock of power versus agitation. The organizational wing wants quick results and immediate implementation of the time bound minimum programme, which include in the main such items as land and land revenue, police and bureaucracy language and the question of the upliftment of the backward communities. But party representatives in the government find themselves bound to act in accordance

with the norms of constitutional and political setup and economic feasibility of the state concerned. The S.S.P. leadership however, talked in terms of 30 days, 6 months and long term programmes which must be implemented within the prescribed time or else the party ministers should resign from office fortwith.28 These programmes include removal of English from public life within 30 days from the date of coming to power. The attitude of the police and bureaucracy has to be brought under change within six months.

The parties in coalitions in general and S.S.P. in particular have been repeatedly crying to dislodge the congress government at the centre, so that coalitions in states could succeed. So long as centre remained a bastion of status quo, the government and political politics in states did not and can no do much to bring about change. The treat and use of imposition of President's rule is an extreme posture. The invisible hand of the centre plays the trick in a number of ways, for instance, by with holding or delaying grants and assistance, asking for immediate or delaying grants and assistance, asking for immediate repayment of loans, asking a number of queries loading to inordinate delays in preparation and execution of developmental schemes etc. the state coalitions have faced many of them during their non-congress regimes in several states. The coalitions have been disturbed by the congress (R) in order to maintain itself in power. It had very correctly been analysed by Prof. Raghuveer Singh.

"The theory of coalitions game is based on the assumption that the utilities of the different coalitional elements must be of an ordered nature. The interest of the congress (R) at the centre to somehow retain and strengthen its power leads it to impart different utilities to the partners of the coalitions, thereby disturbing the democratic balance as expressed through coalitions in the states.29 Prof. Singh has attributed two special factors that contribute to the instability and extreme fluidity of coalitions in India. We can do no better than quote.

"First is the absence of the "rules of the game". The coalition formation in India is not based on rules of democratic procedure or public commitment. The chief object of forming coalitions is to secure power and fulfil personal ambitions. If the coalitions are to assume the forms of democratic game will have to be followed. The second factor which leads to the instability and fluidity of coalition in India is the element of non-transitivity introduced by the politics of the Congress (R) party. We may conclude supporting the view of Prof. R. Brass that nature and success of coalition governments in future will determined by "The factional structure of the Congress, intra party division in the other large parties, and the roles played by independents and party defectors.

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9.    Virendra Narain, 'The S.S.P.'s line' Op. cit., p-217-18.

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11.    Lohia Ram Manoher 'Sudharo Athawa Tooto' Ram Manohar Lohia Samta Nayas, Hyderabad, 1971.

12.    S.S.P.'s election Manifesto of 1967 (Hindi), p-2

13.    Virendra Narain, op. cit., p-217

14.    Jabalpur Conference Resolution, p-43.

15.    Lohia 'Note and Comments' vol. III, p-254. At it is understood by Lohia that to bring in total transformation the Centre has got to be changed. Here collector denotes for central government and the Patwari a mineal class serving at the will of the master.

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23.    Kishan Pataknayak, 'Samvid Banam Sansopa', Sandarbh Agla Aam Chunav' Jan, Dec. 1970, p-44.

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25.    Op. cit., p-298 (Krishna Nath Sharma)

26.    Virendra Narain, ibid, p-220.

27.    Krishna Nath, op. cit., p-299.

28.    Virendra Narain op. cit., 220.

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# WORRYING TRENDS IN HOUSEHOLD DEBTS

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**Abstract**
Lock down of 1920-21 is a classic case of a once in a century outlier-tail risk that assumes the proportion of a major force majeure event. The impact of lock down of 1920-21 has been widespread albeit unevenly felt. The paper argues that households have been devastated and the impact of lock down of 1920-21 will take a long time to overcome. It contextualizes the rise in household debt to argue that the boom of the past few years was based on a debt induced boom. Based on the publicly available information, we opine that the impact is already being felt across many sections, especially among those who had till date been in the forefront of the consumption oriented boom. The impact of lock down of 1920-21 seems to have been higher on those earning more than Rupees Six lakhs per annum and the lock down of 1920-21induced crisis has led to an increase in borrowings from those above 35 years of age. It is argued that this altered nature of borrowing is due to increased unemployment. A suggested short-term alternative is a possible rescheduling of personal loans.
**Key words**: Households, Debts, Economy, Reserve Bank of India, Customs,

**Introduction**: There is universal acknowledgement that lock down of 1920-21 has decimated the economies of the world. Never in the history of human race have economies around the globe shut down in such a short time and in such a disorderly manner  not even during the Second World War or the Global Financial Crisis of 2008. The slow pace of reopening, euphemistically called "unlock" in some countries like India, has not helped matter. Though the

impact has been severe, the impact on different segments of the economy has been varied. This paper overviews the rise of personal household debts in India over the past decade and argues that the growing importance of debt has also had an impact on fuelling a debt induced consumption boom in the country. We opine that this rising indebtedness in the country is likely to have adverse impact over the medium to long-term since over-indebtedness tends to constrain future consumption. lock down of 1920-21 has already brought out the strain of a debt induced consumption boom. Noting this pressure, the Reserve Bank of India (RBI) was forced to announce a moratorium on repayment of loans for a total of six months. Despite this moratorium, some borrowers petitioned the Supreme Court of India praying for changes in the conditions related to loan moratorium.

The paper uses historical and current data released by the Reserve Bank of India (RBI) in its various data releases along with data available in the public domain to understand the broad trends in household borrowings. The paper is organized into three parts. The first part contextualizes this rising indebtedness over the past decade and highlights important changes that have facilitated and even encouraged this assumption of ever larger quantities of debt. It is suggested that this assumption of debt is largely a global phenomenon. The second analyses the rising trends in debt in the past two years immediately before and after the lockdowns and, the third part offers suggestions in the context of the rising debts.

Debt is the lubricant to a market economy. The debates around individual debt are not new and various colonial reports have tracked its features. Borrowing and lending go back to the earliest time, or at least to the time of settled agriculture. *Manusmrithi* deals in an elaborate manner about debts, the role and duties of various castes, usage, customs and other practices[1]. David Hardiman[2] has traced back money-lending including usury to the early Brahmanical texts and the early Aryan Kings to modern times. David Graeber[3] traces debt and lending-borrowing to about five thousand years. In the context of India, he opines the Vedic texts evinced concerns with debts which they equated with guilt and sins[4]. In contrast, the colonial authorities tended to view debt and money-lending in a diametrically opposite manner – which changed with the circumstances. The most perceptive colonial report was the one by F.A.Nicholson[5] whose exhaustive study formed the basis for the cooperative laws. He opined that there were nine different types of moneylenders who lent money for 14 different types of activities. A change

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[1]Manusmriti (The Laws of Manu)(Reprint 1992), Penguin Classics Edition, Translated by Wendy Doniger, New Delhi.
[2] David Hardiman (2000), Feeding the Baniya: Peasants and Usurers in Western India, Oxford University Press, (Paperback Edition), New Delhi.
[3]David Graeber (2011), Debt: The First 5000 Years, Allen Lane, New Delhi.
[4]David Graeber, Op.Cit.,p.56
[5]F.A.Nicholson (1895), Report Regarding the Possibility of Introducing Land and Agricultural Banks into the Madras Presidency, Volume I, Madras

in the notion of debt was transformed in the post-independence period in the aftermath of the RBI's *All India Rural Credit Survey 1951-52* which called for a massive expansion of the formal banking sector. This received a further fillip with the nationalization of the banks in 1969. However, post-nationalization and till the 1991 reforms the focus of the formal banking sector was to provide credit to industry and agriculture with low priority for individual households. This credit to industry and agriculture was deemed necessary since it was considered to be a national priority. This changed with liberalization which gradually released the banks from carrying the burden of targeted credit delivery other than meeting the priority sector lending targets.

The rise in household debts can best be understood in its historical context. In the year 2005 the Gross Bank Credit was Rs.14,43,902 crores of which nonfood credit was Rs.14, 03,229 crores. Housing loans comprised of Rs.1,85,181 crores while consumer durable loans were only Rs.7,101 crores, credit card loans Rs.9086 crores and Education loan Rs.9,962 crores. Bank credit to Trade and industry (large and medium) accounted for another Rs.83,248 crores and Rs.5,49,940 crores. Loans to the non-banking financial companies (NBFCs) were Rs.34,270 crores[6]. It is imperative to note that the NBFCs were gradually emerging as an important source of credit and their business model essentially entailed their borrowing from the formal banking sector and lending it to other sections. By 2010-11 this more than doubled, with Gross Bank credit growing to Rs.37,31,470 crores of which housing loans were Rs.3,46,110 crores, consumer loans rising to Rs.10,160 crores while loans by way of credit doubled to Rs.18,100 crores and education loans saw a substantial jump to Rs.43,710 crores. Credit to industry too jumped with trade borrowing Rs.1,86,290 crores and large and medium industry borrowing Rs.16,20,850 crores while loans to NBFCs had grown to Rs.1,75,580 crores[7]. Hence, it is clear that one of the ways by which the impact of the global financial crisis was mitigated was by expanding the lending programme of the banking sector.

Gross bank credit further doubled by 2015-16 to Rs.66,50,000 crores. It was during this period that personal household debts grew rapidly: housing loans increased to Rs.7,46,800 crores, consumer durable loans to Rs.17800 crores, credit card loans to Rs.37,700 crores and education loans to Rs.68,200 crores. Importantly new segments classified as "other personal loans" which did not exist and which included auto, leisure loans, etc had risen to Rs.2,95,800 crores. Credit to Trade had increased to Rs.3,81,100 crores and to large industry to Rs.23,59,200 crores and NBFC loans had grown to Rs.3,52,700 crores[8]. By end of March 2020, gross bank credit grew to Rs.92,63,134 crores of which housing loans accounted for 13,39,964 crores. Interesting while consumer durable loans had declined by nearly half since 2017-18 there was a

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[6]Compiled from RBI Annual Report, 2005-06
[7] Compiled from RBI Annual Report, 2010-11
[8]Compiled from RBI Annual Report, 2015-16.

huge jump in loans to NBFCs which increased from Rs.4,96,400 crores in 2017-18 to Rs. 8,07,383 crores. The other segments of consumer loans that saw an increase was in credit card which more than doubled since 2015-16: from Rs.37,700 crores to Rs.1,08,094 crores. Cumulatively, personal loans comprised of about 27 percent of the total bank credit compared to about 19 percent at the end of 2015-16. By 2019-20, personal loans account are more than the total gross bank credit in 2007-08, i.e., before the beginning of the global financial crisis. Hence, it is imperative to note that debts from the formal banking sector doubled every five years till 2015-16 while they increased about 30 percent since then. Our calculations indicate that active loans from the banking sector grew by about 59 percent since April 2018.

A worrying trend was pointed out by a recent report by CRIF, a credit bureau, whose data indicated an increased level of borrowings among the younger generation. Younger generation is defined as those in the age group 18-30 years. It pointed out that their borrowings increased from 27.25 to 31.6 percent of the total loan originations since 2018. In contrast borrowings by people above 50 years declined from 20.75% in 2017-18 to 9.60% in 2019-20 and with a similar trend among those in the 41 to 50 year age group where it declined from 20.22% in 2017-18 to 14.52%. Thus, those below 35 years of age have increased their borrowings from 45.55% to 62.07% of the total annual origination of loans in terms of volumes by 2019-20.

The impact of lock down of 1920-21 has been disastrous on the economies and resultantly on the balance sheet of households. It is imperative to note that the stress on the households may have been far more severe had it not been for the six month loan moratorium granted the RBI. The pressure on households has increased. This seems to be increasingly clear in the data. The CRIF report, which has the most reliable data set at its disposal, indicates that the stress is across economic segments. While RBI data indicates that personal borrowings continue to remain high, CRIF data indicates that those above 35 years have been forced to borrow in the aftermath of lock down of 1920-21. This is not surprising due to increased unemployment and the need to make the two ends meet for the households.

RBI Data indicates that most segments have been forced to borrow and they are only constrained by the unwillingness of the banks to lend. The banks themselves face a problem due to the fact that they are already wilting under the weight of non-performing assets (NPAs). The rise in the NPAs itself may be construed as an drastic increase in debts over the past 15 years as were have pointed in this paper. The most recent *RBI Monthly Bulletin* (November 2020) indicates that while compared to March 2020 the gross bank credit has been benign; it has increased compared to September 2019 among almost all sectors. The gross bank credit at the end of September 2020 was only marginally lower than at the end of March 2020: Rs.91,83,525 crores against Rs.92,63,134 crores. This difference itself may be explained in terms of the lower credit off-take among industry: Rs.27,74,867 crores against Rs.29,05,151 crores. Interestingly, large industry has taken less than Rs.1 lakh

crores compared to March 2020 while personal loans are higher at Rs.25,71,712 crores against 25,53,652 crores.

However, the Gross Bank Credit data maybe missing some of the important trends since it is more of a macro level aggregate data. Easy access to loans compared to a decade ago means that it is now easy to borrow money from the formal banking sector, increased job losses seem to have led to people borrowing more against person assets: other personal loans which includes gold loans has risen sharply compared to one year ago and has crossed the March 2020 data. In September 2019, other personal loans accounted for about Rs.6,56,806 crores and had increased to Rs.7,26,112 crores by March 2020. By end of September 2020 they had increase to Rs.7,43,561 crores. A closer scrutiny of CRIF report indicates the pressure points in household balance sheet. An important trend in the financial years 2017 to 2020 was the decrease in the demand for above Rs.5 lakh loans indicating that there was a conscious attempt to pay off debts by those who had already borrowed money. The demand for loans in this category declined from 13.35% to 7.79% during the period while that in the range of Rs.3 to 5 lakhs declined from 18.93% to 7.22% and those in the Rs.2 to 3 lakh size declined from 15.52% to 5.79%. Interestingly the loans in the less than Rs.50,000 category increased from 12.91% to 58.55% in the same period. However, the period from April-August 2020 (the period of peak LOCK DOWN OF 1920-21lockdown impact), the demand for loans above Rs.5 lakhs increased sharply from 7.79% to 10.24% while those in less than Rs.50,000 category declined from 58.55% to 49.26%. This decline in the less than Rs.50,000 size loans is likely to be the unwillingness of the lenders rather than the lack of demand. Interestingly, a large percentage of the borrowings, especially after March 2020 continue to be those who earn more than Rs.6 lakhs per annum: this increased from 73.66% to 86.52% in 2019-20. Post LOCK DOWN OF 1920-21this has remained at 85.69% with those borrowings of those earning less than 3 lakhs decreasing from 68.75% to 66.72% while those in the Rs.3 to 6 lakh bracket has increased from 17.77% to 18.97%. Interestingly, there is an increase in the borrowing by those earning Rs.6 to 10 lakhs too: an increase from 6.55% to 7.12%. This indicates that there is an increase in pressure on the middle classes, which has been bridged by increased borrowing while those among the lower classes may have been shut out of the formal market.

The sharp rise in household debt has important implications and raises a number of larger concerns for the long-term. The most important theme of the period is that as debts of the households grew, their savings declined. RBI data indicates that household saving during the period 2004-05 to 2009-10 averaged 23.3 percent but declined to 17.6 percent by 2015-16 and rose only marginally to 17.9 percent by 2018-19 (the latest year for which the RBI Annual Report was released). This decline in saving may be construed as being caused by proclivity toward consumption and the need to service debts already assumed in the past.

**Conclusion**

Thus, a combination of data from RBI and a credit bureau that is publicly available indicates that increased indebtedness and lock down of 1920-21 have triggered worrying trends which may have a longer impact on the overall economy than is widely believed. The worrying rise in indebtedness which is leading to reduced savings. The ease with which it is easy to borrow is largely responsible for this debt-induced consumption binge. However, history shows us that there are only two ways that this can end: either household's pay off their debts over the next few years or to default on their debt servicing obligations over a long period of time. The higher the levels on household debts, the more likely it is constrain future consumption – unless debts assumed facilitate investment in income generation assets for the household. lock down of 1920-21 has led to a deterioration of the financial health of households. The end of the loan moratorium is likely to lead to greater stress on the balance sheet of households in the next few months. We opine that unless there is some amount of rescheduling of loans, there are likely to be large scale defaults which in turn will impact the financial health of the banks, which is already precarious.

# EXPLORING THE CONNECTION AMONG CHARACTER AND OCCUPATION EXECUTION WITH REFERENCE TO NORTH WESTERN RAILLINE ASSOCIATION

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**ABSTRACT:**
This paper researches the connection between the huge five character attributes and occupation execution. The current examination expects to explore the degree to which character and occupation execution of workers and to railroute association. It is also mainly concerned with analysis and theories surrounded by personality are related to five factors. The present works therefore a more comprehensive research of the personality and its influence on job performance in the railway organization.
**KEYWORDS:** personality, job performance, trait, meta analysis, organisation

**INTRODUCTION**
Indian rail routes is an Indian state possessed venture, claimed and worked by the public authority of India through the service of rail routes. It is one of track over a course of 65,436kms and 7172 stations. Rail routes start in India in the year 1853 from Mumbai to Thane. In 1951 the frameworks were nationalized as one unit, the rail lines, becoming probably the biggest organization on the planet.IR works both significant distance and suburban rail frameworks on a multi gauge organization of wide, meter and tight gauges. It likewise owns locomotive and mentor creation offices at a few spots in India and are allocated codes recognizing their gauge, sort of force and kind of activity. Its activity cover 29 states and seven association regions and furthermore offers restricted worldwide types of assistance to Nepal, Bangladesh and Pakistan.

From the previous century, the connection among character and occupation execution assumes exceptionally huge part in mechanical brain research. Job performance is a dimensional setup that reveals how well the employees perform their tasks in solving the problems. Job performance could be influenced by situational factors or features of the job, the organization and the employees and by internal factors. Internal factors can be described as personality features, needs, motives, preferences and opinion that results in a way to react to the situations. Job performance is also affected by inherent ability, self esteem, affective temperament and need for achievement.

The connection between character manners and occupation execution is estimated according to a quality perspective and all the more particularly the five factor model of character. The five factor model of character is a bunch of characteristics created throughout the most recent fifty years. It is defined by a groups of interrelated traits which is known as facets. The five factor model incorporates Neuroticism, extraversion ,receptiveness, pleasantness and honesty as estimated by Neo character stock reconsidered .

The finish of fluctuates studies and meta examination uncover that different enormous five character measurements are identified with work execution.

The goal of this examination was to research the connection between character measurements and occupation execution in North western rail line association. Analysts says that all the character measures are grouped dependent on the five factor model of character. The five elements of five factor model of character are neuroticism, extraversion, receptiveness to experience, pleasantness and good faith. Neuroticism is often defined by anxiety, impulsiveness and vulnerability. The people who score high on neuroticism are likely to experience the feelings of moodiness and respond poorly.Those who score low on neuroticism is usually relaxed, and emotionally stable and handle the tough condition without being upset. Thus, neuroticism forecast job performance in decisive situation.Extraversion is defined to be warm, active, chatty and very cheerful in social interactions on the other hand Introverts are shy and they are very fearful in social interactions, they two are not the same. Extraversion is a substantial marker of execution in positions address by friendly connections.Openness is represented for "openness to experience", people who have high feelings, take actions, enjoy adventure. The people low on openness are just opposite. They stick to their old habits and avoid new experiences. Thus, openness to experience is not a valid indicator of job performance because different jobs have different requirements.

Agreeableness represents the tendency to be trustworthy, straight forward, and tender minded. Then again unpalatable individuals are cold and less reliable and more averse to coordinate. Thus, agreeableness is a important predictor of job performance and agreeable individuals leads to success in professions where teamwork and customer service are compatible.

Honesty addresses obedience, skill, self control, request, accomplishment situated then again individuals with low good faith are imprudent. Various researchers suggested that conscientiousness and job performance have

powerful relations. Furthermore, assurance and objective setting affect the connection among scrupples and occupation execution.[2]

It is understandable fact that personality factors playsignificant role in job performance.

**TESTING PLAN:**

The universe for research study is north western rail line association in which the character qualities with work execution of representatives will be concentrated by utilizing enormous five factor model.

**SPACE OF STUDY:**

- Ajmer
- Jaipur
- Jodhpur
- Bikaner

**Sampling technique:** 335 respondents were classified between personality traits of employees in relation to job performance in which 135 research projects feedback reported into categories corresponding to the big five traits by means of meta analysis.

**Analysis and Interpretation:**

As the initial research highlights that the hypothesis taken forward that the two of five factor model. High score on conscientiousness and low score on neuroticism are positively correlated with job performance. Dutifulness is more strongly related to job performance than is low level of emotional stability. Thus, the employees have higher performance at work due to high scores on dutifulness. But being agitated, angry, they have low emotional stability is inappropriate to get high performance in any job . Thus, dutifulness and emotional stability will be positively related to overall performance across jobs. Hence, conscientiousness and emotional stability affect the success on teamwork. The other three five factor model measurements are probably going to be helpful indicators of execution. In jobs, important component of work is working with teamwork. High scores on extraversion leads to effective teamwork. Openness to experience includes take actions and are adventurous. Individuals who score high on transparency are prepared to encounter both positive and negative feelings. Openness to experience is related to success according to circumstances, the successful employees as compared to unsuccessful employees got lower in openness. It is not a valid indicator of job performance because the relationship says that different jobs have different requirements. Agreeableness is describe to be trustworthy, warm, straight forwardness towards other rather than violent and hostile behavior. Agreeableness is a important predictor of performance, the work together nature of aggreable individuals at work leads to success.

**TABLE 1**

| big five dimensions | facet and correlated trait objective |
|---|---|

| (O) Openness to experience | Ideas(curious) |
| | Fantasy(imaginative) |
| | Aesthetics(artistic) |
| | Actions(wide interests) |
| | Feelings(excitable) |
| | Values(unconventional) |

**TABLE 2**

| (C) Conscientiousness vs lack of direction | Competence(efficient) |
| | Order(organized) |
| | Dutifulness(not careless) |
| | Achievement striving(thorough) |
| | Self discipline(not lazy) |
| | Deliberation(not impulsive) |
| (E) Extraversion vs introversion | Gregariousness(sociable) |
| | Assertiveness(forceful) |
| | Activity(energetic ) |
| | Excitement-seeking (adventurous) |
| | Positive emotions (enthusiastic) |
| | Warmth(outgoing) |
| (A)Agreeableness vs antagonism | Trust(forgiving) |
| | Straightforwardness (not demanding) |
| | Altruism(warm) |
| | Compliance(not stubborn) |
| | Modesty(not show-off) |
| | Tender- mindedness(sympathetic) |
| (N) Neuroticism vs emotional stability | Anxiety(tense) |
| | Angry hostility (irritable) |
| | Depression(not contended) |
| | Self- consciousness (shy) |
| | Impulsiveness(moody) |
| | Vulnerability(not self-confident) |

Analysis of job performance of employees in north western railway organization

| WORK VALUE | MEAN | ST. DEVIATION |
|---|---|---|
| Management | 3.47 | *0.49* |
| Career progress | 3.41 | *0.41* |
| Economic Rewards | 3.39 | *0.46* |
| Workplace conditions | 3.16 | *0.45* |
| Creativity | 3.15 | 0.49 |
| Lifestyle | 3.08 | 0.48 |
| Task performance | 3.07 | 0.49 |
| Autonomy | 2.96 | 0.57 |
| Prestige | 2.71 | 0.57 |
| Overall Work Value | 3.17 | 0.35 |

**Conclusion:**

On the basis of investigation the paper draws its conclusion that the managers should look for the procedure by which employees are employed according to their personality traits and abilities.Based on the analysis of direct and indirect consequences, it is generally concluded that dutifulness has highest score on the job performance and positively related to performance in training.It is primarily considered in employing individuals. Dutifulness and enthusiasm are two parts of five factors model which is related with positive job performance, while Extraversion is negatively correlated when link withlow scores on conscientiousness.Suitability is adversely related with work execution inside an influential position. Active imagination is different, Emotional stability is negatively related to job performance. The five factor model is a valid indicator of workplace performance.

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## PROFESSIONAL DEVELOPMENT: FROM THE PERSPECTIVE OF SCIENCE TEACHERS

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**Abstract**
This paper undertaking science teacher's perspective toward the professional development training by taking consideration of their experience, gender, views, and perception for effective professional training. This research also has seen theeffectiveness of different type of professional development training to evolve science literacy among students of secondary classes. One of the main objectives of science is to spread Science literacy in our society. Teacher is one of the main tools to achieve this objective.It is imperative tolook at the impact of professional development on teachers' skill enhancement to work toward scientific literacy from the teachers' perspectives only. Exploratory research methods were used to explore effectiveness where through quantitative method and qualitative methods were used to analyses the effectiveness of PD Program. Open ended and close ended items was used in questionnaire administered on sample of 30 science teachers at secondary stage. The findingsdepict that among many PD training, workshop was found to be one of the most effective type of training to develop skill among science teachers. Teacher perception toward PD and its quality is of mixed nature. Based on the findings further direction was suggested to evolve best Training strategies for science teacher.
**Key words**: Professional Development, In-service training, Science Literacy

**Introduction**

Any reform in education cannot be possible without taking consideration of reform in science education. In many earlier reforms, many educationists raised the issue of developing scientific attitude among our learners. National Curriculum framework provided a flexible guideline on teaching practice in India. Teachers are found to be the key source to fulfill designed educational purposes. thus, its challenging task for teachers or organize scientifically relevant experiences to develop interest among learners in science, scientific literacy, skill of scientific inquiry. Another word which is often confused with scientific literacy is literacy in science. As the word gives its meaning on their own. It represents learning of scientific words, reading and writing scientific text, along with language of science.

So literacy in science is a word used for a process by which people will be able to:

1. develop an understanding of scientific concepts.
2. able to develop scientific inquary skills
3. able to apply scientific methods in various areas of life
4. develop skill of asking logical and scientific relevant question
5. develop listening capacity to the presented explanation of any event or process
6. logically conclude from testing or verifying .
7. use scientific language in explaining any scientific process or event
8. navigate scientific methods
9. apply their constructed knowledge of any scientific content
10. write scientific , technical and abstract words.
11. write scientific texts include logical explaination and discussion on scientific issues
12 draw and labell abstract concept and process .

Scintific Literacy technique allow students to appreciate "science" by expanding knowledge &understanding of it.This tchnique identified as pre-requisite for realisation of science in thir own real environmntalso this was assumd that it would help in communicating science. Another important word which we have never seen in Indian education policies and curriculum framework is scientific literacy. Scientific literacy is more dealing with understanding of various scientific processes, concepts, events, and phenomenon. Apart from developing an understanding and knowledge construction of scientific events, process it also deal with application aspect of it. Learning is the change in behavior so, any concept, or phenomenon will be considered learned only when it is reflected in the behavior through application of understanding and knowledge in their real and new situation or in solving scientific or non-scientific problem.Science literacy or science helps our future generation to behave in a particular way. Which should be more desirable in an unpredicted, complex, and technological and cultural challenge world? To achieve this science literacy or science practice should be realized in the aims and objectives of the education. The important four National

curriculum framework from 1968 to 2005 also talking about giving more emphasis on the science education. Yashpal committee in 1992-93 with the mission of bringing reform in school education whereby proposing concept of "Learning without burden". This again supports learning by the application of scientific literacy in real world. Despite of many educational reforms in various areas in last 60 years, additional effective and relevant reforms in various area are required to initiate. Education in 21$^{st}$ century is looking for knowledge-based scientifically literate society. In this regard there is a demand of well-educated and professional workforce with good understanding of science. The education sector was identified as an important area by which all these objectives could be achieved. This will require a good well orientation, expert professional teachers. Who will successfully develop skilled future generation who can actively and successfully able to adapt in any situation and can contribute to nation growth and development in a positive way? To prepare the teacher to cope up with the future challenges Professional development training was identified a key instrument. these training are of many types depending on the participant need, and curriculum/ content requirement. Different type of training has different impact on the teachers.

"In-service and refresher courses are to be specific and they should be related to the specific needs of the teachers. In-service programs should take due care of the future needs of teacher growth; evaluation and follow up should be part of the scheme" (MHRD, 1990, p. 268) So, teachers are expected to be well equipped with all the skills and competencies that are required to achieve aim of education with the development, multifaceted knowledge has been introduces in subject. This paradigm shift in education must be handled carefully by the teachers. PD training played an important role in this area but still it was not reflected in students 'behavior. So somewhere reflecting failure of PD programme. To make it successful teacher perspectives needs to be taken seriously. To bridge the gap between the theory learned during training and real practice in school need-based training should be organized also which type of training teachers want to attain should be acknowledged. (Dhankar)
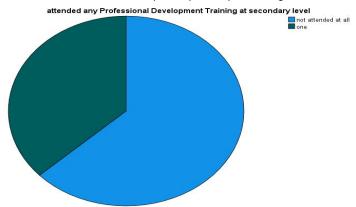
Effectiveness in science teaching could be bring only by developing dynamic competencies and abilities among science teachers. It could be sensed from the rate of enrollment of students in science courses at higher level. One of the reasons identified that interest toward science slowly but continuously decreasing. students are more literate in science but less scientifically literate. This is due to complex nature of science. Our teachers have expertise in science and highly knowledgeable but still teaching strategies need to be strengthen by evolving new innovative strategies based on the nature of science. Most of time reforms are done in curriculum of sciences. Now new education policy is also working toward the curriculum and structural reform in education. align to this teacher are equally need training to handle such complicated issues. Conventional technique needs to be replaced by new innovative teaching style and methodology. This study aimed at identifying the science teacher's perspective toward PD training. to investigate the

effectiveness of different type of training in science. Based on the theoretical construct and research question mixed method approach of research was used. Where qualitative and quantitative methods were used to analyze the data collected through questionnaire and perceptual scale. Bothe open and closed items were used, open ended items provided ample amount of factual and first-hand information in the form of their views and thought on the issue. Close end items help in confining the thought and views in a particular response, this helps in developing clear and crisp information about the issues. Based on data gathered the researcher had made conclusion.

The population comprised of all the science teachers teaching secondary classes in various schools of Delhi. The researchers use convenient sampling technique to select the sample from the population. Total of 30 science teachers from 10 schools were selected for the study

Data analyses was done using SPSS in which all the closed ended items responses were coded to discover individual responses from different schools. a total of 30 teachers surveyed with 100 percent response rate. Various responses of science teachers were analyzed by using Descriptive statistic percentage, Standard deviation. All the participants are from secondary level of teaching. Out of 30 only 36.8% of participant have attended In-service training rest of the 63.2% have never attend in their teaching period. Out of 36.8%, 73.7% have attended two or more then 2 subject specific training. This represent that science teacher are more aware and interested to attend training.

Pie chart to show Science teacher participation percentage in PD Training Program



attended any Professional Development Training at secondary level

not attended at all
one

It is strange that after showing interest and attending significant no of subject related training only 30 % of teachers able to answer science teaching method related question and 63.3% have no idea of it.6.7% have not responded at all. Those who have responded on the question also have not answered with clarity. The data clearly indicates that out of 67% science teachers' participants only 13.3% of them are highly satisfied and a large no of participants (40%) are satisfied and 13.3% are least satisfied. This is a great matter of concern that only 135 of the teachers are highly satisfied and

majority of teachers are satisfied whereas it is assumed that maximum of teachers should fall in the category of highly satisfied.

**CONCLUSION**

The findings of this study help in evolving PD training with the intension of maximum assuring participation of science teachers and to increase satisfaction level of teachers. More training should be on the strategies of teaching science. If teachers are themselves not comfortable with the process of research, then how they will inculcate scientific literacy among students. Hence more of the teachers were encouraged to participate in different type of professional training program to break the monotonous learning environment and exposure of different learning environment. One critical issue that should be acknowledged is that designing the content of the training. Teachers should be encouraged to participate in all the process from planning to follow up of the professional training program

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# FROM APHONIA TO ARTICULATION: PORTRAYAL OF DALIT WOMEN IN BAMA'S *KARUKKU* AND SUBHASH KAPOOR'S *MADAM CHIEF MINISTER*

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**Abstract**
From pre-colonial time to the present contemporary scenario, many Dalit women writers have given words to their inner agony in Dalit women literature. The great journey of Dalit women's heroism and resistance can be observed from mythological literature to subaltern and Dalit literature of the present time. Many Dalit woman writers have given voice to the muted multiple pains and sufferings based on gender, caste, class, and race of Dalit women and the communities. In the present time of Dalit ethos, many Dalit women thinkers, activists, politicians, and writers had resisted age-old subjugation and exploitation established by androcentric mythological literature like the *Manusamriti*, the *Ramayana* and the *Mahabharata* and established by patriarchal and Brahmanical hierarchy of the society. All the androcentric patriarchal religious literature established secondary, marginal and low existence of women. All the patriarchal cultural hegemonies established and generalised low status and less importance of women. In this paper, the researcher will explore the assertive and aggressive resistance of Dalit women against such exploitation based on gender, caste, class and race with special reference to Bama's Dalit literary text *Karukku* and Subhash

Kapoor's *Madam Chief Minister,* a Dalit cinematic text. The researcher will explore how in post-colonial India, Dalit women's writings give voice to their muted sufferings and agonies. This voice of Dalit writings makes the way from submissive rejection to the aggressive articulation of denial and resistance.

The term 'Dalit' has been derived from the root word 'Dal' of the oldest language Sanskrit which means "to break or 'broken' and downtrodden" (Devakumar, pp.39-54). In the nineteenth century, Jyotirao Phule used the term 'Dalit' to represent the subjugated and untouchable society. From the centauries of ancient times, today's Dalits were identified as 'Achhoot' i.e. 'untouchables' and 'outcasts'. These untouchables or outcastes were the lowest of the society even below 'Shudras'. M.K. Gandhi gave them a new identity 'Harijans' (People of God). The term is directly related to the life of 'Devadasis' in the temples of South India. Children born from 'Devadasis' were known as 'Harijans' (People of God) as no priest of the temple was ready to give his name, so all those children were named as 'Harijans' (People of God). This term was Gandhi's favourite term instead of untouchables or 'Achhoot' as Gandhi ji considered these poor as 'People of God'. In 1935, the British colonial government replaced the term 'Dalit' with 'Scheduled Castes' (SCs) in the language of state government offices and the constitution of India. In different regions, Dalits have different names. Dalits are known as aboriginal 'Dravidians' in the Tamil region or "Adi Dravidians" (Racine pp.5-20). Dalits were also identified or known as "Adi Dravida, 'Adi Karnataka' and Adi Andhra" (Mendelsohn 4) in the region of Andhra, Karnataka and Tamilnadu. We can observe all these particular terms have the prefix 'Adi' which means the aboriginal inhabitants of that particular geographical area.

After independence Dalit movement came into politics and literature. Dalit thinkers and activists were revolutionising the Dalit movement. 'Dalit Panthers' in the 1970s increased the horizon of the term and they encompassed all politico- economical exploited weaker sections, poor women, peasants, nomadic and scheduled tribes. Thus, we can observe the transformation of untouchables to Dalits and Dalits to 'Scheduled Castes' (SCs). This is not merely the change of term but it can be called the revolutionary movement of Dalit activists and thinkers. In the present time, the word 'Dalit' has become very prominent. The word 'Dalit' is being used in Dalit literature, movements and protests. The protest of Dalit movements, Dalit communities, and aesthetical resistance of Dalit thinkers, writers have been represented by Dalit literature and Dalit cinema. Dalit identity, Dalitness and consciousness of being Dalit is represented by Dalit literature and cinema. Dalit Identity and Dalit reality are strongly connected as Sweetman also explained the bond of identity and reality, "identity is not derived from the structure of the mind but

from the structure of reality" (pp.5-18). Thus, Dalit identity represented by Dalit literature and cinema is based on hard social realities.

Literature and cinema both go hand in hand to represent the mirror image of society. Both expressive arts recreate cultural values and social issues, not only for the sake of arts but for the instruction also. Literature and cinema both expresses society and culture in form of textualised narration with the medium of 'Linguistic Sign' and 'light and sound' respectively. Literature can be cinematised. No doubt, adaptation of literature has its limitation as it reproduces a literary text in a cinematic text but is caught in between original work and recreated art with the shadow of subjectivity. But anyhow rhyming of literature and cinema produces a holistic approach and impact on the society to bring positive transformations. The same kind of ideology has been narrated by Garry Gillard when he explains, "The notion of 'film as text' is a metaphor drawn from the idea of reading a book. It suggests that in many ways reading a book is like watching a film and that we might take some of the things we know about the one and apply them to the other" (182). Thus, we can read a film like a text and text can be visualized as a film created with the help of word imagery.

Representation of women in literature and Indian cinema always established women as secondary and an object of sexuality. From the time of Vedas, Puranas, the *Ramayana* and the *Mahabharata,* the woman is being considered and established as a secondary human being. Only a woman, Sita was forced to pass fire-test without asking Rama to do the same. Again, Sita, a woman was kidnapped by Ravana, the so-called only learned scholar of all four Vedas. What is the use of his learning of four Vedas if that doesn't make him sensible towards the dignity of a woman? A woman was kidnapped by a man. Here doesn't stop the ill fate of Sita. Patriarchal society compels her to go for forced exile and behind this again there is the presence of a male, the so-called 'Maryada-Purshotam' (Man of dignity) Shri Ramachandra who was a king of 'Ram-Rajya' (The Utopian State) and a washer-man who was a male from the lowest strata of the society. So, all patriarchal societies from the lower strata to a king, from uneducated to scholars of four Vedas could not keep the dignity and respect of a woman. So, the androcentric text *Ramayana* established secondary subhuman existence for the women. In the same way, the androcentric Grand-narrative *Mahabharta* also locates women in the marginal sphere. Ganga could not quench the thirst of Shantunna. Kunti had to renounce her son Karna to avoid social shame. Gandhari has to produce one hundred and one children to establish female's importance just as a child producing machine. So-called great warrior Ganga-Putra Devvart violated women's dignity by kidnapping three sisters Ambe, Amba and Ambalika to compel them into forced marriage. Draupadi was also won as an object by Arjuna and was shared among five Pandavas as a sexual object for five males. The Irony is that the so-called Dharam Raaj also accepted this objectification of the woman as the wife of all five Pandavas. So-called great warriors Pandavas can share a woman as a common wife but all of them could not save

the respect and dignity of the same common wife. The lust of patriarchal society unclothed Draupadi. Males like Dussasana, Duryodhana, Kichak of contemporary society try to seduce and humiliate a woman. The wisdom of Gandhaari and Kunti was unheard of by patriarchal society. In this way, the androcentric Meta-narrative *Mahabharata* also objectify women and established women's existence in the margin. Further establishment of women as secondary and marginal is being generalised by these meta-narratives, patriarchal society and by the patriarchal culture.

Thus, literature and cinema both projected the same cultural marginalisation of "The Second Sex" (Simone de Beauvoir, Blurb). The discourse of Indian cinema from the 1900s carries forward the legacy of women's social and cultural history. Both expressive arts of cinema and literature represented women's cultural marginalisation, subjugation and gender-based exploitation. Literary and cinematic discourse addressed different kinds of social evils for the sake of positive social transformation. For addressing all kinds of social evils, some new kinds of cinema and literature came into existence. Both the expressive arts hammered the caste hierarchy also. The cinema which represented caste issues like caste discrimination, untouchability can be classified as Dalit cinema and so on Dalit literature. Geoffrey Hartman also explained, "Dalit writing is the small narrative that 'detotalizes' the official narrative of India" (17).

Dalit literature and Dalit cinema artistically articulated the voice of muted sufferings of Dalit communities. Both the expressive arts sensitise society towards Dalit's trauma and agony. Dalit cinema is a new phenomenon in expressive arts than Dalit literature. Dalit literature is older and more mature than Dalit cinema as Jenny Alexander says, "… Bollywood films often do not mirror mainstream democratic ideology by admiring the virtues of people belonging to different classes and castes, their social aspirations and their orthodox values. Dalit characters were commonly portrayed as submissive, unable to articulate their needs even when they are oppressed and marginalized sections of society, or as independent but cruel or hard-hearted in many of these films" (Heather). She continues, "The names of Dalits traditionally always symbolized shamed, cursed, filthy or dirty" (Heather).

In 1934 Nitin Bose's film *Chandidas* begins the journey of Dalit's pain and sufferings in Indian cinema. Dalit cinematic journey initiated by Nitin Bose's gradually makes the way to Dalit cinema up to Subhash Kapoor's *Madam Chief Minister* in 2021. Before independence, movies like V. Shantaram's *Dharmatma* (1935), Pramathesh Barua's *Devdas* (Bengali,1935), *Achhut Kannya* (1936),K.Subramanyam's *Balayogini* (*Child Saint*;Tamil/Telugu,1936),Guddavali Ramabrahman's *Malapilla* (*The Outcast Girl*,1938), K.Subramanyam's *Thyagbhoomi* (1939), Murugadasa's *Nandanar* (1942) gave artistic representation to Dalit's obnoxious life of atrocities and violence for the sake of social justice. The objective and judicious representation of bitter realities of exploited Dalit life and muted Dalit anger is the primary objective of Dalit literature and Dalit cinema.

In post-independence time, Dalit films that addressed caste subjugation were very few and rare. Nonetheless, Dalit cinema became more vocal in representing the voice of Dalit women by breaking aphonic situations and produced some more Dalit cinematic text like *Mother India* by Mehboob Khan in 1957, *Sujata* by Bimal Roy in 1959, Satyajit Ray's *Sadgati* (1981), Shyam Benegal's *Mandi* (1983), Prakash Jha's *Damul* (1985), Ketan Mehta's *Mirch-Masala* (1987), Arun koul's *Diksha* (1991), and Kalpana Lajmi's *Rudaali* (1993), *Bandit Queen* in1994 by Shekhar Kapoor, Mundhra's *Bawandar* (2000)*,* Manjrekar's *Kaksparsh* (Hindi,2012), Neeraj Gheywan's *Masaan* (2015), Ketan Mehta's *Manjhi: The Mountain Man* (2015), Shashank Khaitan's *Dhadak* (2018), Anubhav Sinha's *Article-15* (2019), Subhash Kapoor's *Madam Chief Minister* (2021) addressed the issues of castes and untouchability. Some non-Hindi Dalit movies like B.V. Karanth's *Chomana Dudi* (Kannada, 1975), K. Balachander's *Rudraveena* (Telugu, 1988), *Harahan's Thevar Magan* (Tamil, 1992) and Jabbar Patel's Marathi movie *Mukta* (1994) etc. also falls in the same line of thought and delivers narration of caste with a message of positive social change. In this way by following the aesthetics of Dalit resistance, Dalit cinema like Dalit literature also represented humiliation and discontent of Dalit communities.

Dalit women activists, writers and thinkers were breaking Dalit women's aphonic situation and articulating Dalit's women's muted sufferings with their Dalit narratives like poems, stories, novels, and most important autobiographies. Many Hindi, Tamil and Marathi, Dalit thinkers represented their subjugated Dalit communities. Bhakti saint poets like Gora, Raidas, Chokha Mela, and Karma Mela were articulating voice to the muted and aphonic cries of untouchable Dalit communities. Writers and thinkers like Sree Narayana Guru, Jayotirao Phule, Dr Ram Manohar Lohiya, Dr B. R. Ambedkar, M. K. Gandhi, Arjun Dangle, Daya Pawar and others were giving voice to the pain and sufferings of Dalit. Mulk Raj Anand with his *Untouchables* resisted the obnoxious status in South India and ignited the fire of Dalit resistance. Namdeo Dhasal, Mahaswetha Devi, Bama, Basudev Sunani, Lakshman Gaikwad, Sharankumar Limbale, Poomani Sivakami, Om Prakash Valmiki, and Arundhati Roy with her Dalit character Velutha in *The God of Small Things* also give a resonating voice for Dalit's sufferings.

Dalit literature and cinema are converging the caste divergence and caste hierarchy with their creative expression of resistance. Bama and Kapoor both creatively expressed their resistance in Dalit literary text *Karukku* and cinematic text *Madam Chief Minister* respectively. Bama, a great Dalit woman thinker and writer articulates the pains and sufferings of Dalits in her *Karukku* which is "less as an individual's 'life-writing' than as a *testimonio*" (Nayar 2). Not only *Karukku* but her other 'life writing' like *Sangati* also represent the agony and trauma of Dalit's life and trauma is "not simply an effect of destruction but also, fundamentally, an enigma of survival." (Cathy 58). Bama's Dalit writings are not only the life story of herself but her writings are moving from individual to the community, from Bama to all Dalit women as

Bama herself declared that, "*Karukku* was not my story alone. It was the depiction of collective trauma – of my community – whose length cannot be measured in time. I just tried to freeze it forever in one book so that there will be something physical to remind people of the atrocities committed on a section of the society for ages" (Bama 26 April, 2001). She hammers on aphonia of Dalit women and gives voice to the Dalit community as she says, "There are other Dalit hearts like mine" (xiii) and Bama again explain the pathetic situation of Dalits, "They, who have been the oppressed, are now themselves like the double-edged karukku" (xiii). The same kind of idea of community autobiography has been represented by Sharan Kumar Limblae when he tries to explain the central position of Dalit communities in individual autobiographies as he says,"…This is the story of my life…and an autobiography of a community" (*Akkarmashi,* xxiv). In the same line of thought again Limbale declares, "I want to write about my pain and pangs. So, I cannot give importance to my personal life. I am writing for social cause…" (*The Criterion*). The same painful pathetic and obnoxious condition of the Dalit community through individual autobiography has been explained by Laxman Gaikwad when he writes, "…my community was...We had no…essentials...Even now we are not a part of the Census...We were notified as criminals by the British. Our government de-notified us in 1952, but we have no place in the Constitution. We are outcasts among outcasts with nothing of our own" (Gaikwad: 8 May 2008). Thus, like all other Dalit writers, Bama also gives voice to the aphonic situation of Dalit women.

Subhash Kapoor also articulates the muted voice of Dalit in general and Dalit women in particular in his movie *Madam Chief Minister.* Richa Chadha played an important role that derived motivation from the political struggle, aggression and rise of a Dalit women chief minister Mayawati but with some artistic liberty. No doubt, the film came with a disclaimer that, "any resemblance to any person living or dead is purely coincidental" (*MCM*) but it carries many similarities. As Bama in her text *karukku* represents marginalised communities in the same way Subhash Kapoor's Dalit cinematic text also represents the protagonist from the marginalised Dalit community in which we can observe the deep-rooted prejudices, subjugation, exploitation, tyranny and social inequalities. The caste-based hierarchal hegemony has been challenged by a veteran political leader, Master Suraj Bhan (a character inspired by Kashi Ram, the political mentor of Mayawati). Master Suraj Bhan (acted by Sourabh Shukla) declares, "Dubango ko apni satta ka ghamand hai or wo tutega hamaari sattaa se" (High caste has pride that they are the government and that pride will be shattered by our government) (*MCM*).

Both the artist, Bama and Kapoor recreated and reproduced the painful agony and trauma of Dalit life in their artistic but realistic creations *Karukku* and *Madam Chief Minister* respectively. *Karukku* is an autobiographical narrative of Bama in the particular and the Dalit community in general. Subhash Kapoor celluloid the social and political sufferings of Tara (Richa Chadha) in particular and the Dalit community in general. So, the narration of

Dalit suffering is common in both of them. Both penetrated in the very inner core of cast based oppression, subjugation and exploitation of Dalit women. Bama and Kapoor dive deep into Dalit's tormented life with self-realised Dalit experiences. Tara was born as "will of God" (*MCM*) for her mother but she lived her life with her will of freedom from caste and gender-based subjugation. Tara and Bama both exhibit a rebellious streak.

Bama talks about social and gender oppression at the very beginning of the self-narrative and vents out her pain when she narrates, "When I was studying in the third class, I hadn't yet heard people speak openly of untouchability. But I had already *seen, felt, experienced* and been humiliated by what it is" (11). Dalit politician Tara and her untouchable community also feel the same kind of subjugation based on caste as her community was considered untouchable and was not allowed to enter into the temples but Tara aggressively resisted and questioned the entire society, "Pichhado ko mandir me parvesh karwana galat hai?" (Is it wrong to make backwards entry into the temples?) (*MCM*). Bama feels very sorry writing the description of caste-based humiliation. She feels the pain of untouchability when she observes a heinous incident of discrimination. An elder of the Dalit community tries to handle the packet of 'Vadais' (local food item) to an 'upper caste Naickers'. Bama herself explain this pathetic situation, "Naickers were upper caste, and therefore must not touch Parayas" (13). *Madam Chief Minister* also celluloid caste subjugation when Kapoor opens his Dalit cinematic text somewhere in region of Uttar Pradesh where on that very day a Dalit man's wedding procession is violently prevented from passing through an upper-caste locality.

Bama again witnessed untouchability when she observe a high caste Naicker woman throwing water to her mother from a distance, "The Naicker women would pour out the water from a height of four feet, while Paatti and the others received and drank it with cupped hands held to their mouths. I always felt terrible when I watched this" (14). Caste-based social prohibitions, taboos and body shame enforced by social hegemony can be observed very crystal clearly when Bama vent out her body shame, "When I entered the classroom, the entire class turned round to look at me, and I wanted to shrink into myself as I went and sat on my bench, still weeping" (17). But in the case of Subhash Kapoor's Tara, she is not suffering from the Dalit body same. Other than this and opposite to Bama she uses her body as an attractive sexual object to attract the votes of males and the Dalit community. She requests her political mentor Suraj Bhan, "Tum ticket do dada...hulia esaa banaaugi ki Karina Kapoor bhi fail ho jaayegi" (Just you give me an election ticket; I will dress better than Karina Kapoor" (*MCM*). Again, she asks her male Dalit voters, "Kaisi lag rahi hu? Patakha ?" (How I am looking? Hot?) (*MCM*). By sidelining her body shame she uses her body and maidenness just to attract male votes and from the open stage she openly declares, "Main apne nojawaan saathio se kahnaa chahungi…mai kanwari hu…tej kataari hu, par tumhaari hu" (I would like to say my young friends that I am virgin, I am like a sharp knife but I am only for you.) (*MCM*). Even to start her political carrier she

sidelines her body shame and social shame. She uses her body and sexuality as a pass to enter the political sphere. One of the characters narrates Tara's association with Master Suraj Bhan as he says, "Ghar se bhaag aai thi, Tabhi se Master ji ne apne pass rakh li, ab rakh li bhai sahab…to rakh li." (She ran away from the house and Masterji kept her...) (*MCM*). Thus, we can observe a crystal clear difference in this context of body shame between Bama and Tara.

Bama in her effort to serve poor students enters into the convent so that she can "hard for other children" (66) for children of Dalit and poor communities but she witnessed that things are wrong in the convent also. The situation of the convent is also worst as she vents out, "the convent I entered didn't even care to glance at poor children" (66). Nuns were living a luxurious life on the money extracted from the poor in the name of religion as Bama shockingly exposes, "Before they became nuns, these women take a vow that they will live in poverty. But that is just a sham. The convent does not know the meaning of poverty… It is only the upper-caste Christians who enjoy the benefits and comforts of the Church…if Dalits become priests or nuns, they are pushed aside and marginalized first of all" (69). She further exposes convent and religion, "There was no love to be found in that convent…there was no love for the poor and the humble…In the name of God they actually rob from the poor who struggle for their livelihood" (pp. 92-94).

"I am angry when I see priests and nuns…How long will they deceive us, as if we are      innocent children…Dalits have begun to realize the truth…They have become aware that they too were created in the likeness of God. There is a new strength within them,      urging them to reclaim that likeness which has been so far repressed, ruined, obliterated:      and      to begin to live again with honour, self-respect and with a love towards all humankind.      To my mind, this alone is true devotion". (pp. 93-94)

Thus, Bama's *Karukku* and Subhash Kapoor's *Madam Chief Minister* are not only autobiographical or biographical accounts of any individual but these Dalit literary and cinematic texts represented the social and political journey of Dalit women from aphonia to Articulation of strong resistance. Both the Dalit texts are the great socio-historical document having the legacy of Dalit women's resistance against gender and cast biased social hegemony.

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# RESONANCE OF GANDHIAN THOUGHT
# IN SELECT INDIAN ENGLISH FICTION

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 **Abstract**
Mohandas Karamchand Gandhi or Mahatma Gandhi is one of the most popular faces of the twentieth century, not because he led the country to her freedom from the British colonial rule. He is a pathfinder for all of humanity, imparting techniques to negotiate complex problems of life, and showing them the direction to move forward. His thought and philosophy, referred as Gandhism contains what his ideas, words, and actions mean to people of the world and how they used them in their own lives. His thought is a blend of Western influences and ancient Indian culture, and pertains to politics, economics, society, spirituality, and individuality. It encompasses such ideas like truth, non-violence, love, compassion, Satyagraha, Sarvodaya, Swaraj, and Swadeshi. These noble ideas have influenced generations of Indians, including great world leaders like Martin Luther King of the United States of America, Nelson Mandela of South Africa, and Aung San Suu Kyi of Myanmar, among others. It also influenced the literary writings of the day. Gandhian philosophy of life becomes the important subject of the fictions of Raja Rao, R.K.Narayan, Mulk Raj Anand, K.S.Venkataramani, K.Nagarajan, Khwaja Abbas, Bhabani Bhattacharya, Nayantara Sahgal, and Manju Kapur, among others. The present paper aims to analyse how Gandhian thought resonated in Indian English fiction.
**Keywords:** Gandhian, Thought, Philosophy, Indian English Writing, Fiction, Novel

Mohandas Karamchand Gandhi or Mahatma Gandhi is one of the most popular faces of the twentieth century, not because he led the country to her freedom from the British colonial rule. He is a pathfinder for all of humanity, imparting techniques to negotiate complex problems of life, and showing them the direction to move forward. His thought and philosophy, referred as Gandhism contains what his ideas, words, and actions mean to people of the world and how they used them in their own lives (Nicholas, 2004). His thought is a blend of Western influences and ancient Indian culture, and pertains to politics, economics, society, spirituality, and individuality. It encompasses such ideas like truth, non-violence, love, compassion, Satyagraha, Sarvodaya, Swaraj, and Swadeshi. These noble ideas have influenced generations of Indians, including great world leaders like Martin Luther King of the United States of America, Nelson Mandela of South Africa, and Aung San Suu Kyi of Myanmar, among others. It also influenced the literary writings of the day. Gandhian philosophy of life becomes the important subject of the fictions of Raja Rao, R.K.Narayan, Mulk Raj Anand, K.S.Venkataramani, K.Nagarajan, Khwaja Abbas, Bhabani Bhattacharya, Nayantara Sahgal, and Manju Kapur, among others.

The present aims to assess and analyse the influence of Mahatma Gandhi on the modern Indian English novelists, and how his thought resonates in their works. Some select fictions of Indian English novelists will serve as primary sources of the study. Reference books, literary journals, and other relevant digital resources will make up the secondary sources.

Raja Rao's novel "Kanthapura" is set in the 1930s in a nondescript rural village of India. India's Freedom Movement is at its peak, and Gandhian thought and ideals have influenced every nook and corner of the country. The winds of freedom and the non-violent ideals of Gandhi have also swept Kanthapura, a small village in South India. Gandhi's ideas on truth, non-violence, equality, brotherhood, untouchability, simplicity, spirituality, among others have made a profound impact on Moorthy, the protagonist of the novel. Moorthy rallies the villagers together and establishes a congress committee at Kanthapura to strengthen Gandhiji's resolve of liberating the country from the yoke of British imperialism. The old and the youth enrolled in the village-level congress committee and have launched a movement against alcoholism. They boycott centres of toddy production and toddy booths. Despite the atrocities of government agencies, they continue their agitation in the true Gandhian fashion of non-violence, without retaliating against the oppressors. Moorthy has sown Gandhian values of social reforms and transformation in Kanthapura's soil. Social transformation through education takes place in the nocturnal hours when Moorthy teaches the underprivileged to empower themselves with enlightenment. He imparts the Gandhian virtue of self-reliance by teaching the coolies of Sheffinton Coffee Estate how to weave clothes. He asks them to boycott the English clothes and wear the hand-woven khaddar clothing. Besides these, Moorthy inculcates among the Kanthapurians the Gandhian ideals of brotherhood and equality, and insists abolishment of

caste feelings and untouchability. Slogans like Inquilab Zindabad, Bande Mataram, Gandhiji Ki Jai renting the air of Kanthapura, and the Gandhian way of life becoming a reality in the village have alarmed the British administration. The government forces the inhabitants to sell their land to wealthy landlords from outside. Landless, the villagers migrate to other places for resettlement. People accept the forceful displacement without retaliation and consider it as a cost they have to bear for the sake of the country's liberation (Rao, 2014). Thus, "Kanthapura" is a replica of the Freedom Movement and the way of life envisioned by Mahatma Gandhi.

Like Raja Rao, Gandhian thought and philosophy become a significant theme in some fictions of Rasipuram Krishnaswamy Narayan. Gandhism resonates in Narayan's novels like "Swami and Friends," The Bachelor of Arts," "The English Teacher," "Waiting for the Mahatma," and "The Vendor of Sweets." Gandhi is a strong opponent of the cultural hegemony of the West, which posits that the rest are mere copycats of western paradigms of life (Gandhi, 1928). Gandhi's resistances to these hegemonic tendencies find echo in "Swami and Friends." Swami, the protagonist of the novel, lodges a protest against his school-teacher, Ebenezer, for mocking at the religious practices of the Hindus. Swami and his friends have found inspiration from Gandhiji about the need to protect the rich cultural heritage of the country. They adopt Swadeshi by boycotting the clothes from the imperial factories and insist on wearing the home-made Khaddar clothes. The way Swami bond with his Muslim friend, Akbar Ali, extends the Hindu-Muslim unity fostered all along by Gandhiji (Narayan, 1977a).

Imperialist designs do not mean administering foreign territory or the exploitation of its natural resources. Its programme extends to construction of history of that land suitable to its expansionist agenda. Gandhiji's opposition to the distortion of history reverberates in Narayan's "The Bachelor of Arts." Chandran, the protagonist of the novel, expresses his resentment against the British historians for perversion of facts and inclusion of falsehood in writing Indian history. Chandran's history professor is aware of the manipulation and misinterpretation of historical information, and like Gandhiji, he registers his protest against the fabrication. According to him, the urgent need of the hour is to purge history from disinformation. The plot of the novel further presents Gandhian types of resistance against injustice, slavery, and misinformation pursued by the British for lengthening their rule in India (Narayan, 1999c).

Narayan's "The English Teacher" upholds the Gandhian belief that one's mother tongue should be the medium of transacting educational curriculum. Krishnan, the hero of this fictitious narrative, argues with his school principal about the inconsistencies in English grammar. He brands the English language as literary garbage and pities the teachers of the language for having no other option but to teach thrash contents. Like Gandhiji, he listens to his inner voice and quits as an English teacher of the Albert Mission College. He informs the readers that he wants to absolve him from the sin of imparting a false educational programme instituted by the colonialists

(Narayan, 1999d). Here, we can see traces of Gandhian self-realisation and protest in Krishnan's resolve to resist westernisation of Indian education.

"In Waiting for the Mahatma," Gandhi is a character in the novel. Narayan represents Gandhi as a compassionate human being and not as the renowned freedom fighter. When young Bharti's father gains martyrdom during one Satyagraha of the Non-cooperation Movement, Gandhi adopts her as his own child and even accords permission to marry her heartthrob, Sriram. Gandhi's presence in the novel is to mould the characters of people. Gandhian ideals bring tremendous transformation to the life of Sriram. His penchant for western goods ends following Gandhi's adoption of wearing home-made Swadeshi clothes. Extremist philosophy of some revolutionary freedom fighters had also influenced Sriram for some time. But Sriram alters his extremist streaks when he realises the power of Gandhian non-violence to counter the aggressiveness of the all powerful British. The Sarvodaya philosophy of Gandhi is so overpowering that Sriram cannot resist it. He is now a dedicated patriot, a truthful person, and a believer of non-violence (Narayan, 1999e).

In "The Vendor of Sweets," Narayan presents Jagan, the sweetmeat vendor, as a diehard follower of Gandhi's thought and philosophy. Jagan represents the post-independence influence of Gandhi on Indian masses. His conduct and behaviour is a replica of the life led by the Mahatma. Like Gandhi, he wears only homespun khaddar clothing and sandals made of the leather of dead animals. Jagan reads the Bhagavad Gita to maintain his spiritual level and moral conduct. He takes part in the Indian Freedom Movement and attended a rally addressed by Gandhi at Malgudi. He discovers in the Charkha or the spinning wheel, a symbol of self-reliance. Even when he attains the ripe age of sixty, Jagan continues the use of the Charkha in his residence or away. Gandhian food habits and practices like Brahmacharya or self-control have become a part of Jagan's life. His food comprises wheat, a few drops of honey and vegetables, without the intake of salt, sugar, rice and buffalo ghee. He shuns the Western habit of brushing teeth with factory-made toothbrushes. Alternatively, he cleans his teeth with the twigs of his garden-based trees (Narayan, 1988b). Thus, Jagan epitomises Gandhian virtues and principles and stands as an example for the future generation to emulate the great man's ideals and thought.

Untouchability and social reform are some of the core principle of Gandhian thought. Mulk Raj Anand, one of the pioneers of the Indian English novel, takes up these Gandhian themes in writing some of his memorable novels like "Untouchability," "The Sword and the Sickle," and "The Big Heart." Untouchability is a subject that Gandhi worked tirelessly to remove it from the caste-ridden society of India. In Mulk Raj Anand's "Untouchability," Bakha represents the untouchables or people belonging to the low-caste Dalit community. The deep-seated roots of casteism in Indian society cause untouchables like Bakha encounter oppression and suffering. Gandhi's protests against caste oppression and his resolve to abolish this social evil

allow young men like Bakha come over to his side. They feel optimistic under the leadership of Gandhi and hope that the days of caste-based oppressions and suffering of the Dalits would end sooner or later (Anand, 2002a).

Anand's "The Sword and the Sickle" narrates the story of Lal Singh, who returns from Russia to raise a peasants' revolt in the Punjab. The revolt orchestrated by Singh ends in failure, and he goes to meet Gandhi, seeking help to ease the injustices against the farmers. Gandhi refuses to help him, and instead asks him to practice the principles of tolerance, non-violence, self-sacrifice, and promote the welfare of cows. Gandhi's conduct disappoints Singh and his followers, and they become critical of Gandhian values and ideals. However, towards the end of the novel, Lal Singh and his group realise Gandhian non-violence as a significant weapon to win a struggle against injustice (Anand, 2015b).

"The Big Heart" represents a work where Mulk Raj Anand takes a critical stance on Gandhi's obsession with Swadeshi and opposition to use of technology in industrial production. Hans Raj, Satyapal and Prof. Masjid are some characters in the novel who support the Gandhian views of Swadeshi. They convince the coppersmiths to boycott machines because technology would not only cause unemployment but would dent the cottage industry of the country. However, there are characters like Anand supporting the cause of machines for ushering development and progress in human societies. He also wants trade unions in factories so that the workers can place their demands in an organised manner. But it proves costly for Anand. An unemployed youth takes away his life while he was protecting the machines of his factory from that unruly person (2015c).

Kaveripatnam Siddhanatha Venkataramani's "Murugan, the Tiller" and "Kundan, the Patriot" are works of fiction where the novelist expresses Gandhian notions of economics and politics. Though Gandhi is absent as a character in both the novels, yet Gandhian underpinnings percolate through the works. Ramu, the central character of "Murugan, the Tiller" believes like Gandhi that social transformation in Indian villages is possible through economic empowerment and self-sufficiency. Ramu leads by example; he builds a dam and uses its water to irrigate the barren land of his village so that the peasants can enjoy the fruits of economic prosperity. He also advocates female education for gender equality and spinning for economic empowerment and self-reliance (Venkataramani, 1929a). In "Kundan, the Patriot," Venkataramani presents the hero, Kundan, as a practitioner of Gandhian politics. His politics uphold the cause of upliftment of the downtrodden and the deprived sections of the society. Like Gandhi, he believes that freedom is not about gaining independence from alien rule, but liberation of the people from many social evils and oppression. Therefore, Kundan advocates adoption of Brahmacharya for gaining inner-strength to fight against the problems of life Venkataramani, 1934b).

In K. Nagarajan's "The Chronicles of Kedaram," the novelist presents how Khaddar has become a way of life, following its use by Gandhiji. The

protagonist of the novel, Yanchina Sastry reiterates, that wearing of Khaddar symbolises as a door to enter the hearts of the common masses. Sastry warns the people that the struggle for independence is a long strenuous battle, just like the uncomfortable feeling one gets while wearing Khaddar clothing (Nagarajan, 1961). Khwaja Abbas' character, Anwar, in "Inqilab" represents him as the spokesperson of Gandhi. Appearing in spotless Khaddar, he reminds the people that it is better to be in prison than to adopt violence. He believes that freedom gained through non-violent means is enduring and it remains as an unfailing weapon in defeating the enemy (Abbas, 1955).

Gandhi's charisma draws Bhabani Bhattacharya, another powerful Indian English novelist. He adopts Gandhian thought and reflection and enriches his literary productions. Gandhian echoes resonate in Bhattacharya's "So Many Hungers!" where the protagonist, Devash Basu, a septuagenarian retired teacher, inspires the masses to rise above individual interests to fight against the subjugation policies of the British government. But, in a true Gandhian fashion, he asks the people to ensure that the struggle is not against the people of England but against the rulers of the British Isles for adopting subjection as a state policy against the Indians. Another character in the novel, Rahoul, is unmindful of arrest and imprisonment when he challenges the highhandedness of the police (Bhattacharya, 1964b). In Bhattacharya's "Music for Mohini," the central character, Jayadev rises above individual concerns and concedes to Gandhiji's call to join the Indian Independence Struggle against the English (Bhattacharya, 1964c). Similarly, in "A Goddess Named Gold," Meera overcomes the temptations of becoming rich by converting copper into gold through the charmed blessings of an amulet gifted by her grandfather. When the call for the freedom movement gains ground, she weighs the prospects and deduces that the value of liberation is more than the yellowish metal (Bhattacharya, 1960a). In "Shadow from Ladakh," Bhattacharya shows the Gandhian concern that machines may cause disruption to the livelihoods of people by increasing unemployment (Bhattacharya, 1966d).The irresistible pull of Gandhian thought and ideals have attracted the Indian English women writers too. Nayantara Sahgal, the niece of Pandit Jawarharlal Nehru, has given adequate space to Gandhism in her fictions. In "A Time to be Happy," Sahgal articulates Gandhian principles like women's empowerment, self-awareness, patriotism, community development and social work. Her character, Sanad, is a loyal follower of Gandhian thought, both in theory and practice. He frees himself from the cultural pull of the West and identifies wholeheartedly with the Indian ethos by accepting the Charkha as the symbol of the rich cultural heritage of the country. Her other character, Maya, accomplishes her household tasks and spares time for social upliftment by engaging in meaningful social work (Sahgal, 2005a). In "This Time of Morning" Sahgal lays emphasis on the need for dedicated individuals in the nation building process as opposed to the corrupt ones who work for their personal profits (Sahgal, 2008b). In "Storm in Chandigarh" Sahgal identifies the Gandhian values of love, emotions and communications as the underlying

principles for mitigating conflicts and in achieving national progress (Sahgal, 2008c). Like Sahgal, Manju Kapur discovers the charms of Gandhian ideology as irresistible. Her "Difficult Daughters" takes up a Gandhian theme of empowering women with education. She feels that education remains the empowering tool for solving the issues encountered by Indian women (Kapur, 2010).Thus, Gandhian thought, ideas, and principles have found a rightful place in the pages of Indian English fiction. His ideas on non-violence, truth, peace, love, compassion, Satyagraha, Sarvodaya, Swaraj, Swadeshi, and Ahimsa have not only inspired the people of the twentieth century, but continue to affect the present, and will remain relevant in the future. These works of art will serve as a storehouse of instructive materials for the future generations who want to understand Gandhi and shape their lives following his ideals.

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# PREVENTION AND CONTROL PROGRAMME
# OF HIV/AIDS IN TAMILNADU- A HISTORICAL STUDY

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**Abstract**

HIV/AIDS is a disease, which is unexpected to the caution of Human ill. Human behaviors are creating these types of diseases to destroy themselves. This study clearly indicates the transmission of AIDS to others and also about the varius steps taken by the central and state governments. HIV/AIDS is identified at U.S.A. in June 1981 among the Homosexuals and Bisexuals. But it is found first at India in 1981 particularly Tamil Nadu (Chennai) among sexual workers. These AIDS patients are affected by it is identified because they do not have proper awareness. Later, the Central and State Governments are providing clear awareness to the people for secure themselves but some of the people are affecting without proper guideline. This article focused on the government of India has implemented the programme as prevention and control programme in HIV/AIDS affected States and making awareness through Media, Posters, Pamphlets and Hospitals. They are also providing free condoms to commercial sex workers through Medicals, ATM centres and Hospitals etc.. Non-Government Organizations (NGO) are also doing their great job. They have taken out 6500 girls from red light area in Mumbai with the help of Central and State governments. Subsequently,

famous Mukti express which has brought thousands of prostitutes from Mumbai brothels and sent back them to their home (TN).

**Key Words**: Transmission, Homosexual, Awareness, Commercial, Mukti express and Prostitutes.

**Introduction**

The word AIDS - Acquired Immune Deficiency Syndrome, which means deficiency of immune system, acquired during the life time of an individual which indicating that it is not congenital disease. This disease is mainly indicated by syndrome: this means "a group of symptom". In the World, AIDS is first reported in U.S.A. in 1981 and it has spread all over the world, it has killed more than 25 million persons. AIDS is caused by Human Immune Deficiency Virus (HIV), a member of a group of viruses called Retrovirus, which have an envelope enclosing the RNA genome, which destroys the immune system of the human body. It is severely damages in the period of time. HIV never leaves from the infected human body till death. HIV kills white blood cells called CD4 lymphocytes. Once it infects the body unable to fight the certain diseases. AIDS- Usually all the human body has CD4 (white blood cells) the level of 600 and 1200. If the CD4 level down below 200, a human body immune system is severely weakened and the human is then diagnosed with AIDS. [1] Transmission of HIV infection generally occurs by i) Sexual contact with infected person, ii) transfusion of contaminated blood, iii) by sharing the infected needles and iv) from infected mother to her child. This article indicates the prevention and control programme of HIV/AIDS by the state and NGOs in Tamil Nadu with the assistant local, national and international agencies.

At first AIDS is identified at USA in June 1981 amongst homosexual and bisexual by cases of pneumocystis jiroveci i.e. pneumonia is described. In 1984, a new human retrovirus, subsequently named HIV is isolated and identified as the cause of AIDS. [2] But as it reaches developing countries the epidemic spread increasingly through heterosexual contact, with its scope growing all the faster. The major routes of transmission are heterosexual contact and drug use. [3] During 1981, HIV/AIDS is discovered first in India in the state of Tamil Nadu, when Suniti Solomon, who is a professor of Biology at the Madras Christian College (MCC), along with her student Sellappan Nirmala, for her dissertation of surveillance for AIDS in Tamil Nadu, tested Commercial Sex Workers (CSW) for HIV. Six of their blood tests come up positive when the CSWs who has tested positive for HIV among them a 13 years old girl who has forced into the sex trade. The samples are first sent to

[1] Pankaj Kumar Bhatoa, (et al). (2013). HIV/AIDS: A Life Threatening Disease. *The Pharma Innovation Journal,* 2(2), 147.

[2] ibid., p. 146.

[3] Jayanti Ghosh. (2002). A Geographical Perspective on HIV/AIDS in India. *American Geographical Society,* 92 (1), 115.

Christian Medical College (CMC) in Vellore and later to Johns Hopkins University in Baltimore, USA to be tested independently. Both the institutes are being reconfirmed the findings. The findings are even read out in the Tamil Nadu Legislative Assembly. It is noted that contact with foreign visitors had played a role in initial infections among the sex workers. According to Indian policy makers, AIDS is a 'Foreign Disease' that is highly unlikely for Indians to contract. The central government is responded to warn by international health organizations about the potential epidemic by passing an HIV quarantine law. As a first step, a high level committee under the cabinet secretary has been set up to decide whether foreigners entering India should produce an "AIDS free certificate" or face tests in this country. The government has also made public appeals for a return to the nation's 'Pristine' value, offered to pay sex workers to retire or at least to tattoo HIV-positive ones to forewarn clients.[4]

There are many routes of HIV/AIDS transmission in the state among the people that is described below:

Husbands who visit sex workers can act as a bridge to spread HIV with their wives. After HIV infected wives, it can be also passed the infection to their unborn children during pregnancy, delivery or breast feeding. Among attend Antenatal Clinics (ANC) attendees, testing at government hospital and clinics provide a reasonable estimate of HIV prevalence, given that nearly 95 per cent of pregnant women in Tamil Nadu. At the state level, HIV prevalence among ANC women in urban areas ranged from 0.0 (Chennai) to 2.5 (Karur and Namakkal). In rural areas, prevalence ranged from 0.0 (Thiruvarur) to 3.7 (Madurai). Knowledge of HIV and the ways in which it can be avoided is nearly universal in Tamil Nadu. The information activities of Tamil Nadu State AIDS Control Society (TNSACS), AIDS prevention and control project voluntary health services (APAC-VHS) and local NGOs have succeeded in raising awareness surveillance surveys conducted by APAC-VHS in urban areas have measured knowledge of HIV/AIDS and related behaviors since 1996.[5]

Another route of transmission of HIV, Truckers coming from as far as all the states of India regularly towards Chennai and other major industrialized districts in Tamil Nadu. In almost every truck boards throughout the state, for with tea stalls, restaurants and lodging, poor young girls and women are set up to offer sexual satisfaction to the truckers. The number of commercial sex workers (CSW) with AIDS in Tamil Nadu rose from 10 per cent in the mid-1990s to 50 per cent in 2000, recently truckers and other sexual persons using condoms regularly.[6]

Men having sex with a man is another route of spreading the HIV among the people. It was begun from four century ago in India for a lot of

[4]Gowri Parameshwaran. (2004). Stemming the Tide: Successes, Failure and Lessons Learned in Tamil Nadu, India. *Springer,* 1 (3/4), 397.
[5]Tamil Nadu Responds to HIV/AIDS, TNSACS, 8-11.
[6]Gowri Parameshwaran, *Op.cit.,* 400.

reasons. There are two types of gays as like *Kothis* and *Panthis*, the Kothis is effeminate man or boy who takes on a female gender role in same sex relationships (bisexuals) and Panthis are heterosexual men who have other male. The MSM popular in Chennai, Sahodaran is a NGO it is helping the MSM to meet their partner in optional spots. According to Sahodaran report, 30-50 MSM, visiting the Sahodaran office every day. The Alis or Eunuchs often described as the third gender in India.[7] Most of the third genders had removed the castration by surgical operations to live like girl so that they can sell their bodies for sex and performing odd jobs. These are the activities which creating the infection of HIV to other persons.[8]

The route of HIV/AIDS spread through the Injection Drug Users (IDU) frequently shares the needles to inject drugs. During the year 2005, the prevalence of HIV among the IDUs in Tamil Nadu was 19 per cent but it was increased to 24 per cent in 2006. In 2008, TANSACS roll out the oral substitution therapy (OST) in Chennai and Madurai and five more cities. They start the needle exchange programme for the injection drug users in Chennai and Madurai. Under the OST provided tablet (Bupernorphin) instead of the needle to injection drug users. This programme which is organized by TANSACS is taking an important step in its battle against HIV.

The first victim in India was a man called Biharilal Makhiji, who died in 1986 in Jaslok hospital in Mumbai. In response to the demands from both international agencies and indigenous organizations, the government of India had reviewed the public policy and legislation relating to HIV and AIDS. During the 1980s the official response was largely one of denial and complacency, with AIDS being regarded as a problem confined to foreigners and marginal groups. Although the National AIDS control programme (NACP), which was launched in 1987, was responsible for health education and care as well as screening and surveillance in the programme's early years more emphasis was placed on surveying so called high risk groups for HIV antibodies than on raising general awareness about the disease and developing support structures for those with HIV or AIDS.[9] By the end of 1987, out of 52,907 who had been tested around 135 people were found to be HIV positive and 14 had AIDS. Most of these initial cases had occurred through heterosexual.[10]

In 1988, for example HIV positive sex workers arrested under the prevention of Immoral Traffic Act in Madras were kept under detention even after serving their official sentences. The case provoked a strong response

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[7]Gracious Thomas. (1997). *Prevention of AIDS in search of answers,* (41) Delhi: Shipra Publications.

[8]Gowri Parameshwaran, *Op.cit.,* 407.

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from local activists and in 1990 the Madras High Court ordered the release of five prostitutes who had been detained at the Government vigilance home.[11]

In 1992 the government set up the National AIDS Control Organization (NACO), to oversee the formulation of policies, prevention work and control programmes relating to HIV and AIDS. In the same year, the government launched a strategic plan for HIV prevention particularly improving blood safety. In 2007, NACP III delegated local levels and NGOs more responsibilities and Jurisdiction over welfare services to those affected and also an increased focus on high risk groups and control out each programmes. In 2009, anti-discrimination policies were issued. National HIV and AIDS policy was founded to protect workers with HIV against discrimination. India focused on preventive measures to control HIV/AIDS by several agencies both public and private.[12]State AIDS Control Societies were set up for support blood safety. In 1999, NACP the second phase promoted preventing transmission from mother to children and generally providing antiretroviral treatment. The government adopted the National AIDS Prevention and Control Policy in 2001. The former Prime Minister Atal Bihari Vajpayee addressed the parliament and referred to HIV/AIDS as one of the most serious health challenges facing the country. HIV had spread extensively throughout the country. According to NACO report it indicated that the total number of people living with HIV had risen from 0.2 million in 1990 to 3.86 million in 2000. During the year of 2003, 5.1 million infections had been reported.

Every year more than four Lakh people are tested and counseled for HIV in Tamil Nadu. Tamil Nadu has AIDS testing centers at all district headquarters with more than 55 Antiretroviral Therapy (ART) centers and 750 Integrated (voluntary) and Confidential Counseling and Testing Centers (ICTC) under the National AIDS Control Programme at district government hospital and medical colleges across the state. But as per the latest comprehensive survey by United Nation Development Programme (UNDP) HIV/AIDS becomes a serious challenge for the state with more than 1.5 Lakh infected people. Tamil Nadu with 1.43 lakhs People Living with HIV (PLWH) has a prevalence of 0.27 than national average of HIV infected population. Most of the people uneducated and had believed quacks who promised a cure for HIV but lack of awareness kills people earlier. NACO has launched the 90-90-90 strategy to fight the high prevalence. This aims to ensure that 90 per cent of diagnosed PLWH should be on antiretroviral therapy (ART) and 90 per cent of PLWH on ART should be virally suppressed by the year 2020.

According to 2001 census report, Tamil Nadu is India's sixth most populous state (62.4 million). It is also one of the countries sixth high HIV/AIDS prevalence states (Andhra, Karnataka, Maharashtra, Manipur and

[11]Sheena Asthana, *Op.cit.,* 187.
[12]Haresh Narayan Pandey. (2002). AIDS and its Social Awareness in India. *Indian Anthropological Association,* 32 (1/2), 69.

Nagaland). The annual sentinel site surveillance programme is the main sources of data regarding the level of HIV infection in the state. In end of 2002, Tamil Nadu has 5, 00,000 cases of HIV positive. In 2003, Chennai leads with 9148 AIDS cases cambered by Madurai 2043, Namakkal 1884, Salem 1810, Dindigul 1709, Vellore 1656, Tiruchirappalli 1561, Erode 1842, Cuddalore 1194, Villupuram 1105, Dharmapuri1105 and Thiruvallur 1079 Aids cases had been identified as high risk districts in the state of Tamil Nadu.[13] The state serious of Behaviors Surveillance Survey (BSS) is an important sources of information on the factors affecting the spread of the disease and is a basis for assessing the effectiveness and if prevention programme surveillance is carried out annually by TANSACS, which tests for infection at designated sentinel sites following the methods prescribed by the National AIDS Control Organization (NACO). There were 85 sentinel sites covering all districts in 2004, up from 79 in 2003.[14]

In Tamil Nadu estimated 1.43 lakhs, total number of people living with HIV.[15] In 1995, AIDS control activities with substantial support from the United States Agency for International Development (USAID) in Tamil Nadu. Tamil Nadu emphasized changing the behavior of high risk groups, such as female sex workers, male factory workers and truckers and their assistants. NGOs role is also much more important for implementing control activities targeting high risk groups. The state and NGO's emphasize social marketing of sex workers and counseling. The government of Tamil Nadu conducts annual behavioral surveillance surveys in a sample of respondents from high risk groups. By this survey they identify that the use of condom is increased substantially in all groups between 1996 and 2000 but leveled off for male factory workers between 1998 and 2000.[16]*Population Services International* (PSI) works with CSWs and their clients to prevent the spread of HIV. *Operation Lighthouse,* this project works in 12 major port cities, including Chennai. Targeted media campaigns feature the characters *'Pulli Raja'* and *'Balbir Pasha'* who engage in high risk behavior. The project has documented notables' success, including increased condom access. There are many other organizations fighting with HIV prevention in Tamil Nadu, such as Family International, USA, which works with Children and AIDS orphans.[17]

Avahan, focuses on HIV prevention among population founded by Bill and Melinda Gates Foundation in 2003. Avahan programme in Tamil Nadu covered female sex workers, men who have sex with men and transgender populations, men at sex workers solicitation points and long distances truckers

[13]Kalyani V and Vasanthi R. (2015). A Geographical Distribution of AIDS cases in Tamil Nadu District wise (2008-2014). *Inf. Journal of Engineering Research and Applications,* 5 (2), 91.

[14]Tamil Nadu Responds to HIV/AIDS, TNSACS, 5.

[15]Technical Report, India HIV estimations 2015, NACO, Government of India, 2.

[16]Mead Over (et al). (2004). *HIV/AIDS treatment and prevention in India modeling the costs and consequences,* (20) Washington D.C.: The World Bank.

[17]Tamil Nadu Responds to HIV/AIDS, TNSACS, 24.

and it is launched in 14 out of 32 districts in Tamil Nadu in October 2004. The fourteen districts are Thiruvallur, Vellore, Krishnagiri, Dharmapuri, Salem, Namakkal, Erode, Coimbatore, Dindigul, Theni, Madurai, Sivagangai, Pudukkotai and Thanjavur. Avahan, establishes strengthened existing programs for female sex workers including peer education, promotion and distributions of condoms etc. Avahan focuses on large size of FSWs population in five districts were Chennai, Coimbatore, Dharmapuri-Krishnagiri combined, Madurai and Salem by Integrated Behavioral and Biological Assessments. It was conducted in two rounds first between March and September 2006 and second between March and September 2009 under the guidance of and supervision of the implementing state Indian Council Medical Research (ICMR) and Institute National Institute of Epidemiology (NIE).[18]

**Mukti Express**

This was the hour of famous 'Mukti Express'[19] which in a nationwide much published action brought a thousand prostitutes from Mumbai brothels back home to their native state of Tamil Nadu with help of Dr. Vinod Gupta, who was President of Sawdhan (caution NGO) in 1990. During the time M. Karunanithi was then the Chief Minister and he had insisted that each woman must be thoroughly medically examined. The horrible truth came out that about that about 60 per cent of these girls was HIV positive.[20] After medical checkup, all the girls sent to their home by bus. All the girls got a medical kit and also incentives if they wanted to open a shop or undergo vocational training or if anyone wanted a sewing machine, the government was arranged to give it to them as a rehabilitation measures. Finally, 55 girls could not find their parents or any other relatives. These girls were sent to a vigilance home in Chennai by the Tamil Nadu government. The NGO of Sawdhan organization had taken out 6500 girls from the red light areas of Mumbai. The Police in Mumbai was getting millions of Rupees from the prostitutes head as protection money. A girl was sold into the trade by force for 10,000, 20,000, or 50,000 rupees. With the help of the world bank gave a lot of money to the central government and it had sanctioned Rs.1, 500 per girl or other women who were HIV positive.[21]

**Prevention Strategies**

The assistants of USAID to reduce HIV transmission in Tamil Nadu. The AIDS prevention and control programme is administered by Voluntary Health Services (VHS), Chennai. It works with many NGOs in Tamil Nadu through targeted interventions among high-risk populations. Since 2003, the

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[18]Thilakavathi S (et al). (2011). *Assessment of the scale, coverage and outcomes of the Avahan HIV prevention program for Female Sex Works in Tamil Nadu, India: is there evidence of an effort?*, Biomed Central Public Health, 2-4.
[19]Cecilia Van Hollen. (2013). *Birth in the Age of AIDS Women, Reproduction and HIV/AIDS in India, (*191) California: Stanford University Press.
[20]S.P. Sinha. (1999). *India Sites on AIDS Bomb*, (37-41) Delhi: B.R Publishing Corporation.
[21]Ibid., 42-43.

Prevention Along the Highway (PATH) project has conducted about 7, 00,000 group sessions with truck crews on HIV and STDs. Tamil Nadu Aids Initiative (TAI) has started a programme to prevent HIV and improve the health and quality of life of CSWs in 11 districts in Tamil Nadu in April 2004, with the help of the Bill and Melinda Gates Foundation, TAI, which also means 'Mother' takes an inclusive human rights based approach to the prevention and caring activities in 41 clinics is provided health services to CSWs. TAI, also created 24 centers called "Natpukoodam" (friend's clubs) for sex workers to gather for social and educational activities. Often shunned by family and society, the club provides a welcoming and supportive environment while reinforcing safe behavior and improving the quality of life.[22] It had covered about 32,000 men and women sex workers, of which 11,000 had enrolled for treatment in TAI. Some 2,000 members of the community will learn to work on computers, fashion cloths, catering and folk arts. Already the community has made three films on its lifestyle. TAI is also working with doctors and nurses in treating the community members. HIV/AIDS mostly infected in rural area (57%) and in urban area (43%). The main reason is rural people not aware about the disease. Most of illiterate people are infected by HIV/AIDS. Agricultural field is got more AIDS positive (48.72 %) among the occupational field.[23]

**Conclusion**

HIV/AIDS is spreading worldwide because it has no cure for the vaccine, but it has extended the period of death of an infected individual. Based on the statistical report, 1.43 million people are living with HIV in Tamil Nadu. Infected people transmit the disease to others through sexual relations, tainted blood, drugs, and the infected mother spreads to their children through breastfeeding and injections. It is one of the dangerous diseases, but the government of Tamil Nadu struggles with the disease in prevention and control from the start. The Government of Tamil Nadu is doing an excellent preventive and control program to work in all government and private hospitals, clinics in the Tamil Nadu region. They are promoting awareness among people through the campaign, media, posters, and flex, etc., and they also provide free condoms for safe sex. This illness has also affected Tamil Nadu's economy.

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[22] Tamil Nadu Responds to HIV/AIDS, TNSACS, 22-23.
[23] Kalyani V and Vasanthi R, *Op.cit.,* 97.

# COMPREHENSIVE STUDY OF GST
# AND ITS INFLUENCE ON INDIAN ECONOMY

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**ABSTRACT:**
GST is an acronym for Goods and Services Tax. GST is an indirect tax that is imposed on both goods and services. It is a government-imposed levy designed to replace all indirect taxes. GST is a single national unified tax applied on all goods and services in India. Prior to the execution of GST, there were various indirect taxes, including Value Added Tax (VAT), Service Tax, Sales Tax, Octroi, Luxury Tax etc. However, all of these indirect taxes are now grouped together. The GST was introduced in India to create a "one nation, one tax" system, even though its impact on diverse businesses has been varied. The main effect of GST adoption in India is a shift in the Indian federal budgetary structure. The paper focuses on a comprehensive review of the GST and its impact on the Economic growth of the country.
**Keywords:** Goods and Services Tax (GST), Value added tax (VAT), Indirect Tax

**INTRODUCTION:**
Taxation policy has a major impact on the Indian economy as how it impacts on efficiency and equity. A successful system should include challenges of income distribution while also ensuring that government spending on infrastructure development and general services is supported by government revenues. The GST is a broad idea that clarifies the massive tax framework by promoting and supporting a country's economic progress. The GST has completely changed the indirect tax scenario. It is regarded as the most significant tax change since 1947. The GST combines all indirect taxes under a single umbrella and gives the nation a more fluid economy.

GST is an extensive tax of India that applies to the manufacture, consumption, and sale of products and services, designed to replace taxes imposed by the central and state governments. Multiple taxes were charged on various products from the point of manufacture until they reach to the end consumer, making transportation of goods and doing business extremely difficult. The GST model is based on a dual-structure system, with the Union government (Central GST) and the different State governments (State GST) levying and collecting taxes. The enactment of GST by Honorable P.M. Narendra Damodardas Modi has been appraised as a historical step, considering the fact that it drastically changed indirect taxation system of our country. Through the consolidation of several taxes, the cascading of taxes has been eliminated, so the country is now able to move forward.

**NEED OF GST:**
a) The primary goal of implementing GST is to improve the country's economy**.**
b) Different states have different VAT rates and laws. States have been observed to frequently slash these rates in order to encourage investors. This affects to loss of revenue for both the  governments.
c) On the other side, GST unifies tax legislation across all states, influencing a wide range of industries. The taxes are split between the federal and state governments according to a pre-determined and approved formula. Furthermore, because there is no additional state-levied tax, it is now much easier to sell services and products uniformly across the country.
d) Before GST implementation, tax system had diversity of taxes. With introduction of GST, it is nowa unified tax system.
e) After the introduction of GST, many areas are now covered which were untaxed before.
f) The GST has resulted in the availability of credit for through way purchases as well as the reduction in obedience requirements.
g) Has established tax homogeneity across the region, regardless of manufacturing or distribution location.
h) It provides greater certainty and transparency of taxes.

The research paper is a type of exploratory research in which data is gathered mostly from secondary sources. The necessary information was gathered from previous literature, research articles, newspapers, and published sources such as reports, periodicals, and journals, as well as an accredited website. After considering many aspects of the research, a descriptive research design is used to improve the accuracy of the research and provide a more thorough analysis of the research study.

The GST is regarded as India's most significant tax reform since 1947. It is a big move that took nearly two decades to formulate and implement across the country. It is exceptionally clear that such significant approach like GST raises some huge changes in the economy.

In this segment, both the positive as well as adverse consequences of GST are discussed in some details.

The following are some of the positive effects or benefits of GST implementation:

**Transparent and Easy Taxation System**: In comparison to India's previous tax structure, GST is much easier procedure of taxation. Many taxes have been consolidated into a single Goods and Services Tax, making it easier to pay and collect. The abolition of numerous levels of taxation makes tax calculation considerably easier than before. GST provides a common platform for various state governments' taxation laws

**Minimize Tax Evasion**: GST provides transparency through the GST Identification Number (GSTIN), as well as an online system for tax collection, credit granting, state settlement, and the issuance of e-way bills through a centralized database. In the long run, the extent of tax evasion will be reduced as a result of this approach. The most important benefit of GST is that it effectively neutralizes state borders and integrates the entire country's market. Positive consequences would include increased optimality in locational choice, a higher scale of output, and the realization of public scale economies through agglomeration and cluster effect.

**Inter-State Trade Benefits**: Trade across different states of the country becomes simple and convenient. To move commodities over state borders, a procedure for generating e-way bills is adopted, which helped to reduce the time it took for trucks to cross the border while simultaneously addressing the issue of corruption to some extent.

**Major benefits to the Exporters**: Export of goods and services are treated as zero-rated supplies. No GST is charged on the export of any goods or services. As a result, the cost of domestically created goods and services decreases, increasing the international competitiveness of Indian goods and services.

**Promote Competition in the Market**: GST has also aided in the development of healthy market competitiveness. The burden of paying taxes has shifted to the end user of products and services since the implementation of GST. As a result, there has been a huge increase in competition, which is a good thing for the industry. With the adoption of GST, the government expects a profit of $15 billion per year for the central and state governments, since it is expected to increase employment and promote exports, resulting in a considerable boost in overall economic growth.

**Decline in Input Cost**: With the establishment of the new single GST, previous input taxes such as VAT and Excise were abolished. As a result, input costs have decreased, resulting in increased profits for dealers**.**

In the Indian context, GST has some negative impacts in addition to its positive benefits, as with every public policy. These are the following:

**Consumer's Burden**: GST has a favorable impact on production, but because it is a destination-based tax, the burden of taxing rests on the ultimate consumer. As a result, while it may boost economic growth, it also increases the liability of consumers.

**Complicated Procedure**:Under GST, filing return is a complicated process, as any business or trader has to file many returns in a fiscal year. It necessitates meticulous record-keeping of all transactions, which mostly traders lack. As a result, they must select a worker for this reason. The trader's burden will be increased as a result of this.

**Lack of Awareness**: Because the GST has radically altered the taxation structure, people and companies must be educated on how the GST works. It is necessary to inform the general people about how this new taxation structure would affect daily operations. This will require a significant amount of resources and public funds.

**Dual Tax System**: Although it's claimed and marketed that GST is a unified tax, both the federal and state governments collect taxes separately on the same transaction of goods or services, it is technically a dual tax.

**Higher Operational Costs**: Many firms have seen their operational costs rise as a result of the additional cost of obtaining software that could aid in the GST installation procedure. To comply with GST, they must hire GST professionals, which results in higher software rental costs. This is one of the disadvantages of GST.

**Lack of Centralized Accounting System**: Every state government keeps individualized accounts under the GST provisions, and there is no common accounting system for this purpose. So, in order to be more effective in taxing, a centralized system is required; otherwise, each state is financially responsible for its own taxation.

**SECTOR WISE IMPACT OF GST:**

The impact of the GST on the healthcare business is positive. The pharmaceutical industry is benefiting from the GST. It has aided sectors in streamlining their taxation structures, as the pharmaceutical industry previously faced eight different forms of taxes. The GST rates for the pharmaceutical and healthcare industries range from 5% to 12%. The fast-growing sector of the Indian economy is FMCG (fast-moving consumer goods). GST has an impact on FMCG industry by altering tax bands and lowering distribution costs for a variety of businesses. GST rates for the FMCG industry range from 0% to 28 percent.Real estate area is one of the most important areas in the Indian economy. The GST impact on the real estate market has been enormous. Major relaxations in some highly competitive parts of the real estate market, such as the rental markets, resulted in a surge in investment, while others remained relatively constant.With over 1.2 billion users, India has the world's second-largest telecom market. One of the major benefits of GST for the telecom sector is that it allows companies to claim input tax credits on purchases of commodities and apply them to their output GST liability, which was previously not possible under prior tax schemes.The agriculture sector is the most important contributor to India's overall GDP. It accounts for roughly 19% of India's GDP. Due to the formation of a single unified national agriculture market, GST taxes benefit a large number of farmers, dealers, cultivators, and distributors in the long term.

India's service industry accounts for 60% of its GDP. The rate of GST on services has been raised to 18%, and GST undoubtedly assists some industries. Finally, the cost of services such as banking, telecommunications, and insurance has increased.

**CONCLUSION:**

From the foregoing explanation, it can be concluded that GST benefits producers and buyers by allowing for a broad range of ITC set-offs, services tax set-offs, and also the consolidation of multiple levies. The GST improves revenue collection and improves India's economic growth by lowering tax hurdles between states and unifying India through a single tax rate. By broadening the tax base and improving tax compliance, an efficient GST formulation benefits both the Centre and the States in terms of resources and revenue. It can be concluded that GST has a favorable effect on a variety of businesses and sectors. Although the implementation of GST necessitates concerted efforts from all stakeholders, including the national and state governments, as well as trade and industry, GST faces so many challenges after its execution which results to give many advantages along with some shortcomings. Finally, we can conclude from the above significant study that GST plays an essential part in our country's progress and development.

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# THE EVOLUTION OF LOOK EAST TO ACT EAST POLICY AND ITS IMPACT UPON NORTHEAST REGION OF INDIA

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**Abstract**

During the past two years, India has progressively worked to not only 'look' at its eastern neighbors, but also to 'act' proactively. As a result, the East Act creates a fresh requirement for its predecessor to promote India's interests in the strategic, security, economic, and cultural sectors of the area, as well as beyond. In this regard, the North East Region is critical to the Act East since it acts as the sole physical entrance to Southeast Asian countries. The significance of this area in India's growing connections with Southeast Asia cannot be overstated, and it would be a crucial component of the larger "act east" policy. With the countries of the South East, this foreign policy has built geographical, sociocultural, and historical ties. This strategy is described as a multi-pronged approach to forging strategic alliances and forging strong ties with a variety of countries. In this context, this study examines the historical evolution and objectives of the Look East to Act East policy. The study will also look at the impact and roadblocks that have arisen in the North East Region, which has stymied policy implementation.
**Keywords:** Look East Policy/Act East Policy, Evolution, Impact, India–ASEAN, Northeast India

**Introduction:**

In the 1990s, India found the opportunity to engage with its Eastern neighbours—Bangladesh, Bhutan, and Nepal (BBN) -with the conclusion of the cold war, the subsequent cessation of polarization and global neoliberal

upsurge altered the global political landscape. Indian aspirations to achieve high power status have pushed economic concerns to the top of foreign policy objectives. In 1991, India opened a Look East Policy (LEP) to exploit the enormous economic advantages of tighter agreements with ASEAN. Previous to the LEP the concept of 'Asian solidarity' was regarded as one of India's greatest foreign policy objectives, but non-Asian influences on foreign policy considerations had prevented meaningful progress in establishing tighter economic cooperation between South Asia and ASEAN nations (Dubey 2013). The LEP represented a shift in foreign policy from a security-centered approach to India's neighbors to priorities for economic problems to make use of the shared economic potentials throughout the region. There was a move away from "the conventional state-centered security perspective" (Patgiri and Hazarika 2016). In India in the 1990s, economic liberalization expanded India's economic capacity and attempted to expand its commerce in new sectors. The proportion of gross domestic product (GDP) international trade in the mid-1950s was at 16.33%. It fell until the 1970s and started to rise as the economy gradually opened up. The new economic policy launched in the early 1990s advanced to 25.24 percent of international trade in 1998. (Sarkar and Bhattacharya 2005). The influence of LEP on trade production in India may be measured by the fact that since it entered into force, trade between India and ASEAN has increased from US$2.9 billion (2003) to US$81.33 billion in 2018. (Ministry of External Affairs [MEA] 2018).

In 2014, the LEP was renamed Act East Policy (AEP), and this was recognized as an energetic LEP by academics and observers, particularly since the LEP was not considered to have enhanced industrial and infrastructure development prospects in the North-East. The LEP/AEP has represented an external policy that aggressively expands economic cooperation with the neighbours. Academics, like Patgiri and Hazarika (2016), have claimed that the shift from South Asian to Southeast Asian is an enhanced advantage for the North East Indian Region. The North-East of India has long been seen as a natural complement to the eastern Indian neighborhood strategy. The division of the Indian subcontinent into a hinterland after the British colonial administration left India in 1947, separated communication and commercial connections with East Bengal. The area experienced a development gap owing to the distance of industrial regions of India and the communications and infrastructure deficiencies in the region. Despite this, the area was placed in the foreign policy objectives of geopolitical security equations following Indian independence. The periodic assessment of China's military readiness instead of commerce has highlighted the development of Northeast transit and communication.

However, when foreign policy objectives shift, Northeast India is believed to be the launchpad for providing tactical opposition to competing for Chinese aspirations in the southeast of Asia. China's goal in the shape of the Belt and Road Initiative (BRI) Connectivity Development Program is to rebuild trade and transport corridors along historically existent cross-

continental trade routes (Chaudhary 2017). At the same time, an alternative view on Northeastern India and neighboring Burma is a meeting place for cooperation rather than the rivalry between the economic titans of India and China. These common objectives of India and China, which are known as 'Chindia' potential, are promised mutual benefit through partnerships between China and India and ASEAN (Engardio 2008; Myint-U 2011).

By leaving the conventional foreign policy challenges, the LEP/AEP would have focused on removing Northeast India's geographical obstacles and remoteness. The aim was to build connection infrastructures and transport networks in the North-East and via adjacent transnational areas. This is why Northeast India has become the landmass connecting Indian and South-East Asian economies. Therefore, pushing for Northeast India's economic growth with reorientations of foreign policy in India's East, the LEP/AEP has produced a certain development pattern in the area, inspired by neo-liberal theories advocating the state's retreat from market involvement. This change has seen the growth of commerce as an independent vehicle for developing infrastructure and connectivity in the area. The economic benefit of increasing ties with ASEAN nations has been seen as a means to overcome the development gap post-independence in the Northeast of India. Increased infrastructural investments in the area and in its international environment in line with foreign policy objectives such as, in conjunction with international funding agencies, the carriageway expansion programs, and the Asian Highway Project seek to alter transport and communications in the region. Despite the increase in connections with ASEAN in the aftermath of the LEP/AEP, however, the "connectivity concept" was a controversial topic, as there was the danger of developing connectivity impulses in adjacent nations being constructed as "a hardwiring exercise affecting choices" (Raghavan 2016). In addition, part of the expectation is that tighter economic links between ASEAN and infrastructure investment in the area would benefit from growth and will not be spread across Northeastern India.

**Evolution of Look East Policy to Act East Policy**

The Look East Policy was initiated by then India Prime Minister Narasimha Rao (1991-96) and maintained under Manmohan Singh (2000-14) during the tenure of previous India's Prime Minister AtalBihari Vajpayee (1998-2004) and then under the ship of NarendraModi (2014- ). This policy's primary goals were to reengage India's emphasis on trade with its neighbors and developing South-East Asian nations. The goal was to build socio-economic, political, cultural, and strategic ties with South-East Asian countries so that India's position in the area could be reinforced and China's domination of the region prevented. India's ties with South East Asia have grown considerably in recent years. The Look East Politics of India has three dimensions of approach towards Southeast Asian nations that are:

- First of all, to increased contact with the Southeast countries in terms of commerce and investment, science and technology, tourism, and so on.

- Secondly, it aimed to ensure political links and understanding with the South East Asian Countries through ASEAN.
- Thirdly, strengthening defense relations with these nations. (Kalita, 2018) (Kalita)

"Look-East" strategy culminated in the "Act-East" policy in July 2011 when Hillary Clinton visited India and defended India's greater position in the Asia-Pacific region. She created the phrase "Act East" rather than simply "Look East" since in 2014, Minister for Foreign Affairs, SushmaSwaraj, confessed that New Delhi is now ready to "Act East" under the terms "Act East Policy." India intended not only to strengthen its economic connections with the area but also to emerge as a possible balance between security. (Brahma, Sept. 2018)

The NER serves as a gateway to South East Asia and offers a unique platform for New Delhi to strengthen its connections and relations to neighboring Southeast Asian nations. The area has all the potential to grow into the powerhouse of India with vast energy supplies, natural gas, coal, oil, calcareous stones, and other mineral resources. This area is also rich in planting crops, medicinal plants, horticulture goods, vegetables, and spice and has a potential water resource in the Brahmaputra River. This area also offers possibilities for tourists with a picturesque beauty in unusual flora and wildlife.

The North East of India borders Nepal, Bhutan, China, Bangladesh, and Myanmar, reaching a lengthy 4,500-kilometer international frontier. Myanmar alone is seen as a primary gateway between North East and South East Asia and shares of the states Arunachal Pradesh, Manipur, Mizoram, and Nagaland, at a distance of 1643 kilometers. The former President of India, Pranab Mukherjee, considered that India's increasing relationship with South-East and South-East Asia would benefit from a "cross-border market" that would raise people in this region from poverty, from economic backwardness and bring prosperity, inculcate entrepreneurial freedom and skills. Due to its 'geographical importance,' the northeasternarea of India may utilize its geographical settings to provide substantial advantages for the whole country in general and the region in particular. (Kalita 2018) (Kalita)

In North-East India, a shared cultural heritage with some of the ASEAN nations of Vietnam, Myanmar, Lao DPR, and Thailand, the multi-dimensional links and diplomats are encouraged by unique benefits. To explore the Northeast, the area must become intrinsic by connecting the South East Asian nations with the international route through India-Myanmar Thailand Trilateral Road and its expands to Lao PDR and Cambodia or the so-called Mekong-India Economic Corridor (MIEC). The development of deeper and stronger connections with the people of South East Asia in North East India would have a vital role to play. Moreover, the North-Eastern area is the center point of the Indian subcontinent with that of South-East Asia from a geographic perspective. Because of its geographical closeness and cultural

variety to the nations of South East Asia, North Eastern will play a major part in the success of the "Act East Policy."

**Look East Policy and Northeast India**

It was said that the North-East needs a development vision and a holistic vision may contribute to the well-being and survival of regional political instability. The Look-Act East Policy was expected to become a geo-strategically important development plan for the region. Shukla Commission's study titled Northeast Transformation: Backlogs in Basic Minimal Services and Infrastructure Needs, published in 1997, prominently placed Northeast India in line with the Look East policy. The item in the research indicates that 'North-East is the cultural and economic bridge to the rapidly growing economy of South-East Asia' (Planning Commission, 1997). However, this articulation was not achieved concerning the dynamic change in the area. In addition, the Look-Act East Strategy lacks an appropriate framework or roadmap framework and makes it an important component of the policy. Fundamental problems such as the region's position within India's Look-Act East Policy would remain unsolved 189 if the region matches the broader policy objectives. 189. The role of the North East in Indian Look-Act East policies and the broader architecture of emerging regionalism remains in great ambiguity with numerous uncertainties. It was not specified or intended for any function or purpose.

Moreover, there is no vision in the Look-Act East strategy to explain the essential significance of the North-East. India must implement an ambitious geo-economic strategy utilizing the northeastern topography to enhance the economic benefits of the nation in general, and the northeast in particular. India should be actively engaged in creating a global space in the Asian environment, and it would be essential to reorganize Asia's future in growing regional groupings - EAS, ASEAN, BIMSTEC, etc (Sundaram, 2013). The participation of North East India in South and South-East Asia's regional creation and emerging regionalism would enhance India's rising regional aspirations. It indicates that the nature of interventions in this region is unclear and ambiguous because the North East is included in the mainstream policy formulations as well as the Look-Act East Policy. The government of India and Myanmar have been able to claim a stake in the policies since 1994 when they agreed to open the Moreh-Tamu frontier area for commerce and communications. Following the bilateral trade agreement, the Indian government plans to construct a friendship route in Myanmar to enhance road connections (Sarma, 2018). But since the Northeast projection as the eastern gate has remained a political sentence and nothing spectacular on the ground. Neither the internal or external connectivity problem was not properly addressed nor was the northeast promoted as a gateway. Most projects - such as connections and other infrastructure - have been postponed for several years to finish the IMT Trilateral Highway, the Kaladan Multi-Transit Project, etc... Similarly, the selection of northeast projects and programs, rather than development goals, still depends on safety concerns. It is

stated that the transnational route to South-East Asia was established through Moreh in Manipur. However, the Indian government did not prioritize China and subsequently South East Asia while setting the Stillwell Road (Sarma, 2018). A feeling of danger from China may lead to an interest in the otherwise possible link of Stillwell Road. AtulSarma (2018) also said the administration has doubts about "projecting the North East in the Look East policy." Such hesitations may be linked to internal and external security problems. Internal dilemmas are caused by an uncomfortable activity, smuggling, etc. whereas exterior problems are caused by Chinese control and market development.Skepticism about the takeover of the Northeast may, however, be ascribed in the legal framework to the predilection for ancient maritime routes through the surface road. The growing trade volume between India and Southeast Asia as well as the negligible involvement of northwestern borders in trade activities have shown that the region does not have any real attention due to the availability of maritime connections directly linking the Indian mainland industrial and business hubs with southeast Asian destinations. India is also struggling with neighboring nation-strategy strategies like Myanmar, China, and Bangladesh towards north-eastern India. Partly because of India's "incapacity to draw out a coherent strategy for the North-East" (Sailo, 2016). The difficulty in understanding the North-East concerning the boundaries leads to a lack of determination in terms of political objectives. The implementation of policy and the position of the Northeast within the mainstream policy framework cannot thus be properly integrated.

One of the key objectives of the Look East Policy was the goal of integrating the North East Region into Southeast Asia's broader economic enclave. The North East Area acquired significance as a corridor of opportunity in the second phase of the strategy, and India began an attempt to develop the region within itself, as well as with mainland India and Southeast Asia. India has begun to investigate its economic cooperation and integration possibilities with Southeast Asian nations. Since then, India has strengthened its trade and commerce ties with ASEAN by attending every annual summit, including the signing of the ASEAN-India Framework Agreement on Comprehensive Economic Cooperation in 2003, which laid the groundwork for ASEAN-India Free Trade Areas, and the ASEAN-India Trade in Goods Agreement (TIG) in 2009, which came into force in 2010, paving the way for ASEAN-India Free Trade Areas (Deigracia&Bhattacharjee, 2016).

Overall, the majority of India-ASEAN economic ties are centered on maritime routes along India's coastal regions. As a result, there was very little contact between the countries. Despite the region's closeness to Southeast Asia, there was a lack of awareness on the side of India to highlight the significance of NER as a physical gateway. There may be a variety of explanations for why NER was not considered in the first place when it came to strengthening its ties with Southeast Asia. True, the NER is just a transmission belt linking India and ASEAN, with Myanmar (with which it shares a 1640-kilometer border) serving as a crucial link in creating a

connectivity network with the rest of Southeast Asia. Before 1997, when Myanmar became a full member of ASEAN, it closed its doors to the outside world. The military coup of 1962, led by Ne Win3, aimed to isolate the country from the rest of the world, especially its immediate neighbors. As a result, India has been unable to create a direct link between India and Southeast Asia.

As a result of the strategic assessment of Myanmar's significance in improving India-Southeast Asia ties, a strategy was devised to place the NER and Myanmar at the center of policy planning (Deigracia & Bhattacharjee, 2016). In this respect, in 1994, India and Myanmar signed the Border Trade Agreement, which removed the connection bottleneck. The agreement called for the establishment of checkpoints at Moreh in Manipur, Tamu in Sagaing (Myanmar), Champai in Mizoram, and Rhi in Chin along the India-Myanmar boundary (Myanmar). With the establishment of the border checkpoints, India and Myanmar saw a steady increase in official commerce and established a connectivity relationship, achieving their goal of integrating NER and Myanmar into their Look East agenda. In addition, four additional checkpoints (Pangsau, Paletwa, Lunguwas-Yanyong, and Pangnyo) were established along the India-Myanmar border as a result of this opening (Deigracia & Bhattacharjee, 2016).

Will the components of the Look East strategy make the region's fault lines disappear? What impact is this going to make for the peripheral marginalized groups who are so far neglected? Will there be visible changes to the perilous life of the Bengali Muslims, Hindu Bengali 'doubted' voters, Chakma refugees in Arunachal Pradesh, or Reang refugees in Tripura? Who will profit from the Look East strategy, or rather who will enjoy the benefits across ethnic groups? What happens when poor parts of society approach accumulated capital? How does the gender inequality in the area respond to openly male labor migration?

These concerns together address problems of rights and justice, frequently exploited by the Indian state, as well as by ethnic groups who utilize it to attack others in the Northeast.Perhaps the most serious obstacle for any strategy to bear fruit in the area is the non-reconciliation of identity and citizenship problems. Communities such as the Bengali Muslims, Hindu Bengali voters, Chakmas, Adivasis, and Brus, based on arguments such as "who arrived first," and diverse conceptions of indigenous people, have faced contradictory responses in the local hierarchical power structures.

Can we say that the injection of additional money will merely improve inequality in the area, in terms of wealth and opportunity, if these issues are not dealt with?Women in the area face many problems, while women's dominance over matrilineal society in Meghalaya is challenged in terms of ownership, and sex markets have developed recently close to the territory's infrastructural facilities.

Another issue is the lack of qualified workers for infrastructure operations in the area. Despite resistance or logic to them, the inability to

participate in 'development' activities has created groups of young men affiliated with political organizations, student bodies, and underground groups, which take part in active collections of rental services at various project stages, in particular from the tertiary sector. This specific incapacity to engage in the initiatives increases the exodus from the area, which has grown significantly in the past decade. It may also be hypothesized that increased connection would result in a larger impact, which might redirect negotiations between ethno-nationalistic parties and the Indian state to guarantee peace and, more crucially, cross-border movement.

Therefore, Look East and Act East programs seem to be a two-edged sword that would probably create jobs via logistic and infrastructural developments, but the restructured labour market would allow migration that could aggravate the delicate state of peace in the northeast. Migration also may witness an increase in the number of traffickers (work, prostitution, human organs, weapons), again indicating a new type of connection - parallel to the lawful transits of money and resources. Significant opposition to state resource exploitation has been experienced in Northeast India; the path of the Look East Policy is also visibly linked to oil, uranium, and coal production in the area, giving potential for more conflict in the days ahead. In metropolitan areas such as Guwahati, apart from ethnic divisions, the region has also woken up to class disputes where the settlements of the subaltern class on the hills of the city lead to periodic settler-state disputes over the rights of possession. The Delhi-centered peripheral approach to the area for the past seven decades has so far failed to guarantee a durable regime in the region; putting hope on Look Oriental policy only appears to prolong this failure. Instead of bridging the gaps between the "mainland" and the North - East in the post-colonial period, 'look east' is more likely to improve schisms during the neo-liberal period.

**Look East Policy and its Implications for Northeast India**

India's "Look East" strategy, which was renamed "Act East," developed effectively in the past three decades. Economic boundaries with the Southeast-Asian nations were previously created and political, social, strategic, cultural and security aspects were acquired in the South East Asian area. The nation sought to accelerate the country's growth with the active participation of the North-Eastern countries. Progress in the North- East area leads the region's population to affluence. A major driver of the "Act East" strategy is geographical closeness and historic connections between the North-Eastern area and the South-Eastern region. Many critics also argue that there are numerous obstacles and that the "Act East" strategy is a stumblingblock. These issues include lack of ministerial coordination, bureaucratic lethargy, absence of investor-friendly legislation, insurgency in the area, etc. Despite many obstacles, we can still claim that the "Act East" strategy via Northeastern India is a respectable exercise for North Eastern development and prosperity. The 'bottom up' method must be followed and not the 'top down' one, which would decide on the parameters of 'Act East policy and the

Centre would play the role of facilitator. (Dubey, 2014). 2014. Furthermore, the North-East area has to recognize that it must exploit today's possibilities. This area must also emerge from the "isolation" myth, which prevented the region from the advantages surrounding it. It is in its interest to support all kinds of activities done. It is important to analyze how the administration of Modi might minimize the gap between 'policy formulation' and 'policy implantation,' taking into account whole local dynamics that would be extremely essential to the success of the 'Act-East' strategy in the North East area.

The following alternatives guarantee the effectiveness of this policy in addressing these many difficulties and making this policy more dynamic, target-oriented, and action-oriented.

• There is a need to work seriously on the stated goals and to find out why the policy objectives could not be realized.

• There is also an urgent need to guarantee the active participation of border states in the trade and trade process. This will offer this policy fresh energy and also assist to improve ties.

• The administration should significantly enhance North-East expertise and capacity development.

• Work is also needed to develop and integrate regional ties amongst the North East States into the policy framework.

• Cultural and social ties with the South East Asian nations must also be strengthened. Soft power plays a very important part in perception creation. Nagaland Hornbill Festival and Manipur Sangai Festival have attracted visitors from neighboring nations. Strong cultural and social ties, contacts between individuals and neighboring nations serve to promote the interests of the countries involved.

• The main or maybe the most feasible area where all countries aspire to succeed is economic growth. The participation of the bordering states in the country's economic growth is inevitable. There are many projects under construction or planned, and if the projects go via these bordering states, ensuring that these states are considered is necessary. Furthermore, if any development initiative is to begin in these bordering countries, the support and active participation of such hosting countries are essential for the success of any project.

**Conclusion**

The ambitious objectives of the LEP/AEP for the North-East area include building connectivity and trading infrastructure for smooth trade transits between South Asia and the Southeast Asian regions. While conventional Indian foreign policy has been addressing the North East Indian Region using a security perspective, LEP/AEP "opens up" commerce and investment to the northeast, bringing together geopolitical goals with economic growth. The impulse for trade growth and economic expansion across South Asia and Southeast Asian areas via the building of infrastructure has, however, formed a regional development model focused almost

exclusively on physical infrastructure development. As FaizalYahya, a South Asian researcher, argues, the Indian involvement with ASEAN [during the 1990s] has to speed up Indian infrastructure development and modernization in the shape of communication, roads, ports, and electricity (Yahya 2003: 80).

The development strategy in the area has been criticized for failure to create local business and local capital and for not addressing the development issue in northeast India from a social viewpoint. The neoliberal underpinnings for the policy promote the retreat of the state. This, however, does not address the difficulties of preparing people in the area for participation in the economic possibilities offered by connection growth.

Despite increasing industry investment into the area in infrastructure construction, opponents have highlighted stagnation in manufacturing sector growth and denounced LEP/AEP as a policy tool to allow capitalist resources to be extracted from the region. The anthropologist Dolly Kikon, who invokes the study of material culture by Walther Benjamin, sees building in the northeast as the result of the enjoyment of the wide and towering infrastructure (Kikon 2018). But a reductionist perspective of the buildings of the infrastructure has a context. It has been concerned by the social groups in the region that it may be relegated to a transitory traffic and commerce area unless the stimulus for the development of infrastructure follows social development aspirations.

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# THE CONCEPT OF SIKHISM:
# ITS FUNDAMENTAL IDEALS

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**ABSTRACT**
Sikhism is humanistic thinking, beliefs, and lifestyle; it is centered on the principal belief in one God i.e. monotheism.  They believed that in the world God is the one and same for all humankind regardless of one's religion. This belief is established after Sikhs. Sikhism promotes constant remembrance of God in an individual's life, straightforward and ingenious living, equal opportunity between all sexes, and all castes or classes in human beings in society.  The Sikh society provokes all people to intermingle them in bringing about mutual understanding and yawning esteem for all people**.** Qualities like honesty (*imānadārī*), compassion (*tarasa*), generosity (*udāratā*), patience (*sabara*), humility (*nimaratā*), etc. can be built up only by diligence and perseverance. Sikh gurūs showed the simple but valuable means of how to live a family and society, and still be closed to God. Their lifestyle serves as an example for all Sikhs. In the Eastern world Sikh religion is one of the youngest, logical, and practical world religions. It is their belief that the actions of a person dictate his or her standing in the next life in saṁsara cycle. Sikhism is works-based and their service is valued. It is practical evidence that Sikhism believed that one God is good for all people irrespective of caste and creed, and most of the Sikh people contribute their money, paddy fields, etc. to construct holy place; temples for the worship of God, hospitals, and

educational institutions. There are three foremost ways Sikhs accept as true they can arrive at salvation: through meditation, service (*sevā*), and by the loveliness and grace of their God.

**Key words**— Ethics, God, Man, Sikhism, Scripture, Sect, World

 **INTRODUCTION**

History of every religious conviction has to be read against the socio-economic-political background. It is invariably the case that whenever there is havoc, turmoil, and chaos in the society, their advents (*āgamana*) a clairvoyant (*ālokadṛiṣtisamparnnabykti*), a prophet (*paiga- bara*) messenger or God, incarnating Himself in flesh and blood, to remind people of their goal and provide needed inspiration and strength to wade through Cimmerian gloom and shadows of the period. Every religion has a founder i.e. initiator and its next-generation which have grown over centuries enriched by seers, saints, and Gurū. The founder or founders stand as the personification of perfection. His teachings and lifestyle are codified in the form of scripture which is construed as sacrosanct and infallible, challenging unconditional allegiance from the fans and followers. Similarly, in undivided India 'Sikhism' is a socio-religious movement originated by *Gurū Nānak* in the 15th century, marked by social discrimination, religious formalities, and ritualistic ostentations. This progressive movement was a non-compromising outburst against idolatry casteism and social inequality. The hallmarks of Sikhism are unity of Godhood, reverence of saints, other religious orders, inward contemplation on God(*Raba*), devotion(*śaradhā*). Principally life of love (*pi'āra di zidagī*) and charity (*dāna*) is one of the principal themes of this religion. [1]

The word '*Sikh'* derived from '*sishya*'. '*sishya'* means an actual religious follower; devout fan, real devotee. Therefore, the word "Sikhism" derives from "*Sikh*," which means a sturdy, heroic and competent devotee. It means Sikhism is essentially *Gurū*-centric. In Sikhism, a real devotee is one who is prepared to stake everything of life for the means and the *Gurū*. This religion is eclectic in spirit. It assimilated the cosmology and eschatology of the concept of Hinduism, Islamic monotheism as well as universal messages of *surdas*, *nāmdev,* and *kabir*. So, reflecting its spiritual and sacred context, Sikhism has aspects of Hinduism and Islam in its ways of life, practices (*acharanae*), and traditions (*paramapas*). Some of their principles, such as certain features of its philosophy on God, reflect Islamic religious ideology more than Hinduism, while other principles, such as action (karma), reflect Hinduism more than Islamic devout beliefs. These characteristics affect a clear and distinct religion, but one which has been profoundly influenced by other beliefs.[1] So, Sikh religion retains the conception of Hinduism of the cosmos and the principle of saṁsara, or rebirth, based on *karmavada*. Human birth is the only opportunity to break away from *babachakra* i.e. *saṁsaradashā* and achieve salvation from the cycle of birth and death in the world. [2]

*Gurū Nānak (*1469), the son of the soil of *Talwāndi* village of erstwhile India, founder of Sikhism was born and brought up in Hindu ambiance but greatly

influenced by Islamic monotheism. Though Gurū Nānak initiated Sikhism, it was greatly enhanced by the long legacy of nine Gurūs, namely; Gurū Angada, Gurū Amar Daas, Gurū Ram Daas, Gurū Arjun Deb, Gurū Hargovinda, Gurū HariRai, Gurū Harikrishna, Gurū Teg Bahadhur, and Gurū Govinda Singh. Gurūdeva Arjuna constructed their earliest and superb religious Sri Hari Temple (*Sri Hari Madara*), in nineteenth-century it developed into the world legendary Golden Temple. *Ādigrantha* (Gurū Grantha Sāhib i.e. *Kartārpur dī bīṛ* ) is also compiled by him. Gurū Hargovind used (12th June 1606) to keep two swards, namely; symbolizing earthly power ('*Mīrī*') and symbolizing spiritual power ('*Pīrī*). It signifies that worldly wisdom must go hand to hand with religious understanding and spiritual enlightenment. One without other proves, to be unyielding. The seat (*sīṭa*) on which Gurū Hargovinda utilized to sit (*baiṭhō*), is known as '*akaltakhat*'(the Throne of the Timeless God). The order of *khālsā* (military fraternity) is established by Gurū Govind Singh to defend their trust (*bharōsā*) and fight against economic-socio injustice and exploitation. Gurū Govind Singh ruled that there shall be no *Gurū* after him and the name of every member of *khālsā* (to be pure, to be clear, and to be free from) shall carry the title Singh (lion). It was urged by him to the devotees (*bhagatas*) to remain in ever readiness to lay down life, if necessary, for the cause of the faith. He also exhorted the fans of Sikhism to follow five vows (*panch kakars*) in letter and spirit viz., keeping long hair (*kesh)*, iron bracelet (*kadā*), underwear (*kachh*), comb (*kanghā*) and sword (*kṛpāna*).

## SCRIPTURE OF THE SIKHISM

Every religion has its own scripture. Like other religious cults, there is a canonical text of the Sikhs. They believe that upon the death of Gurū Govinda Singh the spirit of the perpetual Gurū transferred itself to the sacred and spiritual scripture of Sikhism, *Gurū Granth Sahib* also known as the *Ādigratha*, which thereafter was regarded as the only Gurū. So they do every religious duty of the basis of Gurū Granth Sāhib as their *Ādigratha*. It is venerated as a Gurū when the Gurū is absent in human form because of it connotations word (*shabad*), the creative manifestation of God (*rabba*). The fans or devotees (*bhagata*) worship Gurū Granth Sahib (*Ādigratha*) with as deeply devotional enthusiasm (*utaśāra*) as they would, a breathing Gurū. Besides the *vānis* of Gurū Nānak which came to him as revelations from God (*wāhe Gurū*), *Ādigratha* restrains the *vānis* of other Gurūs, spiritual cogitation mystics. It is written in *Gurūmukhi* script and Arjun Dev with the help of Bhai Gurū Das accumulated into the present form.

## CONCEPT OF GOD IN SIKHISM

The place of God is exclusive in Sikhism. In Sikhism, the concept of God shows a unique synthesis of Islamic monotheism and Upaniṣadic monism. The concept of Sikhism is Hinduism's monotheistic (*ekisvaravada*), stalwartly emphasizing trust in one true God (*Brahman*). The Sikh Gurū 'gurū Nānak' utilized the mystic syllable of Hinduism 'Om' as a sign; symbol of God. Nānak says God is only one in the world and He is creator, resulting in the '*ik Onkar*' symbol. The Sikh religion prohibits God's representation in images

and the worship of deities. God, therefore, is one without the second. He is Lord Supreme (*wāhe Gurū*), to whom gurūs, saints, and seers pledge their allegiance and from whom they draw their inspiration and enlightenment. He (God) is both personal (*nijī*) and impersonal (*vi'akatīgata*), non-attributional (*nirguṇa or gairaguṇa*) and attributional ( *guṇakārī* or *saguṇa* ) in one. When conceived apart His relation with the created diversities (in His native stance) and He is, non-attributional *(gairaguṇa)*, transcendental (*pāradaraśī*), beyond thought and language. He can only be illustrated negatively as unknowable (*oṇajāṇa* or *agocara*), infinity (*anata* or *ananta*), limitless (*bê'ata* or *aparā*), inaccessible (*pachuca-yōyanahīṁ* or *agama*), imperceptible (*apahuca* or *alakh*) and indescribable (*varaṇanayōga* or *akatha*). As the supreme attributional entity (*sarabōtama guṇa hasatī*), He is the creator of the cosmos but exists as it immanent (*bê'ata*) principle.

" *Uha, pūrana, niraguṇa tōṁ pragaṭa hā gi'ā Uha saguṇā baṇa gi'ā* " [3]

—( He, the pure one, became manifest, from nirguṇa He became saguṇa.)[4]

*Sasāra racadi'āṁ,Uha isa dē vicakāra khaṛa hai atē niralēpa vī hai* [5]"

-Having created the world, He stands in the midst of it and is separate too.[6]

" *Uha sabha dē vicakāra hai atē ajē vī vakharā hai* " [7]

— (He is in the midst of all and is yet distinct.)

It means that the phenomenal reality cannot reveal the infinity of God completely. As saguṇa Brahman, He is *oṁkar* and *santām.* God is Omniscient (*Sarabōtama*), Omnipresent (*Sarabōvi'pāī*) and Omnipotent(*Sarabōtama*), He is creator(*sirajaṇahāra*), preserver (*surakhi'ata -karana vālā*), as well as a destroyer(*vināśakārī*). Though He is one, but is addressed differently as Rām, Rahim, Gopāl, Murāri, Mādhava, Īśvara, Āllāh, Keśava, Kānāi, Rākhālrājābhāi, Karim, Brahmā, Viṣṇu, Maheśvara, Nārāyaṇa, Parvatī, Laxmī, and Sarasvatī. The nature of God is lucidly stated in the Mula mantra.

"*K oa(n)kaar sath naam karathaa purakh nirabho niravair*

*akaal moorath ajoonee saibha(n) gur prasaadh*"[8]

— (He (God) is One, He eternal, immanent in everything, creator, and sustain of all things, He is without fear, without enmity of time, respectively beginning and passing away. He is self-created and is known by the grace of Gurū.)

As the sovereign, Gurū (God) wills everything into existence. A devout devotee gets in Him a father, mother and friend, philosopher, and guide. He is hope and ultimate shelter for the hopeless and shelterless human beings. The whole creation is cherished by His love and benevolence. God has no form nor does he incarnate himself in flesh and blood. He is neither born nor does, He send a messenger or prophet. Thus, there is a distinct and clear departure from the thesis of 'incarnation' subscribed to by the Hindus and the nation of 'prophet-hood' in Semitic religions. Because everything potentially divine, one can grow into rightness and perfection, and be united with God by self-effort, through the singing of God's name, unaffected and unadulterated and pure living, intrinsic worth and virtuous conducts and eventually, by the loving grace God. As God is beyond psyche, his ways are mysterious.

> "*Harirānījanaka,mērē mālaka tuhāḍē rasatē hana*"[9]

— (Wondrous, my masters are thy ways).

"*Jō kujha vī tusīṁ karanā cāhudē hō atē kōī vī nū*
*prāpata nahīṁ kara sakadā*"[10]

— (Whatever pleases that thou doest and none can gainsay it).

In Sikhism cosmogony is similar to those of other religions. Creation owes its existence to the will or command of God.

*Tērē Hukama du'ārā, tū sāre sarūpa paidā kītē hana*[11]

— (By Thy Hukum, Thy didst create all forms). [12]

It is closed to the *Upaniṣadic* cosmogony while explaining the relationship between God and the creation. The world is formed neither out of pure nothing (*ex-nihilio*) nor out of the material which was previously in existence. God created the cosmos by means of His will and entered into it as the indwelling principle. Everything, therefore, small or large, notifies the eloquent saga of His glory. God is real (*asala*) and pure (*śudha*), so is his creation. The world affords the opportunity for working out one's release. Sikhism emphasizes self-effort (*purusārara*), devotion(*śaradhā*) for the God (*bhakti*), constant remembrance of God, repetition of his name ( *Ik orkar or nama sumirana*) and service to humanity (*manukhatā-dī-sēvā* or *muktināma*)as the potent was to God-realization.

In the Upaniṣads corresponding to Sravana (*suṇa-rihā-hai*), Mannan(*manana*), Nididhyasana (*nīnda dī sikhalāī*), there is hearing the holy words(suniyai), contemplation on the truths(*Mannai*), and meditation on them(*dhyāna*) in Sikhism. God is the only object of worship and Gurū is the object of veneration. The worship of God is to be offered not through rites and rituals but through an unpolluted psyche and yearning heart. The world has a beginning in time. But it is uncreated, as such, once for all. It is subject to continual improvement under the loving care and guidance of God. The world is said to be the consequence of illusion, delusion (*bharama* or *māyā*. It doesn't smack of illusionism. It cleanly means that unlike God, the created earth is contingent and subject to change according to the will of God. The creation is eternally reliant on God who is the primordial basis as well as their eventual end of the formation process.

## THE CONCEPT OF MAN IN SIKHISM

Man is the crown of creation. Unlike other creatures, man is the privilege to possess reason and liberty of will. God has given man 'reason' so that he can differentiate between correct and incorrect, good and bad, and the free will so that he can choose his ways. The body of human beings is an infrequent chance to expedite the God-ward journey.

"*Manukha nū taraka atē vitakarē dē cānaṇa nāla bakhaśi'ā jāndā hai*" [13]

— (Man is blessed with the light of reason and discrimination. )

"*Tuhānū ika manukhī sarīra ditā gi'ā hai. Iha tuhāḍā raba nū milaṇa dā maukā hai.*" [14]

— (You have been given a human body. This is your opportunity to meet God).

There is the dual nature of human beings, the moral the exterior which is the body, and the immoral core which is the soul. On account of being essentially spiritual, there is the deep-rooted propensity to move God-ward. On account of possessing the physical body, there is the tendency to run after the transient gratification which creates one self-centered (*manamukh*). Creation is a result of the creative power (māyā) of God. Because of the veil of Māyā God remains hidden from view and a man falls prey to the five passions; namely, hunger (*kāma*) annoy (*krodha*), greed(*lobha*), infatuation(*moha*), and pride (*ahaṁkar*). So long as the passions 'take the reason for arid, man remains subject to birth and rebirth. It is the 'ego' which lies at the root of all suffering. One can win the world by subjugating the ego.

"*Sabha dukhāṁ vicōṁ sabha tōṁ vaḍā raba tōṁ*
*vichōṛā hai ika hōra bhukha atē garībī hai*
*agānha zālama-hamalāvara tōṁ dukhī hai*." [15]

— (The greatest of all suffering is separation from God another is the suffering of hunger and poverty next is the suffering from the tyran-aggressor).

"*Māna nū jitaṇā hī sasāra nū jitaṇā hai*."[16]

— (To conquer the *mana* is to conquer the world.)

The sense of 'I ness'(*haumai*) envelops the soul. Hence, there is a need for sustained efforts to conquer the psyche and cleanse the soul of impurities. Though there is a propensity to run into bondage, man has the inborn ability to transcend the bondage by exercising reason. Man is free to move forward or backward. He is free to move faster on the path of freedom or commit evil, thereby court bandage and endless suffering. As is the karma, so are the consequences. A man takes birth according to the karma of the past life. A person, given to evil deeds, takes birth in the form of subhuman creatures and assumes humans form again through the posses of countless births.

"*Karama sāḍē janama dī*
*prakiratī niradhārata karadā hai*." [17]

— (Karma determines the nature of our birth).

Much of our sufferings are due to our personal action (karma) in the past. Often, sufferings are divinely summoned so that man is remained of God and is made to move on the God-ward path. Suffering is the divine grace in disguise. It is corrective as the determent as well as a deterrent.

"*Bahuta sārē dukha atē bhukha du'ārā bē'ata pīṛata hana,*
*para iha vī, hē! Miharabāna ika tērē upahāra hana*." [18]

— (Many are endlessly afflicted by pain and hunger, but even these, O! Beneficent One are Thy gifts.)

Suffering is the contribution of God to man which reminds him of the follies, forces him to tread the path of truth and goodness. Suffering is non-integral to the nature of the world but is the result of one's lack of knowledge. The impermanent is misconstrued as permanent. This is responsible for the relation of human beings to the human race in the world. Attachment is the cause of repeated birth and death. The human body is the temple (*mandir*) of God. It has to the kept sanctified by constant remembrance of God and sincere performance of duty to mankind. One alienates oneself from God due to his ego. Liberation is not achievable until the final vestige of 'ego' is detached and fervent love or devotion (bhakti) for God is aroused. One has to have unwavering devotion in order to be the worthy recipient of His grace. Grace is the loving dispensation of God for the devotee (bhakta) with whom he is pleased. In the uppermost state, the personal soul amalgamates with God, and the duality between 'I' and 'Thou' is absolutely melted. This is impossible solely by penance or perseverance. The ardent effort, coupled with the grace of God secures one the union with God.

*"Jē pramātamā mihara dhāradā hai atē kō'ī usa dā simarana karadā hai, tāṁ ātamana bhaga hō jāndā hai atē līna hudā hai. Vi'akatī dā āṭamāna parama paramātamā nāla ika hō jāndā hai. Adarūnī davaita-bhāva adara hai."* [19]
— (If God shows favour and one meditates on Him, the ātman is dissolved and is absorbed. The individual's *ātman* becomes one with *Paramātma*. The inner duality owes within.)

Liberation (*mukatī*) is impossible without gurū. The highest Gurū is God Himself (*waheGurū*). No disciple (*celā* or *śiṣya*) can find his Gurū and no Gurū can find his disciple (*celā*) without the grace of *wahegurū*. Only knower of Brahman or Brāhamaṇa dē jāṇakāra (*brahmajñānī* i.e. *atmanjñāī*) and realized one(*jivanmukta*) can be an actual Gurū(sadgurū). The role (*bhūmikā*) of gurū is of overriding significance (sarvvchha Gurūtvtapurna). At every step, all one's efforts amount to mere groping without the help of gurū.

*"Gurū dē bagaira ithē kō'ī bhagatī, pi'āra nahīṁ hō sakadā. Gurū dē bagaira kirā'ēdāra (sata) dī sagati vica kō'ī pahuca nahīṁ hai. Gurū dē bagaira, anhēvāha vi'aratha kamāṁ vica juṛa jāndā hai"* [20]
— (Without Gurū there can be no bhakti, no love. Without the Gurū there is no access to the company of tenant (saint). Without the Gurū one blindly engages in a futile endeavor.) In Sikhism, Adigranth is the Gurū as it contains the words (sabad) of God.

**ETHICS IN THE SIKHISM**

Ethical issues and the prospect is the focal concern of every religion. They are like guide-maps which indicate the goal, impart a sense of direction and play down the strategy of walk on the path by overcoming the constraints, internal and external. The saying, discourses, stories, parables and above all, the life of founder himself are seen as paradigms against which thoughts(*vicāras*), aspirations(*abhilāśās)*,deeds        (*karamāṁ*),        achievements(*prāpatī'āṁ*),

omissions (*bhulēkhē*) and commissions (*kamiśana*) are adjudged. The world is real. Human life is an opportunity to make accelerated progress towards the goal. Rituals, pilgrimage, holy deep are strongly decried as they distract the mind from the real goal.

"*Jē mana aśudha hai, pūjā kara kē isa nū kivēṁ śudha kītā jā sakadā hai*
*pathara, tīratha sathānāṁ dē daraśana karana tōṁ, rahiṇa vālē*
*jagala, ika sani'āsī dē taura tē du'ālē ghuma rahē hana.*"[21]

— (If the *mana* is impure, how can it be cleansed by worshiping stones, from visiting places of pilgrimages, existing in jungles, wandering around as an ascetic. )

Sikhism is essentially a movement to effect a stir in the collective mind, arouse goodness in people, sensitize them about the distinction between sacred and the profane, pure and the vulgar, preferable, and the pleasurable. The ethics of this religion are but concerted efforts to achieve the single mission of establishing social order, based on love, fellowship, service, and sacrifice. The ultimate goal of life is union with God and the greatest obstacle on the way is egotism, the sense of 'I' and 'Mine' (*Haumai*). All efforts have to be directed to overcome the egotism which creates the chasm between God and oneself. Sikhism stressed upon sadhana (*abhiāsa*), inward contemplation, chanting of God's name (*nāma simarana*) and service (*sêvā*) to fellowmen (*sāthī*) as the way to the ultimate goal. Through sadhana(*abhiāsa*), one comes to have the knowledge (*jñāna*) of the truth that God is omnipresent (*saraba vi'āpī*) and that He resides within one's own self. Through meditation (*abhi'āsa*), one has constraint ideation on this truth. As a result, five evil passions lust (*kāma,*) anger (*krodha*)*,* greed *(lobha),* infatuation *(moha)* and pride*(mada;ahaṁkara)* cease to have their sway on the individual.

Repetition of the name of God (*nāma simarana*) nourishes devotion (*śaradhā,bhakti*). Besides *nāma sumirana*, *bhajana* and *kīrtana* (*kīṭanā*)are also considered conducive to God-realization(*abhsāsa*). But mechanical chanting is of no avail. Heartfelt call of the heart and mind never go unheeded. One need not repair into the solitude of the jungles or exclusiveness of the caves (*guphā*) in order to find God. Asceticism has a nap place in Sikhism because God is seated within. God-consciousness can be cultivated in the midst of family and social life. There is no tribe, no race, no community, and no people who do not have religion in one form or the other. This prime urge crystallizes itself into a body of myths, beliefs, rituals, prayer, ethical imperatives in the form of prescriptions and prohibition, the conception of God, man, worlds, etc. It is the same urge which is expressed in the worship of symbols etc. by people. Thus, religion can be seen as an elemental necessity which is self-consciously pursued by humans. There is the existence of caste, creed, and race because it is not essential for the true mission of religion. In Sikhism, therefore, casteism (*jājīvāda*) is decried because it is no necessary and every man is essentially divine and has the bright to be one with God, one

day or the other. Virtues like love (*piāra*), compassion (*tasara*), humility (*nimaratā*) and contentment (*satuśaṭī*) are extolled.

Humility (*nimaratā*) does not mean meek submission to injustice. What is most precious for the individual is the ideology which takes one God-ward. Therefore, every devotee (*sādhak* ) should be like a soldier, prepared to stake everything to preserve its dignity(*māṇa*). In view of the persecution and atrocities on the Sikh community, Gurū Govind Singh infused the spirit of spiritual militancy among the Sikhs. He made it spiritually obligatory for every Sikh to observe five vows (*paja kakars*) in letter and spirit. i.e. keeping long hair (*kesh*), comb(*kanghā*), iron bracelet(*kadā*), sword (*kṛpāna*) and underwear(*kachh*). Devotees or *sadhakas*( *prārathanā*) should be always on their Gurū, so that their goodness is not exploited by the evil forces.

## SECTS IN SIKHISM

The cronies of Sikhism have branched out into four distinct and clear cults namely; Namadharis, Akalis, Nirankaris, and Nanak Panthis. In these four cults, strictly puritanical life is followed by Namadharis and lay utmost stress on principle regarding religion. They meticulously abstain themselves from excesses in living style and food habits. Intoxication especially Smoking, drinking is prohibited in this sect. So they keep themselves away from smoking, drinking, and taking non-vegetarian food. Alkalis are the militant (*khāṛakū*) a cult who are prepared to stake everything for their faith (*viśavāsa*). Nirankaris are the fans(*cêlā*) of Gurū Bachan Singh who proclaimed himself as the last Gurū in Sikhism even Gurū Govind Singh said that there shall be no Gurū after him. Nanak *panthis* are the libertarians who accept as true in following the path of righteousness(*dhāramikata*) as shown by Gurū Nānak and do not believe it necessary to follow the five vows(*paja kakars*) enjoined by the *khālsā* community.

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# ELECTRONIC VEHICLE SUSTAINABLE MOBILITY IN INDIA- A REVIEW

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*Abstract*
Today, India is one of the fastest-growing economies in the world, but its increasing dependency on oil imports, rising environmental concerns and growing need for sustainable mobility solutions are posing serious economic and social challenges for the country. India is home to 22 of the world's 30 most polluted cities, and road transport is one of the fastest-growing sources of carbon emissions. The speed of adopting zero-emission vehicles and renewable energy in a large country like India can have a meaningful impact on global decarbonization efforts. But after lock down outbreaks the Indian auto industry which were previously grappling with the BS-VI release norms deadlines was hit by a dual puff. The world's fourth-largest market came to a screeching halt with all manufacturing operations hanging under the rule issued by the local and central government. There may be chances of delay in electric vehicles.  With this research paper, we are throwing light on the sustainability of the electronic vehicle in the Indian scenario.

*Keywords:* electronic vehicles, sustainability, economic, social, renewable energy.

**Introduction**
      As one of the fastest growing economies of the world that is also home to a predominantly young population of more than 1.3 billion aspiring people and as world's fourth largest automobile market, India holds a significant stake in the global transition towards a more sustainable mobility.Electric mobility powered by renewable energy can help improve our environment, reduce pollution in our cities, lower India's oil import bill and make mobility more cost-effective and accessible

over the years. The transition also provides an opportunity to set up new manufacturing based cutting – edge technologies in the country.

India will provide incentive totaling INR 100 billion (USD 1.4 billion) to promote adoption of electric vehicles through demand incentives, creation of charging infrastructure and to spread awareness. The country is investing in public transport and infrastructure, the demand for personal mobility using two, three and four-wheelers is growing at a rapid pace – regularly quicker than the speed at which publicinfrastructure and mass vehicle is conveyed. Urban commuting has become one among the foremost energy- and pollution intensive activities in India. Indians bought 26 million new vehicles in the period between April 2018 - March 2019. These sales were almost completely dominated by internal combustion engines (ICE). The World Business Council for Sustainable Development (WBCSD) is working with India's mobility value chain to help accelerate the adoption of electric vehicles so that businesses can be a part of the solution to India's urban pollution and emissions challenges. Several other measures, including a reduction in Good & Service Tax and benefits on income tax for EV buyers have been announces to increase the uptake of electric vehicles in the country. Several state governments have formulated progressive policies to attract manufacturing and adoption of electric vehicles. An environmental challenge India ranks as the third largest carbon emitting country in the world accounting for 6% of the global carbon dioxide emissions from fuel combustion. According to the WHO Global Air Pollution Database (2018), 14 out of the 20 most polluted cities of the world are in India. A sustainable mobility challenge India's current population of 1.2 billion is expected to reach 1.5 billion by 2030. Out of the 1.5 billion people, 40% of the population is expected to live in urban areas compared to 34% of 2018 population projection. The additional 6% population growth is likely to further add strain on the struggling urban infrastructure in the country, including a rise in demand for sustainable mobility solutions.

 "National Electric Mobility Mission Plan (NEMMP) 2020

- ➢ Target of causing five to seven million electrical vehicles within the nation by 2020.
- ➢ Emphasizes significance of presidency motivating forces and coordination among trade and also the pedantic world •Target of 4,00,000 traveller battery electrical vehicles (BEVs) by 2020 ~ keeping aloof from a 120 million barrels of oil and 4 million heaps of greenhouse gas.
- ➢ Lowering of conveyance outflows by 1.3 % by 2020.
- ➢ Total speculation needed – INR 20,000 – 23,000 crore (approx 3 billion USD) e-RICKSHAW:- the govt of India declared the Deen-Dayal Plan in June 2014,which can facilitate within the funding and acquiring of the battery rickshaws within the country in March 2015 the Motor Vehicles (Amendment) Bill was cleared establishing battery-powered e-rickshaws as a legitimate kind of commercial transport. 3 wheeled vehicles travel by battery power of no quite 4,000 Watts for 4 passengers, luggage of fifty kg with one trip under 25 kilometers. The amount of battery operated e-rickshaws in Delhi has risen from 4,000 in 2010 to quite 1, 00,000 in 2014, and is now an integral part of the transport eco-system within the state. In January 2014, Tripura became the primary state in India to manage the functioning of the e-rickshaws, and that they came up with the Tripura Battery Operated Rickshaw Rules 2014 for the aim. Tripura Battery Operated Rickshaw Rules 2014 consists of norms / guidelines like driver age limits, license fee, renewal

fee, Road Tax, provision for vehicle fitness certificate, insurance for e-rickshaw and identification of routes for operation of those vehicles.22,000 licenses granted. "

➢ As per the information release by Indian government they are planning to have charging stations at every 4 km. within one year for electronic vehicles. For this government has given approval for 2600 charging station to govt. companies like NTPC,EESL (Energy Efficiency Services ltd) and REIL(Rajasthan Electronics and Instruments Limited).These companies will get tender when they sign memorandum of undertaking.

➢ 2-Tier and 3-Tier cities have to wait for more than 5 years for getting charging station. For the next three years in the first phase government is planning to target cities where total population exceeds 40 lakhs.

➢ Most of the company's focus on making 2-wheeler, 3-wheeler and cabs instead of hutch-back cars due to the high manufacturing cost.

➢ Mahindra has launched the most economical e-vehicle EKUV 100 whose starting price is 8.25 Lakhs.

➢ Maruti has shifted their e-Wagon R car launching from Sep. 2020 to the year 2021due to the high cost.

➢ Due to pandemic electric three-wheelers which constitute the largest chunk in the section will also hit due to the concept of social distancing and consumers concern for hygiene. Only affordable electric two- wheelers may find few customers going forward

**Challenges**

At present, India needs to provide adequate charging infrastructure to spice up the adoption of EVs by Indian customers. The lack of charging infrastructure will put the purchasers under range anxiety, because the vehicle might not run long without charging infrastructure at regular intervals on the roadways. Charging infrastructure classified into following:

Home Charging is the most common type of charging. The customer needs to have a 230V/15 aone phase supply so as to charge the EVs. They can deliver a maximum of 2.5 KW. The charging process takes time and it's expected that the purchaser will charge the EVs in the dark. The metering isconnected directly with home metering and hence there's no separate billing for it. However, there may be soon a policy emerge to regulate the home charging also with separate metering and guidelines for builders to mandatorily include EV charging stations Open Charging-Public charging kept up by the administration or its any of assigned bodies. Public places such as parking lots, malls, offices could also be target to supply public charging. They are meter separately.

*AC Charging*: AC charging can be a slow or fast charging. They will employ an influence converter to convert the ac power into dc power to charge the batteries. The slow charging will charge at 2.5 kW to 3 kW while fast charging will charge at the rate of 7.7 kW to 22 kW. The IEC 60309 Industrial Blue connector prescribed because the Bharat EV standard to be use in AC charging.

*DC Charging*: In this method, the output of the charging port directly provides high current DC power to directly fed to the batteries. The charging rates are very high upto 50 kW. The voltage rating of them is 48V/72V. Buses and cabs, which usually travel long distances DC fast charging infrastructure is very important for it. The connector recommended is GB/T connector standard.

Drivers for growth of electric vehicles in India:- Thirteen out of 20 cities in the planet with highest pollution are in India. It is envisaged that Low carbon scenario with 'highest' EV penetration shows 50 percent drop in PM 2.5 by 2035 (UNEP, DTU and IIM-A Master plans for several cities in India target 60-80 per cent conveyance ridership by 2025-2030 (Center for Science and Environment) With the govt of India targeting 100 GW of solar by 2022, electric vehicles can improve reliability and utilization of renewable by acting as storage However, there must be proper planning with regard to monitoring and control of charging infrastructure as unplanned increase in penetration of EVs during a neighborhood can cause increase in peak load of already stressed distribution network. Huge scope infiltration of EVs will require both interest side impetuses (e.g., charge motivations) and improved charging foundations additionally as coordinated getting ready for conveyance Grid the executives. EVs offer the prospect to act as a distributed storage within the urban energy system which could help in better integration of intermittent renewable like wind and solar and can feed the grid at peak timings if price incentives are designed in terms of dynamic tariff as neighborhood of Smart Grid implementation.

**Recommendations:-**

1. Adequate capacity addition primarily through Renewable in distribution grid so as to satisfy additional demand created by high penetration of EVs. (Some areas in Delhi witnessed around 20% rise in peak demand in this summer, further study are often done to figure out if the same is because of increase in e-rickshaws).

2. EV charging station to be designed preferably with rooftop solar generation to attenuate dependence on fossil fuels in entire supply chain hence shifting towards clean energy.

3. Encourage EV manufacturers to style vehicles with changeable batteries, so as that EV owner can just move in the charging station, replace his battery with fully charged battery advance. The charging station can decide to charge the batteries during an off-peak time at reduced electricity tariff or direct from rooftop solar energy.

4. Use of dynamic rating model and sensible grid tools for charging stations to encourage charging at non-peak timings hence aiding to Peak Load Management.

5. Space wise integrated designing of conveyance, EV promotion and Renewable Generation with dynamic rating of electricity and sensible Grid tools for observance and management.

6. Adoption of EV standards Charging connection standards are being developed by automotive analysis Association of Bharat. Rating of charging sockets: Does household 16A sockets are OK enough for household EV charging? Or does it need industry standard sockets?

7. Utility to sanction installation of charging point at homes for EV charging supported available capacity of distribution grid in that area.

8. Identification of EV charging nodes within the prevailing distribution network without affecting the voltage profile of the network.

9. Suitable pricing mechanism to be developed, just in case Utility must augment the distribution grid to support EV charging.

10. Intelligent Charging Stations equipped with Fast chargers, timers and capable of switching to normal charging mode supported real time grid conditions/parameters.

11 Battery disposal/recycling norms as per (Batteries (Management and Handling) Rules, 2001) revealed by Ministry of surroundings, Forest and global climate change got to be strictly implemented thus on stop adverse environmental impacts of battery.

12. Investment in R&D for future battery technologies leading to batteries with abundant higher specific energy, surroundings friendly and lower prices. As batteries constitute 50% costs of EV's.

13. Other initiatives which can help proportion EV in cities include local plans for electric vehicles, subsidies, dedicated parking and related incentives, use of information technology (IT) to locate charging stations, collaboration with private companies, also as public car share and lease.

14. Reduce the import tax on e-vehicles and there components and develop the technology which can charge batteries at lower time or at a great speed.

15. Huge investment or FDI is needed in the private sector for the development of EVs.

**Conclusion**

The government had set a very striving target for a considerable shift to e-vehicles by 2030. In the present scenario of lockdown, automobile sector were already struggling to clear its BS-IV and shift to BS-VI. This pandemic brings the doom for the sector. In this situation pushing the automobile sector especially on shifting to E-vehicle will not allow this sector any breathing space. Also, development of infrastructure is very challenging for these e-vehicles as our economy collapse. As all economic activity and transportation came to close down, considerable improvement in air quality has been a witness in almost cities over the past few weeks. It is essential that the government should relax its EV, promote and push more easily deployable substitute fuels like AUTO LPG to tackle environmental concerns. This is a difficult time for the EV industry which is at the growing stage; utilize this lockdown time to plan ahead

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# ECONOMICS OFCULTIVATION OF MEDICINAL AND NON-MEDICINAL PLANTS IN KARUR DISTRICT, TAMILNADU

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**Abstract**

The main objective of the study is to identify the economic benefits of the cultivation of medicinal and non-medicinal plants in Karur District, Tamilnadu. Gloriosa superba and sugarcane were considered for the purpose of comparison since these two crops were cultivated under large acres of land in Aravakurichi Block, Karur District. Both primary and secondary data were used for the study. Primary data was collected using pretested interview schedule. 364 samples (i.e., 186 farmers cultivating Gloriosa Superba and 178 farmers cultivating Sugarcane) from different villages in Aravakurichi block, Karur District were contacted in order to collect the data. The data was collected during the year 2012. There existed a significant difference in the cost of cultivation of Gloriosa Superba and Sugarcane and it was also found that the cost of cultivation of Gloriosa Superba per acre incurred by the farmers was more than that of the cost of cultivation of Sugarcane. Hence, it was found that cultivation of Sugarcane is more remunerative than that of Gloriosa Superba in general. However, the cultivation of Gloriosa Superba was commercially beneficial before three years i.e., prior to 2009 but the economic benefit in the cultivation of medicinal plant to the farmers had declined due to unexpected price fluctuations and shortfall of output due to monsoon variations and irregular raining during the study period. The reason identified from the purchasing agents was that the seeds do not comply with

the expected quality standards and also increased supply of the seeds due to its commercial cultivation. Hence, it is suggested that Medicinal Plant Boards should take initiative to educate the farmers about the expected quality standards of the seeds and also the better cultivation methods to be adopted to comply with those standards. They can also procure the seeds from the farmers at better price.

**Keywords**: Commercial Cultivation, Cost of Cultivation, Gloriosa Superba, Medicinal Plants, Non-Medicinal Pants, Sugarcane

**Introduction**

Basically, every plant has certain medicinal value. In practice, a medicinal plant is one when it is used by some system of medicine like Ayurveda, Siddha, Unani, Homeopathy, Allopathy or numerous folk medicinal traditions. (Ved et al., (1999)In India, medicinal plants are widely used by all sections of the population and it plays a very important role in the modern economy. The realization of increasing significance on medicinal plants in new pharmaceuticals has enlarged the demand for medicinal plants in both developing and developed countries. In India, certain medicinal plants are commercial cultivated in various states of the country because of increasing demand for medicinal plants and to fetch the benefits of the cultivation of medicinal plants with some advantages. Medicinal plants are comparatively drought tolerant than other commercial crops, and not easily grazed by animals. Some of plant parts can also be stored for a long time if proper preservation methods are undertaken. Moreover, medicinal plants are not much affected by pest attacks and diseases. The occurrence of the same is relatively less when compared to other traditional crops which in turn reduce the cost of cultivation than other crops. They could also be cultivated as inter-crops along with traditional crops even in degraded lands and it requires minimum irrigation facilities than the other traditional crops and they are ideal for dry land farming. The medicinal plants such as Senna, Coleus Forskohlii, Gloriosa Superba, Periwinkel and Aloevera were commercially cultivated under large acres of land in different districts of Tamilnadu. Gloriosa superba is commercially cultivated by a large number of farmers in Aravakurichi, Darapuram, Dindigul, K. Paramathi and Markampatti, Moolanur and Oddanchatram areas of the state. Medicinal Plants Cultivation in Tamilandu,

The farmers in Aravakurichi block of the Karur district, started to cultivate Glorisa Superba as an alternative to the traditional commercial crops from the year 2006 onwards and it was also found to be economically beneficial to the farmers for long time. However, net income generated from the cultivation of Gloriosa Superba is subject to change with the price fixed by the agents or intermediaries involved in the purchase of the produce.

The main aim of the study to identify the economics of cultivation of Gloriosa Superba in Aravakurichi Block, Karur District and also to justify the choice of the crop as alternative, a comparison is made with the other commercial crops found cultivated most in the study area, which happens to be Sugarcane.

Sugarcane was selected for the purpose of comparison because it was the only cash crop largely found in the study area.

For the present study, Karur District is chosen purposively as large number of small, medium and large farmers are cultivating Gloriosa Superba. In the block more than 200 hundred farmers were cultivating medicinal plants for more than even 10 years. The area covered under the cultivation of Gloriosa Superba is about 1875 acres. Having identified the block the availability of more number of cultivators and more acres of land under the cultivation of Gloriosa Superba was the criteria to select the sample villages.

Primary data was collected using pretested interview schedule. 364 samples (i.e., 186 farmers cultivating Gloriosa Superba and 178 farmers cultivating Sugarcane) from different villages in Aravakurichi block, Karur District were contacted in order to collect the data. The data was collected during the year 2012. The data collected for the study were analysed using percentages and averages. The total cost of production per acre was calculated in terms of four cost components viz., Cost $_{A1}$, Cost $_{A2}$, Cost $_B$ and Cost $_C$.

**Results**

**Table No.1: Cost of Cultivation of Both Medicinal and Non-medicinal plant / Acre (in Rs.)**

| S. No | Items of cost | Gloriosa Superba | | | | Sugarcane | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Small Farmers | % Share | Large Farmers | % Share | Small Farmers | % Share | Large Farmers | % Share |
| 1. | Hired Labour | 31,860.98 | 25.38 | 49,268.47 | 33.23 | 31,510.57 | 27.10 | 40,269.57 | 31.79 |
| 2. | Family Labour | 15,622.67 | 12.46 | 12,018.31 | 8.11 | 26,115.00 | 22.46 | 17,446.29 | 13.77 |
| 3. | Machine Labour | 4,390.98 | 3.50 | 5,343.88 | 3.60 | 3,284.64 | 2.82 | 8,104.04 | 6.40 |
| 4. | Rhizomes/ Setts | 27,761.14 | 22.12 | 29,878.33 | 20.15 | 2,612.75 | 2.25 | 2,606.75 | 2.06 |
| 5. | Fertilizer | 2,778.09 | 2.21 | 3,555.00 | 2.40 | 5,940.88 | 5.11 | 5,701.36 | 4.5 |
| 6. | Manure | 817.39 | 0.65 | 1,054.17 | 0.71 | 2,039.22 | 1.75 | 2,150.00 | 1.7 |
| 7. | Plant Protection Chemicals | 3,677.00 | 2.93 | 4,425.00 | 2.99 | 675.69 | 0.58 | 637.86 | 0.50 |
| 8. | Crop Support | 2,667.30 | 2.12 | 2,880.78 | 1.94 | -- | -- | -- | -- |
| 9. | Depreciation of Implements and Machinery | 944.00 | 0.75 | 1,918.06 | 1.29 | 571.94 | 0.49 | 1,149.23 | 0.91 |
| 10. | Interest on Working Capital | 3,479.75 | 2.77 | 3,905.81 | 2.63 | 8,018.70 | 6.90 | 8,333.93 | 6.58 |
| 11. | Miscellaneous Expenses | 776.09 | 0.62 | 666.67 | 0.45 | 1,019.80 | 0.88 | 1,010.00 | 0.80 |
| 12. | Rent paid for Lease-in Land | 7,391.30 | 5.89 | 4,998.75 | 3.37 | 3,098.04 | 2.66 | 1,071.43 | 0.84 |
| 13. | Rent value of own land | 20,818.26 | 16.58 | 24,562.55 | 16.57 | 29,215.69 | 25.12 | 31,071.43 | 24.53 |
| 14. | Interest on Fixed Capital | 2,544.35 | 2.03 | 3,806.46 | 2.57 | 2,187.28 | 1.88 | 7,113.19 | 5.62 |

| 15. | Total Cost $_C$ | 100.00 | | 100.00 | | 100.00 | | 100.00 |

Table 1 shows the cost of cultivation of both medicinal and non-medicinal plants and the proportion of different cost items in the total cost of cultivation of Gloriosa Superba and Sugarcane respectively. In the case of cultivation Gloriosa Superba, wages to labourers, planting material and rental value of land were the major cost items incurred by the farmers as it accounted nearly 63 per cent of the total cost. In the case of cultivation of Sugarcane, the major items of cost were wages to labourers, rental value of land, cost of fertilizer and mechanical power which accounted for about 73 per cent of the total cost. The total cost of production per acre was analysed in terms of cost concepts viz., Cost $_{A1}$, Cost $_{A2}$, Cost $_B$ and Cost $_C$ is shown in table 2.

**Table No.2**: **Total Cost and its Different Cost Components per Acre (in Rs.)**

| S. No | Types of Cost | Gloriosa Superba | | | Sugarcane | | |
|---|---|---|---|---|---|---|---|
| | | Small Farmers | Large Farmers | Difference in Cost | Small Farmers | Large Farmers | Difference in Cost |
| 1. | Cost $_{A1}$ | 79,152.7 | 1,02,896.2 | 23,743.5 | 55,674.19 | 69,962.72 | 14,288.53 |
| 2. | Cost $_{A2}$ | 86,544.01 | 1,07,894.9 | 21,350.9 | 58,772.23 | 71,034.15 | 12,261.92 |
| 3. | Cost $_B$ | 1,09,906.6 | 1,36,263.9 | 26,357.3 | 90,175.19 | 1,09,218.8 | 19,043.61 |
| 4. | Cost $_C$ | 1,25,529.3 | 1,48,282.2 | 22,752.9 | 1,16,290.20 | 1,26,665.1 | 10,374.9 |

Per acre cost of cultivation of both the crops was more for large farmers when compared to small farmers. It is more so in the case of farmers cultivating Gloriosa Superba. A large farmer had to incur 13 per cent more in terms of Cost $_{A1}$, 11 per cent more in terms of both Cost $_{A2}$ and Cost $_B$ and eight per cent in terms of Cost $_C$ more than the small farmers. The unit cost of the cultivation of both medicinal and non-medicinal plant in the study area was higher for large farmers than small farmers in all types of costs except in terms of Cost $_C$ because of the variations involved in the inclusion of imputed value of family labour in the total cost of cultivation (Cost $_C$).

**Table No.3: Yield from Medicinal and Non-medicinal Plant in the Study Area**

| Sl.No | Particulars | Gloriosa Superba | | Sugarcane | |
|---|---|---|---|---|---|
| | | Small Farmers | Large Farmers | Small Farmers | Large Farmers |
| 1. | Yield/acre in Kgs/Tonnes | 111.9 | 125.6 | 51.2 | 61.5 |
| 2. | Price/Kg/ Ton | 1050 | | 2065 | |
| 3. | Gross Returns (in Rs) | 117495 | 131880 | 105728 | 126997.5 |

Table 3 shows the yield and price of both Gloriosa Superba and sugarcane produced in the study area. On an average, the yield from Gloriosa Superba in a normal year was calculated to be 111.9 kg for small farmers and 125.6 kg for large farmers and the average price per kg of Gloriosa Superba was Rs. 1050

per kg of seeds in the last three years. The gross returns from Gloriosa Superba was higher for large farmers (i.e., Rs. 1,31,880) when compared to small farmers (i.e., Rs. 1,17,495) resulting a difference of Rs.14,385 per acre in favour of large farmers.

The yield from Sugarcane for the small farmers was 51.2 tons and for the large farmers was 61.5 tons per acre in the study area during the year 2011. The price per ton of Sugarcane was Rs.2,065. The gross returns earned from the cultivation of Sugarcane was Rs.1,05,728 for small farmers and Rs.1,26,997.5 for large farmers per acre resulting a difference of Rs.21,270.

Table 4 shows the net income earned on the basis of different items of cost like A1, A2, B and C. It was found that the net returns over Cost $_{A1,}$ $_{A2}$ and $_B$ were found positive for both small and large farmers cultivating both Gloriosa Superba and Sugarcane. Hence, the net returns over rupee spent out of packet was positive to the farmers and it becomes negative only when the imputed value of family of labour was included into the cost of cultivation.

**Table No.4: Net Income over Cost A1, A2, B and C per Acre      (in Rs)**

| Sl.No | Items of Cost | Gloriosa Superba | | Sugarcane | |
|---|---|---|---|---|---|
| | | Small Farmers | Large Farmers | Small Farmers | Large Farmers |
| 1. | Cost $_{A1}$ | 38,342.30 | 28,293.80 | 50,053.81 | 57,034.78 |
| 2. | Cost $_{A2}$ | 30,950.99 | 23,985.10 | 46,955.77 | 55,963.35 |
| 3. | Cost $_B$ | 7,588.40 | -4,383.90 | 15,552.81 | 17,778.70 |
| 4. | Cost $_C$ | -8,034.30 | -16,402.20 | -10,562.20 | 332.40 |

The net returns over Cost $_C$ earned through the cultivation of medicinal plant was negative for small (-Rs.8,034) and large farmers (-Rs.16,402) in the study area. This may be due to higher costs incurred by the large farmers.In the case of cultivation of Sugarcane, the net returns earned by the large farmers (Rs.332) were higher when compared to small farmers (-Rs.0,562). Cultivation of Sugarcane is more remunerative than that of Gloriosa Superba in general. In the case of Gloriosa Superba, small farmers were able to get better returns (2.73% more) than large farmers and in the case of Sugarcane returns to large farmers were more than that of small farmers (4.71 % more). The returns from Gloriosa Superba was less due to reduction in sale price of the seeds in the past three years i.e., from Rs.1400 to Rs.750.

There existed a significant difference in the cost of cultivation of Gloriosa Superba and Sugarcane and it was also found that the cost of cultivation of Gloriosa Superba per acre incurred by the farmers was more than that of the cost of cultivation of Sugarcane. The cultivation of Gloriosa Superba was commercially beneficial before three years i.e., prior to 2009 but the economic benefit in the cultivation of medicinal plant to the farmers had declined due to

unexpected price fluctuations and shortfall of output due to monsoon variations and irregular raining during the study period.

The study found that the cultivation of Gloriosa Superba was not economically beneficial to the farmers. The most important reason being the reduction in the sale price of seeds of the plant. The price of seeds during the initial years of cultivation ranged between Rs.2, 000 and Rs.2, 500 and it was reduced to Rs.750 per kg during the 2011. The reason identified from the purchasing agents was that the seeds do not comply with the expected quality standards and also increased supply of the seeds due to its commercial cultivation. Hence, it is suggested that Medicinal Plant Boards should take initiative to educate the farmers about the expected quality standards of the seeds and also the better cultivation methods to be adopted to comply with those standards. They can also procure the seeds from the farmers at better price. Though, most parts of the Gloriosa Superba have been used for medicinal purposes for a long time in different medicinal systems, in the study area only the seeds of the plant were harvested and marketed commercially. For instance, the root of Gloriosa Superba is used in Siddha and Unani medicines, which are not commercially priced for purchase in Aravakurichi block, Karur District.

As only a meager portion of the root is used for the propagation of the plant and the remaining portion goes as waste with no commercial value. In this context, it suggested that the Medicinal Plant Board should take initiative in purchasing all the plant parts having medicinal value at a reasonable price in order to avoid the wastage due to asymmetric information to the farmers. A better marketing channel has to be created for the produce of Gloriosa Superba so that all the parts of the plant having medicinal value will fetch revenue to the farmers to make the cultivation more beneficial. Awareness should be generated among the farmers on the existence of Medicinal Plant Boards on both central and state level and about various schemes which can be availed by the farmers.

**Conclusion**

The study found that, the cost of cultivation of Gloriosa Superba per acre is more for large farmer when compared to small farmer. The total cost of cultivation in all the cases the cost per acre was higher for large farmers than that of small farmers in the study area. Wages to labourers, cost of rhizomes and rental value of land were the major items of total cost for both the farmers cultivating Gloriosa Superba and Sugarcane. The yield per acre for the large farmers was higher when compared to small farmers for both Gloriosa Superba and Sugarcane. As far as the net return was concerned, in the case of Gloriosa Superba, net return per acre was higher for small farmers than the large farmers due to high cost of cultivation incurred by the large farmers whereas in sugarcane, net returns earned by the large farmers was higher than the small farmers even though the cost of cultivation was higher. Further, Sugarcane was found more profitable than Gloriosa Superba in the study area.

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# AN IMPACT OF INFORMATION SYSTEMS ON CUSTOMER RELATIONSHIP MARKETING IN THE HOTEL INDUSTRY IN NEW NORMAL

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**Abstract**

This research article examines the impact of information systems on customer relationship marketing in the hotel industry in new normal. A structured questionnaire was developed to gather data from users connected with the hotel industry in Delhi/NCR associated with HAI for the study. The research design used for the study is quantitative data analysis that was helpful in the collection of deep and trustworthy data in the field. Regression analyses has been employed to measure the relationships and impact among the dependent and independent variables. The findings indicates that information system hadbeen significantly used in new normal across Delhi /NCR and had an impact on customer relationship marketing that effect on customer satisfaction. The paper highlighted the importance of using information systems to implement marketing strategies. Thisstudy provides significant insight for the planners and marketers in the hotel industry into the benefits of information systems usage in customer relationship marketingin new normal. The study contributes to institutional theory and customer utility theory.

**Keywords-** Customer relationship marketing (CRM), Indian hotels, information systems (IS), new normal, National Capital Region (NCR), Hotel Association of India (HAI)

**Introduction**

Relationship marketing is about determining long-term customer relationships. Customer relationship marketing, with the help of information systems, has

become the foremost strategy to retain customers for companies irrespective of their size (Kelly, 2001). Hotel operators are starting to pay more consideration to the possible benefits of information systems and their application in hotel management practices which help in customer loyalty and retention (KPMG, 2003). Industries can improve their relationship with consumers through CRMand thus contribute to greater customer engagement, retention, and profitability (Mariani, 2020).One of the most challenging tasks facing any company is to understand novel customers, so, more and more research has concentrated on hotel-related impacts of the information systems at the personal and organizational level (Tussyadiah, (2020)).

CRM strategy is a reply to the evolving business situationof COVID-19 and a strategic effort to allow businesses to create long-lasting relationships thatoptimize the value of their customers over their lifetime (Huang, 2018).The influence of advances in information technologies that initiated the arrival of new business paradigms after COVID-19impacts the lives of people all over the world with growing rivalry in the economy, wherein every business is stressed to survive today (Mariani, 2020).

CRM is critical in the hotel industry (Figure 1), for hotel chains operating nationally, globally, or through global partnerships, and the link between customer loyalty and relationship marketing was investigated further using variables such as trust and satisfaction. (Rizan, 2014). The significance of this study is that it attempts to illustrate the impact of information systemson CRM in the hotel industry by disclosing the effect of CRM onthe new normal in a variety of ways.

The rationale of the studyis CRM deals with attracting, developing, and retaining customer relationships(Parasuraman, 2006). Delhi/ NCR hotels are highly impacted in attracting, developing, and retaining customer relationships in the current situation.CRM through information systemsis the major definitive change that happened in marketing theory and practice during this pandemic.CRM assists to build a good relationship between customers and organization. Every organization tries to fulfil itscustomer requirements with choice. Hence, we are determining the impact of information systemson CRMin the hotel industry in new normal. This study helps to recognize what are factors determine the impact of IS on CRM in a hotel in new normal.

The ratio of male to female participants was approximately 2:1. Participant distribution in experimental conditions is described in Table 1.The participants consisted of a diverse user at hotels and were contacted through hotels' bulletin boards and email lists.The research was planned and conducted following the guidelines of the hotels.

The study was conducted in three mapping stages, the analysis stage, and the concluding stage. The first stage (mapping stage) of the study identified the theoretical framework of the study through the review of the literature and examined several strategies and areas in the hotel industry through a small review. In the second stage (analysis stage), the study identified better- known strategies through the study and scrutinized previous studies based on selected

known secondary strategies used in hotels. The researcher has proposed the

| Age in years | | | Occupation | | | Education | | | Gender | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Variables | F | % | Variables | F | % | Variables | F | % | Variables | F | % |
| Up to 18 | 4 | 2.2 | Businessman /professional | 26 | 14.1 | Under - graduate | 64 | 34.0 | Female | 61 | 32.1 |
| 19-35 | 149 | 80.1 | Farming | 1 | 0.5 | Graduate | 76 | 40.9 | Male | 125 | 67.9 |
| 36-50 | 29 | 15.5 | Home Maker | 2 | 1.0 | Post – graduate | 40 | 21.5 | **Marital Status** | | |
| Above 50 | 4 | 2.2 | Service class | 79 | 42.5 | others | 6 | 3.6 | Married | 60 | 52.1 |
| | | | Student | 78 | 41.9 | | | | Unmar | 126 | 47.9 |

seven better- known relations into one term i.e., CRM, and another seven with IS in hotels. Lastly, at the concluding third stage, all the strategies were compared and analysed. Recommendations and future needs were identified at the end of this study. Those participated in the study were directed to Google form, an online survey service, where they completed the questionnaire. Participants were presented with all relevant information about the study, i.e., its aim, procedure and were required to consent to participation. In this research, we have used a Five point scale Strongly Disagree (1),Some what Disagree (2), Neutral (3), Somewhat Agree (4), and Strongly Agree (5). The questionnaire is broken down into sections. Each one reflects the objectives and hypothesis of the research.

**Table 1: Respondents' Demographics**

| | | | | | | | | | ried | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| N | 18 6 | 100. 0 | | 186 | 100 | | 186 | 100 | | 186 | 100 |

% = percentage of respondent

In Table 1 the total number of respondents is 186 out of which a greater number of users of information systems stands in the age group of 19-35 years with 80.1% followed by 36-50 years wherein 15.5%. Rest up to 18 and above 50 years standsto2.2% in both the cases. Students and service class from the occupation are more aware of the usage and impact of IS for CRM which is 42.5% and 41.9%followed by businessman or professional with 14.1%,homemaker 1%, and farming .5%respectively. In the case of education, graduates, undergraduates, and postgraduates are the most used with percentage of40.9, 34 and 21.5 followed by others3.6 % respectively. Inthe case of gender male respondents are more in number than the female which stands for 67.9% and 32.1 %. Similarly, the unmarried respondent is more in percentage than married i.e.,52.1, and 47.9 respectively.

**Table 2: Component of CRM Matrix [a]**

| Factors | FL | M | SD |
|---|---|---|---|
| IS based CRM helps in analyzing customer satisfaction level in hotels in new normal | 0.752 | 3.56 | 1.08 |
| IS based customers databases have an effective role in CRM | 0.727 | 3.55 | 1.05 |
| Customer loyalty through IS based CRM possible in the hotel industry in new normal. | 0.689 | 3.6 | 1.136 |
| IS in a hotel can deal with CRM queries. | 0.686 | 3.52 | 1.131 |
| IS is used to build relationships with customers for marketing. | 0.794 | 3.56 | 1.08 |
| IS based CRM can affect customer retention in hotels in new normal | 0.802 | 3.51 | 1.097 |
| IS based CRM helps in retaining customer trust in the hotel. | 0.836 | 3.56 | 1.134 |
| IS benefits in the identification of customers in hotels during a pandemic. | 0.73 | 3.59 | 1.095 |
| IS applied as a tool to improve customer relationship performance in hotels | 0.692 | 3.53 | 1.051 |
| IS is being used as a tool to improve CRM in hotels in new normal. | 0.817 | 3.65 | 1.066 |
| IS promote effective customer service delivery in hotels | 0.733 | 3.65 | 1.076 |
| CRM-based IS helps customers to retain themselves in new normal. | 0.738 | 3.6 | 1.046 |
| IS helps with efficient marketing service for customers. | 0.781 | 3.69 | 1.064 |
| IS playing a pivotal role in the development of CRM plans | 0.829 | 3.63 | 1.079 |
| Extraction Method: Principal Component Analysis. | | | |
| **a. 2 components extracted. Information System (IS) and customer relationship marketing (CRM)** | | | |

| KMO Value: 0.917(greater than 0.5) |
|---|
| Bartlett's Test of Sphericity: Sig at .000 |

In Table 2 FL is depicted as factor loading, M as means and SD as standard deviations of two components i.e., CRM and IS. Kaiser-Meyer-Olkin Measure of Sampling Adequacy value depicted is 0.917 which is above 0.5 closest to 1 with high significance wherein value of .6 is a suggested minimum. The extracted factors are information system and customer relationship marketing.

Bartlett's Test of Sphericity – here in Table 2 p-value is less than .05, reject the null hypothesis that this is an identity matrix. Therefore,*IS has no impact on CRM in hotels at Delhi/NCR in new normal*stands rejected.

### Table 3: Eigenvalues, Variance and Reliability matrix of each factor

| Factors | Mean | Std. Deviation | Variance | Eigenvalues | Cronbach's Alpha |
|---|---|---|---|---|---|
| CRM | 3.6091 | 0.84313 | 57.645 | 8.07 | 0.881 |
| IS | 3.5499 | 0.83734 | 14.171 | 1.984 | 0.896 |

In Table 3, the variables are standardized, which means that each variable has a variance of 1, and the total variance is equal to the number of variables used in the analysis, in this case, 14 in number as conducted principal components analysis on the correlation matrix**.** CRM and IS are two components that were extracted i.e., 8.07 and 1,984 having an eigenvalue greater than 1. The Cronbach alpha estimated for CRM 0.881 and Information systems is 0.896. As the Cronbach's alpha in this study was all much higher than 0.6, the constructs (CRM & IS) were therefore deemed to have adequate reliability.

### Table 4: Regression Analysis Model Summary

| Model | R | RSquare | Adjusted R Square | Std. Error of the Estimate |
|---|---|---|---|---|
| 1 | .912[a] | 0.832 | 0.831 | 0.34447 |
| a. Predictors: (Constant), IS | | | | |

Table 4 shows the coefficient of determination (R square) 0.832, which means 83.2 % variation,the dependent variable (CRM) is explained by the independent variable (IS). According to table 4 which describe the criteria for the correlation between independent variables and dependent variable, it can be interpreted that independent variables(IS) have a high correlation with the dependent variable( CRM) for 91.2%, and from the coefficient of determination that is the square of the correlation coefficient (R2) in table is equal 0.831 that showed 83.1% of the variation that impacts on CRM is described by the independent variables (IS), while the remaining 100% - 83.1% = 16.9% are explained by other variables which is not described in this research.

### Table 5: ANOVA

| Model | | Sum of Squares | Df | Mean Square | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | Regression | 107.877 | 1 | 107.877 | 909.149 | .000[b] |

| | Residual | 21.833 | 184 | 0.119 | | |
|---|---|---|---|---|---|---|
| | Total | 129.71 | 185 | | | |
| a. Dependent Variable: CRM | | | | | | |
| b. Predictors: (Constant), IS | | | | | | |

Table 5 tries to test overall goodness of fit of a fitted regression model. From the above table it can be concluded that the fitted model is significant as P-value of F statistics is 0.00 and it is less than the level of significance ($\alpha = 5\%$) From ANOVA test or F test table 5 above, it is shown that the value of F count is 909.149 with 0.000 probability. Since the F count is 909.149 > F table ($\alpha = 0.05$) 4.36, then H2in this research is accepted and the regression model used to predict the CRM (dependent variable) or in other words, the independent variables i.e., IS have significantly used for CRM(dependent variable)in the hotel during COVID 19. Thus, we may conclude that the hypothesis (H2)stating that theinformation systems is significantly used by hotels at Delhi/NCR for CRM in new normal.

**Table 6: Coefficient**

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|---|---|---|---|---|---|---|
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 0.281 | 0.111 | | 2.526 | 0.012 |
| | IS | 0.906 | 0.030 | 0.912 | 30.152 | 0.000 |

Table 6 helps to determine the regression equation; the column Unstandardized Coefficients and its sub column 'B' provides the regression coefficients. The first one is constant or y intercept and second one is the regression coefficient of CRM (Y) on IS(X). Hence the regression equation using coefficient table is $\hat{Y} = 0.281 + 0.906 X$

The regression coefficient of CRM on IS found to be 0.906 which implies that CRM is having an impact on IS. Also, the regression coefficient is significant as p-value (0.00) is less than the level of significance level ($\alpha = 5\%$).

**Table 7: Correlation analysis for Information systems on CRM in the hotel.**

| | Variables | IS | CRM |
|---|---|---|---|
| Correlation | IS | 1.000 | 0.912 |
| | CRM | 0.912 | 1.000 |
| Sig. (1-tailed) | IS | | 0.000 |
| | CRM | 0.000 | |

Significant at; *P < 0.05, **P< 0.01
Scale; Strong (r>.5), Moderate (r=5), Weak (r < .5)

The Table 7 shows the correlation of the relationship between Information systems used in hotels and CRM. Results indicate that Information systems are strongly but positively correlated with impact on CRM. The correlation was significant. Therefore correlation (matrix) analysis was applied to identify the impact among these variables and results are revealed in the table7. Results revealed a significant correlation betweenCRM and customer satisfaction.

Correlation between IS and CRM was positively correlated and has a significant impact. In hypotheses testing p -value is less than 0.05 which is at 1 % of the significant level. Therefore, hypothesis (H1)is accepted as there isa significant impact on CRM in hotels at Delhi/NCR in new normal

**Table 8: Data Validity**

|  |  | N | % |
|---|---|---|---|
| Cases | Valid | 186 | 100 |
|  | Excluded [a] | 0 | 0 |
|  | Total | 186 | 100.0 |
| a. Listwise deletion based on all variables in the procedure. |  |  |  |

In Table 8: A survey of 186 respondents' associated hotels across Delhi/NCR based on HAI membership through structured questions done in the survey where 186 are valid.

This research clearly expressed the importance of the functionality of the information systems used in the hotel and CRM in new normal and contributed to enhancing the conceptual understanding of core points. Information systems have a significant impact on CRM in hotels at Delhi/NCR. However, the proportion of impact on CRM was high level. The findings highlight that the importance of well-designed CRM processes and the perspectives of customers in relationship marketing can be adopted vigorously in the hospitality industry with the help of IS. The results imply that users of the hotel are aware of the different effects of IS on each stage of CRM. Therefore, usage helped to appropriate strategies for the knowledge of the customer and generate and reinforce satisfaction and commitment in hotels. The study's findings revealed that the new normal period has an impact on information systems and hotel-customer relationships.

Firstly, I hypothesized that the information system itself have positively impact customer relationship marketing in the new normal(H1). The results indicate that there is ainformation system-specific difference in the way the customer satisfaction is experienced and, consequently, how it affects CRM.

Secondly the most significant finding is that in new normal information systems is significantly used by hotels at Delhi/NCR for the CRM compared to the pre pandemic situation

This study is an auxiliary information tool to consider as one of the elements of service delivery for the hotel. Information systems-based CRM is one of the areas with the most expression in the field of marketing, recognized not only by academics but also by practitioners. Its application in the hotel is ever more visible and viable. Many features, such as the rapid aggregation of multi-source big data and the rapid visualization of information on CRM in the hotel industry, have been made possible by information systems(Huang, 2020).Long-term customer relationships are critical in the hotel industry for maintaining consistency in an increasingly volatile market. The shifting hotel customer relationship environment provides an opportunity for hoteliers to better serve and delight guests in creative ways through information systems

and robotics. There is room for scholars in the wake of the COVID-19 pandemic, to improve understanding of the IS and to advance literature in this area (Huang, 2020).In the aftermath of the pandemic, there is a lot of room for scholars to improve their understanding of the IS and advance literature in this field. CRM is an effective management technique that can be used to influence sales potential and optimize the customer's standing in the hospitality industry, transforming this asset into a key competitive advantage by retaining those customers with the highest value and profitability Practical implications

Nevertheless, the proportion of benefits of IS in hotels, and its implications for customer marketing in this new normal was small. The reason that most hotels are using information systems is still trying to build trust among their customers. According to this research, hotels use information systems able to handle CRM queries which have far-reaching implications soon. The present work is an open book of information for newcomers in the hotel sector. Given these advancements in hotel marketing and management practices, future research should investigate the role that process automation, perceptive insight, and involvement may play in assisting hotels in overcoming the challenges raised by public health crises, as well as examine how hotels can use Information systems to mitigate the impact of epidemics. Then the use of Information systems in expanding within the hotel sector, the field of business intelligence, and large-scale data-driven scrutiny should be forward-thinking within the hotel sector because the data is the basis on which artificial intelligence is erected

**Limitations and future studies**

This research has been successfully applied only in hotels in Delhi/NCR to what has been learned from the literature with support from the hotel market in India in the pandemic situation. Other cities in India provide hospitality services but were not included in this study, and the remaining marketing links were not considered. Also, it is of practical and theoretical importance to extend customer behaviour intentions and consider constructs such as CRM and customer satisfaction into consideration to provide more useful suggestions for hotel service providers.

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# BLENDED LEARNING: A CRITICAL EVALUATION

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## Abstract

Considering the incredibly challenging and daunting situation the world is facing now, in the form of a pandemic, it has become impossible to continue with the traditional teaching methods. It is no wonder that India, too, is no exception to this. The deadly spread of pandemic has brought a major change in the education system of our country. Keeping in mind the current situation, the University Grants Commission (UGC) has drafted a concept note on blended mode of teaching and learning in universities and colleges. The UGC has announced that higher educational institutions (HEI) shall be allowed to teach 40 percent of any course online and the rest 60 percent can be taught offline. As such, blended learning combines classroom learning and e-learning methods. Significantly, the blended mode of learning would prepare students to face a technology-driven world. Moreover, it shall offer flexibility to both students and teachers. The expert panel constituted by the UGC has prepared the concept note on the blended mode of teaching and learning in higher educational institutions in accordance with the propositions incorporated in the new National Education Policy (NEP) 2020. The concept of blended teaching and learning in higher educational institutions may be regarded as highly pragmatic and will certainly turn out to be a game changer in the education system. However, the efficacy of the proposed policy would depend upon its proper implementation. Thus, this paper is an attempt to evaluate critically the aforesaid policy formulated by the UGC for the higher educational institutions.

**Key words:** Blended learning, online, offline, UGC, HEI

## Introduction

The lock down has been creating a massive impact on global education since the early part of the year 2020. Millions of people have suffered a lot as the

spread of Corona virus has brought life around the world to a virtual standstill during this period. The pandemic is expected to have enormous economic consequences, and it is already making a devastating impact on global education. Consequently, the spread of corona has forced many educational institutions across the globe to close the campuses. India is also no exception to that. The entire education system has been affected enormously across the country. India, notably, has over 37 million registered students in the college-university structure (UNICEF, 2020). The pandemic has compelled all the educational institutions to think and take expeditious action in respect of delivery of online learning to their students. Naturally, the higher education sector of India, too, has been facing a big challenge in coping with the present situation so that the University Grants Commission (UGC) as well as the universities have been working constantly to continue the teaching-learning process. The pandemic necessitates that a paradigm shift be brought about or an alternative method be opted to continue the educational transactions in an effective way.

In what seems to be a noteworthy development, its deadly spread has led to some major changes in the higher education sector of India. Keeping in view the current situation prevailing in the country, an expert panel constituted by the UGC has drafted a concept note on "Blended Mode of Teaching and Learning" in universities and colleges. The concept note prepared by the expert panel suggests teaching 40 percent of any course online and the rest 60 percent to be taught offline by the higher educational institutions (HEIs).

The purpose of the present study is to evaluate the concept note on "Blended Mode of Teaching and Learning" in higher educational institutions, prepared by the expert panel constituted by the UGC and to examine its efficacy in Indian education system. The study also aims at identifying the challenges in implementation of the policy and to find out the means for its effective accomplishment.

The present paper is an exploratory and a qualitative study. Organized from an academic and social perspective, the study is based on both theoretical and explanatory data collected from primary and secondary sources.

Blended learning is an instructional methodology, a teaching and learning approach that combines face-to-face classroom methods with computer mediated activities to deliver instruction. This pedagogical approach means a mixture of face-to-face and online activities and the integration of synchronous and asynchronous learning tools, thus providing an optimal possibility for the arrangement of effective learning processes. Blended learning is the art of combining digital or online learning with more traditional classroom or face-to-face teaching (UGC, 2021).

Blended learning combines classroom learning and e-learning methods. E-learning offers many advantages, such as flexibility, increased outreach, etc. But it cannot completely replace classroom teaching, as this method is necessary for the overall development of the students. Blended learning is not a mere mix of online and offline or face-to-face mode, but it refers to a well-

planned combination of meaningful activities in both the methods. The blend demands consideration of several factors, mainly focusing on learning outcomes and the learner-centered environment. So, blended mode of teaching and learning is a great opportunity to utilize both e-learning and offline teaching.The important features of Blended Learning can be summarized as -

- Increased student engagement in learning
- Enhanced teacher and student interaction
- Responsibility for learning
- Time management and flexibility
- Improved student learning outcomes
- Enhanced institutional reputation
- More flexible teaching and learning environment
- More amenable to self and continuous learning
- Better opportunities for experiential learning (UGC, 2021).

The UGC draft also suggests that the blended mode of teaching and learning will not only increase learning skills amongst the students, but it will also give them greater access to information. The expert panel set by the UGC believes that blended learning will provide acceptability of many modes of learning, including that of face to face learning, online learning and distance or virtual mode of learning.The expert panel constituted by the UGC has prepared the concept note on the blended mode of teaching and learning in higher educational institutions in accordance with the propositions incorporated in the new National Education Policy (NEP) 2020. The NEP 2020 states that new circumstances and realities require new initiatives. It also reiterates that the recent rise in epidemics and pandemics necessitates the use of alternative modes of quality education whenever and wherever traditional and in-person modes of education are not possible. The NEP 2020 recognizes the emerging importance of leveraging the advantages of technology for teaching-learning at all levels, from schools to higher educational institutions. However, the NEP also acknowledges the potential risks and dangers of using technology for teaching and learning.Moreover, as the NEP 2020 focuses more on student-centric education system and more flexibility for students, the proposed concept on blended mode of teaching and learning also provides for student-friendly, flexible and continuous learning. The blended mode of learning would prepare students for a technology-driven world. It offers flexibility to both students and teachers, as students can learn at their own time and pace and teachers can plan their work hours better. Moreover, blended learning can allow regular student feedback as well as facilitate collaboration or discussion among students. If we see from pure administrative and financial point of view, it also reduces expenses and maximizes savings for an institution.

The blended mode of teaching and learning will not only be beneficial for the students but also for the teachers. The concept note states, "Blended learning shifts the teacher's role in knowledge provider to coach and mentor. This shift

does not mean that teachers play a passive or less important role in students' education". The draft also adds, "Quite the contrary - with blended learning, teachers can have an even more profound influence and effect on students' learning" (UGC, 2021).The concept note also highlights the importance of a new form of learning and states, "Traditionally, classroom instruction has largely been teacher-directed, top-down, and one-size-fits-all, with a bit of differentiation thrown in, but with blended learning, it now becomes more student-driven, bottom-up, and customized, with differentiation as the main feature". Thus, a blended mode of teaching and learning brings transformation to the role of a teacher from being just an education provider to a trainer and a guardian. In no way does it make the role of a teacher less important; rather, it helps both students and teachers equally. When students get an opportunity to learn at their own pace, it helps instill a sense of independence and responsibility in them.

The proposed concept of blended learning as a new mode of teaching-learning in higher education, according to the UGC, shall bring about some changes in the pattern of assessment and evaluation, too. The draft states that continuous comprehensive evaluation should be encouraged in universities and colleges. The concept suggests Summative Evaluation strategies including open book examination, group examinations even for conventional theory papers, spoken examinations, on-demand examinations and Formative Evaluation strategies like e-Portfolio, creative products, classroom or online quizzes. The concept note on blended mode of teaching and learning in higher education also favours the use of Artificial Intelligence (AI) tools in examinations for proctoring as well as assessments. Along with the online teaching methods, more online exams might also be conducted. The draft note says, "During the COVID time, many exams were forced to be conducted in an online mode. These were supported by a variety of tools which came into being in recent times and were based on proctoring through artificial intelligence tools." The concept further adds, "However, AI as technology can be used for many more assessments like, attention levels, speed of learning, level of learning, etc. Hence, new tools should be experimented with for examinations and assessments" (UGC, 2021).

**Advantages of Blended Learning**
1. The blended mode of teaching and learning in higher education increases the scope of learning skills for the students.
2. Blended learning creates flexible teaching-learning environment.
3. It provides greater access to information and knowledge. The learners can access the content from anywhere, anytime and on any device.
4. Blended learning opens up the opportunities for collaboration at a distance.
5. The mode of blended learning is amenable to self and continuous learning. It also provides the opportunity for self-engagement of the students.

6. The blended mode of teaching and learning in higher educational institutions also increases the possibilities of student participation, interaction, and learning.
7. Blended mode of teaching and learning is beneficial for the teachers. Teachers can analyze the activities of the students and get insightful reports about the learners constantly in this mode of education.
8. Blended mode of learning is cost-efficient as it cuts travelling costs and saves time too.

**Challenges of Blended Learning**
1. Blended learning methods may not be available for all.
2. Lack of digital and technological infrastructure in all the higher educational institutions would be a big challenge for proper implementation of the blended mode of teaching and learning.
3. Increased dependence on technology in this mode of education may strain the students.
4. Lack of knowledge, skill and training of use of technology and devices by the teachers and students would also pose a threat in implementation of blended learning in higher education.
5. Disparity amongst the higher educational institutions situated at various parts of the country as well as belonging to central or state governments would be another barrier for proper accomplishment of the proposed mode of blended learning.
6. Ensuring the necessary requirements for an online mode of education, such as uninterrupted power supply, accessibility of high-speed internet, bandwidth, acquiring e-space etc., would also be a challenge for the higher educational institutions in implementation of blended learning.

**Conclusion**
Given the contemporary circumstances, blended learning appears to be a well thought-out and timely concept. It has become the need of the hour to introduce the blended mode of teaching and learning in higher education. Although it is a new concept for the Indian education system, yet blended learning has been implemented across the world successfully. It has been observed that there are many advantages and benefits of introducing a blended mode of teaching and learning in the higher education sector. But we need to break all probable barriers for its proper implementation. While implementing the blended mode of learning in higher education, it would be necessary to stick to the foundational pillars of Access, Equity, Quality, Affordability and Accountability as ascertained by the NEP 2020. The expert panel constituted by the UGC also suggests that all the higher educational institutions must ensure the availability of infrastructure for proper implementation of blended mode of teaching and learning in universities and colleges. The panel emphasized on ensuring the necessary infrastructure for online systems, such as accessibility of internet, bandwidth, hardware, space and other related resources for the smooth execution of blended teaching-learning process.

However, financial aid or support to the higher educational institutions across the country would be the primary prerequisite for achieving the desired objectives of introduction of blended learning in higher education and also to realize the principles of access, equity, quality and inclusion. Thus, the concept of blended teaching and learning in higher educational institutions is highly pragmatic and will certainly prove to be a real breakthrough in the education system.

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# A COMPARATIVE STUDY ON STUDENTS PERCEPTIONS ON ONLINE EDUCATION SYSTEM

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**Abstract:**

Last two years have been very crucial in last few decades. The Covid – 19 pandemic has changed the overall perspective of human beings towards life. The education system was completely unprepared to handle the situation due to which all the stake holders had to go through a bumpy ride amidst utter anxiety and confusion. Online education was the only solution available for schools and Higher Education Institutions. However, this was the least explored area by the teachers and the students earlier and hence, a lot of challenges were faced by both these stake holders in the entire teaching-learning process. Online education is in a very nascent stage in India and the country was not prepared to switch to this mode literally overnight. This study aims at looking at this problem from the perspective of the students and explore measures to overcome the limitations and challenges if future. The research method applied for this study is participatory research. A survey questionnaire containing questions regarding the perceptions and views of the students on online learning and teaching methods was designed and converted into Google form format. A total of 486 students participated in the survey. The findings focused on Satisfaction on online teaching methods, its impact on employability and challenges faced by the students.
**Key Words:** "Education", "Online Teaching"

**Introduction**
Last two years have been very crucial in last few decades. The Covid – 19 pandemic has changed the overall perspective of human beings towards life.

The current generation had never witnessed a situation like this before nor were they prepared for it. The entire mankind across the globe was caught napping by the so called deadly virus. They were in a trapped situation in almost all walks of life. The older generation was the most affected and were fighting for their survival. The millennial were finding it tough to keep pace in their professional life and to earn their daily bread and butter. The children, although, were not on the radar so far, had to face a paradigm change in their lifestyle especially the ones who were pursuing their education. These students were trapped in the world of chaos, confusion and uncertainty. The education system was completely unprepared to handle the situation due to which all the stake holders had to go through a bumpy ride amidst utter anxiety and confusion. Online education was the only solution available for schools and Higher Education Institutions. However, this was the least explored area by the teachers and the students earlier and hence, a lot of challenges were faced by both these stake holders in the entire teaching- learning process. Online education is in a very nascent stage in India and the country was not prepared to switch to this mode literally overnight. All education institutions were forced to adopt the online mode in spite of being aware of its limitations and challenges. Both the teachers and students worked very hard to make themselves compatible to this platform. In spite of lack of proper training in this area, teachers explored innovative and creative methods to engage the students and to retain their attention. Students, at the same time, had to go through a lot of anxiety and stress to cope up with this new education method.

The study is limited to the city of Pune, Maharashtra, India and covers students from school level to Post Graduate level. The problem areas addressed by this study includes "Impact of online teaching methods on employability of students, "Effectiveness of the innovative teaching methods adopted by teachers", "Challenges faced by the students in various areas in this new pedagogy" and "self - development opportunities explored by students during the pandemic".

In total 486 students ranging from 8th Std to Post graduation had participated in the study. The responses received by the participant students were imported in excel format. The data was cleaned, and made consistent using SPSS software. Further data analysis was also done using SPSS 16.0 version. Frequency analysis was done and the frequency tables showing the percentage distribution of the responses of the students for each of the question was converted into graphs and presented in the results and discussion.

**Association of different parameters with gender of the students**

This section throws light on the results obtained from the cross-tabulation analysis both by gender and by level of education of the students. Following observation can be made from the tables generated through the analysis.

<div align="center"><strong>Table 1.</strong></div>

| Level at which you are perusing education | | | | |
|---|---|---|---|---|
| | Up to 12th | Undergraduate | Post Graduate | Total |

| | | | | |
|---|---|---|---|---|
| Male | 21 | 138 | 71 | 230 |
| | 9.1% | 60.0% | 30.9% | 100.0% |
| Female | 22 | 142 | 92 | 256 |
| | 8.6% | 55.5% | 35.9% | 100.0% |
| Total | 43 | 280 | 163 | 486 |
| | 8.8% | 57.6% | 33.5% | 100.0% |

It is observed that among the students more than half are undergraduates whereas the proportion of post graduates is also more than 33%. Among the undergraduates 60% are boys as against 55.5% girls.

**Table 2.**

| Satisfaction with the learning experience during the pandemic times? | | | | |
|---|---|---|---|---|
| | Dissatisfied | Neutral | Satisfied | Total |
| Male | 121 | 66 | 43 | 230 |
| | 52.6% | 28.7% | 18.7% | 100.0% |
| Female | 107 | 108 | 41 | 256 |
| | 41.8% | 42.2% | 16.0% | 100.0% |
| Total | 228 | 174 | 84 | 486 |
| | 46.9% | 35.8% | 17.3% | 100.0% |

It is observed that more boys have reported their dissatisfaction about their learning experience during pandemic times as compared to girls. There is a significant difference in the level of satisfaction of the students regarding their experience of learning during the pandemic times and hence the association is also proved by applying chi square test.

**Table 3.**

| Impact of the education acquired by you during the pandemic on your employability? | | | | |
|---|---|---|---|---|
| | Can't Say | No change in Employability | Increased Employability | Total |
| Male | 198 | 22 | 10 | 230 |
| | 86.1% | 9.6% | 4.3% | 100.0% |
| Female | 219 | 27 | 10 | 256 |
| | 85.5% | 10.5% | 3.9% | 100.0% |
| Total | 417 | 49 | 20 | 486 |
| | 85.8% | 10.1% | 4.1% | 100.0% |

In case of the impact of the education acquired by the students on the employability of the students during the pandemic times the students are more likely to opt for can't say option.

The proportion is as high as high as 86%. The reason behind this variation may be because majority of the students who have participated in the study are undergraduates. So currently they might not be in a position on the opportunities or the impact of the pandemic on their employability.

**Table 4.**

| Pandemic has given teachers an opportunity to explore innovative teaching methods that were never thought of | | | | |
|---|---|---|---|---|
| | Disagree | Neutral | Agree | Total |
| Male | 28 | 83 | 119 | 230 |
| | 12.2% | 36.1% | 51.7% | 100.0% |
| Female | 15 | 68 | 173 | 256 |
| | 5.9% | 26.6% | 67.6% | 100.0% |
| Total | 43 | 151 | 292 | 486 |
| | 8.8% | 31.1% | 60.1% | 100.0% |

Considering the hypothesis that the pandemic has given the teachers an opportunity to explore new teaching methods and gender wise significance, the above write up and the results from the chi square test proves the hypothesis that there is a gender-wise difference in the opinion of the students regarding the same.

**Table 5.**

| Are you comfortable if the online teaching continues after the pandemic? | | | | |
|---|---|---|---|---|
| | Yes | Can't Say | No | Total |
| Male | 35 | 33 | 162 | 230 |
| | 15.2% | 14.3% | 70.4% | 100.0% |
| Female | 42 | 38 | 176 | 256 |
| | 16.4% | 14.8% | 68.8% | 100.0% |
| Total | 77 | 71 | 338 | 486 |
| | 15.8% | 14.6% | 69.5% | 100.0% |

Near about 70% of the students are not comfortable if the online teaching continues after the pandemic, which is quite high. Gender wise no significant variation is seen between the cell values as well the chi square and p value of the boys and the girls.

Association of different parameters with level of education of the students

| Satisfaction with the learning experience during the pandemic times? | | | | |
|---|---|---|---|---|
| | Dissatisfied | Neutral | Satisfied | Total |
| Up to 12th | 14 | 20 | 9 | 43 |
| | 32.6% | 46.5% | 20.9% | 100.0% |
| Undergraduate | 135 | 95 | 50 | 280 |
| | 48.2% | 33.9% | 17.9% | 100.0% |

| Post Graduate | 79 | 59 | 25 | 163 |
|---|---|---|---|---|
| | 48.5% | 36.2% | 15.3% | 100.0% |
| Total | 228 | 174 | 84 | 486 |
| | 46.9% | 35.8% | 17.3% | 100.0% |

In case of the level of education, the undergraduate and postgraduates are more likely to be dissatisfied than that of the students up to 12th STD. This variation is also not seen to be statistically significant

**Table 6.**

| Impact of the education acquired by you during the pandemic on your employability? | | | | |
|---|---|---|---|---|
| | Can't Say | No change in Employability | Increased Employability | Total |
| Up to 12th | 33 | 7 | 3 | 43 |
| | 76.7% | 16.3% | 7.0% | 100.0% |
| Undergraduate | 238 | 30 | 12 | 280 |
| | 85.0% | 10.7% | 4.3% | 100.0% |
| Post Graduate | 146 | 12 | 5 | 163 |
| | 89.6% | 7.4% | 3.1% | 100.0% |
| Total | 417 | 49 | 20 | 486 |
| | 85.8% | 10.1% | 4.1% | 100.0% |

Majority of the undergraduate and post graduate were not sure about the impact of education acquired by them during the pandemic on the employability of the students than that of the students below under graduation. Also the chi square test does not support the variation.

**Table 7.**

| Pandemic has given teachers an opportunity to explore innovative teaching methods that were never thought of | | | | |
|---|---|---|---|---|
| | Disagree | Neutral | Agree | Total |
| Up to 12th | 3 | 7 | 33 | 43 |
| | 7.0% | 16.3% | 76.7% | 100.0% |
| Undergraduate | 30 | 86 | 164 | 280 |
| | 10.7% | 30.7% | 58.6% | 100.0% |
| Post Graduate | 10 | 58 | 95 | 163 |
| | 6.1% | 35.6% | 58.3% | 100.0% |
| Total | 43 | 151 | 292 | 486 |
| | 8.8% | 31.1% | 60.1% | 100.0% |

Near about 60% of the undergraduate and postgraduate students feel that the pandemic has given teachers an opportunity to explore innovative teaching methods that were never thought of, whereas this proportion is more than 75%

for the students up to 12th STD. The variation between the categories is proved to be significant in this case.

**Table 8.**

| Do you fear that the industry will look at you as Covid Batch and will be reluctant to employ you? | | | |
|---|---|---|---|
| | Yes | Can't Say | No | Total |
| Up to 12th | 13 | 22 | 8 | 43 |
| | 30.2% | 51.2% | 18.6% | 100.0% |
| Undergraduate | 145 | 95 | 40 | 280 |
| | 51.8% | 33.9% | 14.3% | 100.0% |
| Post Graduate | 117 | 35 | 11 | 163 |
| | 71.8% | 21.5% | 6.7% | 100.0% |
| Total | 275 | 152 | 59 | 486 |
| | 56.6% | 31.3% | 12.1% | 100.0% |

It's obvious that the post graduate students being more worried about their employability by the companies or employers considering them as a lock down batch, which is also reflected in the responses gathered for this study. This proportion is followed by undergraduates and it's also seen that more than half of the students up to 12th STD are not in a position to comment anything. The chi square and p value also supports the variation.

**Recommendations**

o The teachers should ensure that the innovative teaching methods adopted should be simple and should enhance students 'engagement.

o User friendly online teaching platforms should be explored to reduce challenges.

o Online classes should be made more interactive and interesting to enhance students' satisfaction.

o Teachers should be trained in taking online classes to maintain the focus of education and to make learning more effective.

o Efforts should be taken to concentrate more on applied knowledge to enhance employability.

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# THE DEPICTION OF COLONIAL DOMINATION THAT SUBJUGATED THE INDIAN INDIGENOUS SOCIETY BY A LEGAL CODE - IN THE CONTEXT OF THE CRIMINAL TRIBES ACT, 1911 AND THE PERUNGAMANALLUR MASSACRE IN MADURAI.

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**Abstract**

Colonial policies and laws destroyed the livelihoods of the subaltern sections in Indian society and slowly disrupted their social, cultural and economic life. It was also part of the British policy of silencing all kinds of people who questioned their authority or challenged their power. Following the 'nip it in the bud' approach adopted by the British after the Rebellion of *1857* to build a stable and strong government, they were careful to suppress even isolated protests from the outset without allowing them to grow into a revolt. It should be seen in the same context that the rebellious tribesmen, who were not acclimatised with the civilized rules, were portrayed as criminals and barbarians under the Criminal Tribes Act (CTA),*1911*. They sought to oppress the downtrodden by misleading society that the implementation of the CTA was aimed at building a civilized progressive society. Hence, by the implementation of the CTA they faced severe persecution and humiliation not only from the government but by the society and they are still facing its repercussions even after the end of British rule in India decades ago.This article covers the problems faced by the Kallar communities in Madurai -a

district of old Madras Presidency- who came under this Act and the efforts they have made to prevent it.

**Key words:** The Criminal Tribes Act, Kallar community, Kaval system, Tuppu-kuli, Fingerprint registration, Supervision and Vigilance, Reclamation Scheme, Denotified Tribes.

**Introduction** During the colonial period, administrative systems sought to link caste and crime, thereby segregating indigenous tribes and lower caste hierarchies into criminal tribes and criminal castes. The implementation of the Criminal Tribes Act, a law that over time obscures the identity of a populace from society as a whole, was a direct testimony of this in Indian society. Through this, they began to hunt down, intimidate and dominate a section of the indigenous people under the pretext of protecting the lives and property of others in the community. The terrible result of this action was that in addition to the ruling class, the upper classes of society also began to closely monitor their lives and establish dominance over them. When the Kallar castegroup of the Madras Presidency was come under this Act in 1914, they faced severe harassment and humiliation from both the society and the government. When they tried to defend it, it turned out to be a tragedy that shook the period. It was the result of a battle by the so-called uncultured people against the domination of those who claim to be cultured.

**The provisions of the law and the implications thereof**

The Criminal Tribes Act of 1871 (CTA) was a law enacted to restrict the nomadic tribes of Punjab and the North-Western Provinces to specific areas and to restrict their movements, thereby ending their regular crime. It sought to link caste and crime on the basis of ethnographic accounts, thereby segregating indigenous tribes and lower castes in the caste hierarchy into criminal tribes and criminal castes (Mukul Kumar 2004, 1079). The Government of India repealed the CTA of 1871 and substituted it with the new CTA, 1911 (III of 1911) and its reach was extended to the entirety of British India and surveillance provisions were made more stringent. In 1911, the Madras Presidency tightened surveillance systems and introduced the CTA, 1911 to control criminal tribes to effectively combat the growth of criminal activity. The law, which has thirty provisions in two parts, strengthens the powers of the local government and the police. The Act gave full right to the local government to declare an individual, a sect, a casteor a social group as a criminal tribe, subject to the report and recommendation of the District Superintendent of Police. According to the provisions of this Act, all members of the criminal tribe must register with the police along with their fingerprints and report themselves to the authorities at regular intervals. Refusal to register the fingerprint is a criminal offense and punishable by up to six months' imprisonment or a fine of Rs 200 or both(The Criminal Tribes Act 1911, 1912, section 3-9). Fingerprints are usually taken from convicted criminals, so the tribes those who are included in the category of criminal tribes, of Madras Presidency believed that it was an insult to their identity when they were forced to give their fingerprints without doing a fault. The District Magistrate

has the power to arrest violators of the law without a warrant and will impose severe penalties. Members of the criminal tribes had no right to go to court to appeal against the validity of the notification. Members of the criminal tribes were subjected to severe restrictions on their mobility. At the appointed times they have to left their village and had asked to report at the respective places. They were also allowed to stay only in places approved by the local government. This led to the destruction of their heritage properties and their livelihood. Registered members must notify the police station of their place of residence or change of residence (G.O. No. 896, 1913; G.O. No. 62, 1914).Members belonging to the category of 'misbehaving/active offenders' were required to report before the persons appointed by the District Magistrate at regular intervals.In many districts notified persons were required to report themselves twice every night, and in one district (Tinnevelly) thrice (RAPMP *1920,* 25). The reporting time made the physical and social lives of the criminal tribes, who did not have the facilities to be punctual, even more miserable. The reporting places of each village were specified in the Gazette and each member of the village should report only there. They have no right to choose appropriate places. In some cases they had to walk four or nine miles in the dark at night to report and sometimes had to sleep in the vicinity of reporting places. In short, the law completely denied the individual freedom of criminal tribes. Apparently this only affected a small section of the criminal tribe, but it was literally a warning to others. Moreover, they were subjected to the supervision and vigilance of the local government but the local government hadn't any responsibility over them. In 1914, CTA, 1911 was applied to Kilagudi Kallars of Madurai district and other Kallar sections named Kuttapal, Sorikampatti, Mela-Urappanur, Pusalapuram and Piramalai Kallars were put into subsequent years (RAPMP1914, 27; RAPMP1915, 23;RAPMP1918, 25). For the past several years, the Madras Presidency had a high profile in murder, robbery, theft, looting and cattle theft. Most of the criminals who committed the most notable crimes in the district were Kallars (B S Balinga 1960, 329). Therefore, the law and order authorities had earlier noticed the activities of the Kallar groups in Madurai and wanted to implement the CTA against Kallars in 1896 itself (G.O. No. 473, 1897). The Kallar / Kallan tribes, which were prominent in the southern districts of Tamil Nadu, along with the Maravars and Agamudayars, were a major component of the caste constellation of the *Mukkulathor*(three tribes) and belong to the martial, formidable and predatory classes. The description of Kallars in the anthropological work of Edgar Thurston, *Castes and Tribes of Southern India* and F.S. Mullaly's, *Notes on the Criminal Classes of the Madras Presidency* created reasons to declare Kallars as Criminal Tribe (G.O. No.1023, 1914). These accounts described that the Kallanswere the main criminals in the southern districts of the presidency, and that their name Kallan literally meant thief or robber in many South Indian languages. Even before the British rule, other foreigners, officials and missionaries also considered Kallars as one of the major criminal groups in Tamil Nadu. In 1700, Fr. Antony de Provenca

mentioned the Kallar men as ladrones (thieves) and dacoity was their favourite pastime and Peter Martin also referred to them as a caste of thieves (P Subramanian1999, 42). There were independent Kallar kingdoms in and around Madurai, which were built by the hereditary ruler of the village, who controlled the arid regions to the west and north-east of Madurai and had the power to settle disputes between caste members and to collect fees. They were reluctant to accept colonial rule because they maintained a distinct system of judiciary and policing. When they refused to pay taxes to the British in 1767, it led to a horrific massacre and the destruction of about five thousand Kallars near Melur. Even after that, Kallar continued to intimidate British power throughout the nineteenth century. As a warrior caste, they showed many signs of freedom and non-submission to any kind of subjugation from the Nayak period to the eighteenth century. When the British enacted the Civil Code and the Criminal Code in 1833, the rights and duties of traditional Kallars began to be lost. This created great hatred and anger among the Kallars against the British. Another reason was that, the government was upset that the *Kaval* system/rural policing, which was outlawed in 1864, continued in Tamil Nadu throughout the nineteenth century. *Kaval* was a traditional village office with certain rights and responsibilities and Kallar worked as a *kavalkkar*in hundreds of villages across the Madurai district. The village was protected from thieves and petty robbers and the *kavalkkars* were responsible for the security of the property. The *kavalkkars* were paid a share and paid a *tuppu-kuli* or 'payment for clues' when the lost property was recovered. The colonial administrative authority accused the *Kaval* system and the *tuppu-kuli* of being a form of blackmail and outlawed it in 1864 (Inspector General of Police1959, 314-315).In addition to these, the British government had some financial gains; for example, the newly established mills across the Madurai district needed low-wage workers. The other reason was to prevent them from joining the rising trend of nationalism. Considering all of the above, the government was motivated to introduce the CTA to subdue violent and rebellious Kallars.

In 1914, the majority of the Kilagudi Kallar community who first came under the purview of this Act was ordinary middle class farmers. In that society consisting of 1142 members, the number of those convicted under this law was relatively small (only 48 members) (G.O. No.1023, 1914) and they also had little knowledge of its consequences. So there was no strong resistance or protest against the authorities. Like that, there was no immediate resistance towards the British authorities when the Kuttapal Kallars, which were largely responsible for the increase in crime in the Musiri Circle, (RAPMP1913, 19) were declared a criminal tribe in January 1915. When the Governor visited Tanjore, a deputation of the Kallar Mahasangam visited to him and they requested that the notification be cancelled but the response of the Government was not positive (G.O. No.1956, 1921). On September 16, 1915, the other sections of the Kallars residing at Sorikkamapatti, MelaUrappanur and Pusalapuram were brought under the CTA of 1911(G.O.

No.2233,1915). Of the 312 Kallar members at Sorikkamapatti, 32 were convicted under the law. In MelaUrappanur, which had 1290 kallars, some families practiced the *kaval* system along with the agricultural sector and 251 adult males were involved in it. Hence 77 members were convicted under this Act. Pusalapuram, where also the *kaval* system existed, had a population of 749 Kallars, of which 54 members were convicted by this law. Strong opposition arose from the MelaUrappanur Kallars when the authorities announced that they would be converted into a criminal tribe under the CTA. Prior to the implementation of this Act, on 11 September 1915, they decided to send a petition to the Governor of Madras signed by Shivanandi Thevan and others to consider for exclude them from the notification and for that they appointed Barrister George Joseph as their Counsel.George Joseph pointed out in the petition sent to the then Madurai District Magistrate, G.F. Paddison, that the Kallars of Melur taluk had taken the initiative to abandon the intrinsic illegal activities through their planned efforts and were keen to co-operate with the authorities in reducing crime (The Hindu, 16 September 1915). Therefore, they revealed that the procedures of the CTA of 1911 need not be included in the Kallars at Mela-urappanur. In that petition, they also demanded that the registration regarding the law be postponed for three years in order to carry out suppressing the assigning of crime, diminishing crimes activities and their self-reform (G.O. No.2367, 1915).G.F. Paddison, however, stood firm in the decision to register under the provisions of the Act and continued with its notification proceedings. Accordingly, on September 22, 1915, the Kallars at MelaUrappanur had to be registered. In connection with this, on September 20, 1915, when Deputy Magistrate Ahmed Ali visited the village, Barrister George Joseph submitted to him a petition signed by Shivanandi Thevan and others. It even mentioned in detail the need to cancel or postpone their registration as criminal tribes, the transformation that was taking place in their lives, the caste and community discipline among them, the Panchayath system and the major land revenue they had given to the government (G.O. No.2956, 1915). Due to awaiting the response to the petition previously submitted to the Governor, they rejected the current registration process. So the officers responded to the Kallars in a threatening tone and set a time limit of 3 hours to register. As Barrister George Joseph discouraged the Kallars from giving the fingerprint, which was an abusive procedure of the law, they registered without giving their fingerprint and provided other necessary information's. So under Section 21 (d) of the CTA, 1911, for refusing to give fingerprints, the relevant authorities arrested about 16 Kallar people and George Joseph brought out them by bail from the Sub Divisional Magistrate, Thirumangalam, on 23 November 1915 (The Hindu, 25 November 1915). On the same day, the Deputy Magistrate arrived at the village for the registration of the Kallars and found that no one was there. On November 24, 1915, the Deputy Magistrate came to the village to register the Kallars, and 35 men,those who were present there, refused to register the fingerprints as usual, and were arrested and released on bail the very next day. The next day, as a recurrence of the

previous days, when the Deputy Magistrate visited the village for registration procedures it was found to be empty. In 25 November 1915, Sivanandi Thevan forwarded a telegram to the Government stating that, "MelaUrappanurKallan agriculturists paying six thousand assignments unjustly notified as criminal tribe going to prison as a protest against the notification" (G.O. No.2956, 1915).The next day, November 26, 1915, the then Madurai District Magistrate along with the Deputy Magistrate and the Superintendent of Police visited the village and found that no one was there. As a result, the District Magistrate directed the Government to reject the petition filed by MelaUrappanur Kallars seeking cancellation or suspension of registration before the CTA, 1911, came into force and the Government accepted it. However, the Government, with some concessions, directed the District Magistrate to exercise his powers under Section 5 of the 1911 CTA. Accordingly, prominent members of the Kallar tribe were exempted from registration and some restrictions were imposed on taking finger prints (G.O. No.2956, 1915). Only 255 adult Kallar males, those who have fall into the category of 'bad behavior' or 'active offenders', were compulsorily registered. Therefore, the resistance of the Kallars made a positive improvement and weakened the registration process and caused the concerned authorities to proceed with caution for some time. Following the spread of the *Kaval* system, the CTA was extended in April 1918 to the areas where the Pusalapuram Kallars resided in Ramnad district principally in Sattur taluk and Sirvilliputhur taluk (G.O. No.773, 1918). Soon after, in June 1918, the entire tribe of Piramalai Kallar in Thirumangalam taluk was declared as criminal tribe with some concessions (G.O. No.1331, 1918). As per the exemptions, only adult males and bad characters were registered, and the law was enforced on a village-by-village basis against those who denied modernizing (G.O. *(Ord.Series)* No.1067, 1919).KodayanKaluva and his sons Viman alias Viruma Thevan, MuthuPeyandi and Pandi of Kilakudi village wanted to avail themselves of these exemptions and submitted an application to the District Magistrate on 4th August 1918 (G.O. *(Ord.Series)* No.1067, 1919). While the District Magistrate rejected their application, they filed an alternative application to the Governor in Council, requesting that they be exempted from the registration procedure in the Act. The petition detailed their honorable life and the status of the previous petition rejected by the District Magistrate. The District Magistrate informed the government that the reason for rejecting the petition was that eminent members should also register themselves if they failed to use their influence intelligently to persuade others to do the right thing. On the basis of these review, in addition to the District Magistrate, the British Government also rejected the application. From this it can be seen that all the administrative machinery of the British government were working unanimously to bring a whole society into the criminal tribes for the wrong done by a few and to degrade and oppressed them from the mainstream society. Policies also changed according to the interests of the officials. Madurai District Superintendent of Police, Mr. Elliot, reversed G.F. Paddison'spolicy that only adult males and bad characters should be registered

and instead insisted that the entire tribe be registered.  In addition, the new District Magistrate of Madurai,H. T. Reilly,changed the reporting time of every criminal tribe into 11pm and 4am every day. Similarly, the government was moving forward with further measures. The Pusalapuram Kallars were brought under both the parts of section 10 of CTA, 1911 and also the law was extended into all Piramalai Kallars residing outside Thirumangalam taluk (RAPMP 1920,25).  According to the notification issued on March 3, 1920, the entire Piramalai Kallars in Perungamanallur, above the age of 7 years was required to register with the CTA (G.O. No.109, 1921) and for that, they should be attend the Special Deputy Collector's Camp at Pothampatti on March 29, 1920 at 11 am. Further disturbed by these measures, the Piramalai Kallars sought to defend and repel the colonial rule. They therefore ignored this notification and did not attend the registration procedures. In addition, a committee headed by the eminent personalities of Piramalai Kallars in Perungamanallur was formed to prevent the spread of CTA and disseminate its defects in the community, and also they advised other Kallars to abandon the registration process. Another decision was to approach Barrister George Joseph to face the ongoing legal proceedings(Letter from T. Reilly, 5 April 1920). The next day, on March 30, the officials arrived in Perungamanallur to try to persuade the Kallars, explaining the serious legal action they would have face if they did not register. As they stood firm in their previous stand that they would not cooperate with the registration, police arrested 37 Kallars who had signed the *Kaval*deed. Not only that the Piramalai Kallars of Kattathevanpatti, Kanniampatti, Onapatti and Pothampatti, which were directed to register on March 31, did not co-operate with the registration process (G.O. No.1315, 1920). On April 1, 1920, the authorities, outraged by the decision of the Kallars, decided to conduct a raid on Perungamanallur in collaboration with the Armed Reserve Police. The District Magistrate also issued arrest warrants against Kallars (RAPMP 1920-21, 28-29). On the same day, the Kallars of Perungamanallur and the adjoining villages gathered at the Kathandamman temple to discuss how to defend the registration. When the Reserve Police Party entered the village of Perungamanallur at 6.30 am on April 3 to conduct the raid, thousands of Kallars with local weapons from the nearby villages of Kumarampatti, Allinagaram, Kammalapatti and Kalappanpatti were lined up to defend themselves. The sub-magistrate and the special deputy magistrate, who arrived there, were informed the Kallars that they want to execute the arrest warrant and they should surrender before them. But the Kallars did not cooperate with the officials and they never released the people who had the warrants. When they negated to capitulation, the Sub Inspectors ViswanathaIyer and KalimuthuServai arrested Mookan alias Kaluva Thevan. But a group of people including VittiPeriyakaruppan, SellavariSivanandi, Ovayan, KullenPeriyakaruppa Thevan, PaluthanPeriyakaruppa Thevan and Guruswami Thevan tried to acquit him from the arrest.  Kallars tried strongly to oppose the arrest and defend them with arms. This caused a great deal of controversy and agitation. When the riot

intensified and the mob refused to disperse, the sub-magistrate ordered to shoot againstthe Kallars. According to government records, 11 people died at spot and three later, and eight were seriously injured (G.O. No.109, 1921).

These riots and deaths affected the attitude of the Kallars, weakening their responsive power and confusing them as a whole. Taking advantage of this situation, even before they recovered from the tragedy, the authorities raided the homes of Kallar communities in Perungamanallur and surrounding villages and detained 63 people and registered case against 19 people for resisting registration (G.O. No.109, 1921). Instead of appointing any special commission of inquiry or judicial commission to investigate this bloodshed incident, Government sought only reports from the relevant authorities. Although the concerned authorities had not informed to Mr. T. Reilly, the then District Magistrate of Madurai, in advance of the moves that led to the riots, he defended the firing and the proceedings. He said in a report submitted to the government that registration can be done without any hindrance only if the protests were prevented like this (G.O. No.1315, 1920). On April 6, 1920, E. T. H. Stevenson,  the then Acting Deputy Inspector General of Police, Southern Range, who came to investigate this agitation, reported to the government that the incident had technically facilitated the registration of the Kallars (G.O. No.109, 1921). All reports of this bloody incident are fundamentally inhumane and validate the contempt nature of the imperialist government against the common people. However, due to this incident, some exemptions were obtained in the registration of Kallars. The registered members received some concessions under Section 10 (b) of the Act, avoided the collection of fingerprints and changed the timings of reporting(RAPMP 1920, 26). Only the fingerprints of bad characters were collected and more reporting centers were allowed and according to the new schedule, they could report before the concerned authorities every day from 10 pm to 11 pm and from 3 am to 4 am. Police raids continued in May, 1920 and arrested and punished about 100 Kallars people residing in Mettupatti, Mattipanur and Perumalpatti village (FNR, 17May 1920). The Kallar Reclamation Scheme was revived as a result of the Kallar protests. When the government first established the post of Labour Commissioner in 1920, his main job was the reclamation works of Kallars in Madurai and Salem districts (G.O. No.1101L, 1930). Informal Kallar Panchayaths were established with the help of prominent figures in the Kallar community for the welfare of the Kallars and to change their characteristics. The responsibilities of this Panchayaths were to report crimes on time, to prevent the collection of *kaval*fees and *tuppucooli*, to deal with criminals in their own villages, to deny permission to women to marry criminals, to encourage Kallars to migrate to the plantations for their subsistence and to send their children to school (RAPMP 1920,26).

**Conclusion**

Due to this law, they became criminals before the law without doing anything that would affect their survival in the society and also it tarnished

their image and status in the society. But the most despicable and ridiculous result of this was that despite India got liberation from colonial domination, these classes have not regained their identity, independence or status. Barrister George Joseph dealt with their lawsuits and revealed to the community through the media the obstacles they faced and the law they were stuck with. He also helped to set up a Youth Forum to create more awareness among the Kallars about their rights and to teach them how to react against abuses (GeorgeGheverghese Joseph2003, 72). After Barrister George Joseph, Muthuramalinga Thevar reacted strongly against the law and led several agitations and awareness campaigns. In 1937, Thevar, as a legislator, tried to persuade the government to repeal the law, but to no avail. The Justice Party, which stands for non-Brahmin members, has done nothing to mitigate the severity of this law.

Although the CTA was repealed on August 31, 1952, it replaced by the new Habitual Offenders Act. Former criminal tribes were given the status of *Denotified Tribes*or *VimuktaJatis*.Although the new law was aimed at individuals instead of communities, it has not been able to make any significant difference in their lives. The Denotified Tribes received no social or economic assistance from the government. Although many commissions and committees have come into existence and studied their problems and given suggestions to the government, the governments so far have not been able to implement the recommendations of any commission effectively.

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# RE-VISITING MYTH AND R.K. NARAYAN'S *THE MAN-EATER OF MALGUDI*: A CRITICAL STUDY

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**Abstract:**
 In spite of being neglected as a  construct of antiquity, myths have gained increasing popularity in the second half of the $20^{th}$ century following Carl Gustav Yung's archetypal criticism and the substantial contribution to myth criticism made by Maud Bodkin and Northrop Frye .Myths become archetypes in the collective unconscious, and viewed from this perspective, myth criticism is inseparably associated with archetypal criticism on one hand and psychological criticism on the other.  In the domain of Indian literature, Vedic, Puranic, Classical and Medieval myths have exercised profound influence on their unique  way  of representation in life,  while remaining inseparably connected to the Indian way of life. As such, the fictional world of R.K. Narayan is studded with plethora of mythical references and his novel *The Man-Eater of Malgudi* is exemplary in this regard. The novelist here appropriates the Indian myths to describe his contemporary reality with reasonable insistence on the multi-dimensional implications of myth.)
**Key Words**: Indian myth, re-visiting, reality, construct of antiquity, Indians' way of life, mythical inferences.

## Introduction

It may appear quite outdated to look back to the world of myth in an age of extreme modernity, specialized by the explosion of sophisticated technology and information. The unprecedented advancement of science and technology has shaped and re-shaped the modern world in such a way that the people would no more like to keep themselves engaged in the fantastic tales of the gods and the goddesses, nor would they be fascinated by the mythical world of

mystery and supernaturality. In spite of all these, the myths have still been able to prove, rather strongly, their timelessness and ever-contemporaneity. The basic reason behind it is the scope for multiplicity of interpretations that every myth can offer and their undying relevance. This is why they have stood to the test of time and successfully been able to sustain in terms of their credibility and acceptability even amidst a sea of change.

This proves more solid when it is seen in the context of the Indian society- a society not only studded with a rich heritage of myth-making, but also a product of a great civilization founded upon the ideals of the *Puranas, the Ramayana* and *the Mahabharata.* Throughout the ages, it is seen how deeply and integrally these mythical stories have seized the minds of the Indians and contributed to the framing each and every ideology as well as the principles ranging from the normal day to day practices to the highest level of philosophical or spiritual aspirations. This very reality results into the abundant presence of the mythic elements in the literature of the Indian authors. Simply to say, the myths have become so integral a part of the Indians that the mythic elements have the obvious entry into the Indian writers' realm- no matter knowingly or unknowingly, intentionally or unintentionally. Being so, without looking into these elements and their world, it is impossible to understand properly the most of the underlying implications of this literature. It sounds more convincing when it is about the authors like Raja Rao, Mulk Raj Anand, R.K. Narayan, Sarojini Naidu, Rabindranath Tagore, Anita Desai, Nissim Ezekiel and Amitabh Ghosh. As such, an effort has been made in this paper to explore the use of the mythic elements in R.K. Narayan's novel *The Man Eater of Malgudi* with special emphasis on the author's re-visiting of the mythic realm to situate them in the contemporary reality.

The myths can briefly be defined as some imaginary tales constructed in the distant past, which are primarily about some superhuman figures and supernatural phenomena, their fantastic activities, the mysterious world pertaining to them, the ever-active cosmic forces and the kindred things. As such, they are about the antiquity, yet they are so constructed that they not only bear the mark of the peoples' way of life of a particular time, their set of beliefs, but also their vision, ideals, principles and philosophical orientation. On the other hand, they are carried from one generation to another generation with such faith, respect and involvement that they become a part of the 'collective unconscious', as stated by Norton Frye. In the context of India, the myths incorporated in *the Puranas, the Ramayana, the Mahabharata, the Panchatantra* and *the Jatakas* have, in reality, shaped and moulded the basic fabric of its civilization, its religion, philosophy and culture. So, the most of the native Indian literature is reflective of the world of the Indian myths in multiple ways such as:-

    i.     Re-producing of the mythical stories in the fiction like the *Draupadi* by Mahasweta Devi and the *Maharathi* by Chandraprasad Saikia.

ii. Using myths to describe certain behavioural aspects of a character or some situations.

iii. Making some characters describe or refer to some myths on relevant occasions.

iv. Deliberately introducing myths to achieve desired goal.

v. Using myths as parallel or counter-parallel to reality.

Excepting the first one of these to some extent, the remaining four are unarguably applicable in the study of R.K. Narayan's novel from mythic perspective. From his first novel *Swami and Friends* to the last one, the novelist, intentionally or unintentionally resorted to the vast arena of the Indian mythology productively. Of course, a perpetually changing trend can be seen in the course of his use of the myths for fictional narrative. For instance, in *Swami and Friends,* the author just makes some characters reiterate parts of certain mythic stories on chosen occasions, that too either by a child or by Swami's grandmother, which happens naturally as a part of the collective unconscious of the Malgudian society. But the myths gradually come to the foreground as the days pass and the author's deliberate emphasis on the mythic tales becomes more vibrant in the novels like *Mr. Sampath, the Guide, the English Teacher, The Financial Expert* and *the Man Eater of Malgudi*. In his novel like *the Waiting for the Mahatma,* the first hand use of myths is rarely visible. In spite of that, Narayan tries to experiment here with the modern myth of Gandhianism situating it into the contemporary reality, in the process of which he has also raised considerable amount of questions pertaining to the practicality of Gandhianism. The critical twist herein is noteworthy because the novelist has made an attempt to deconstruct the pro-mythic Gandhianism by positioning it into the day to day life of some selected Indians and thereby exposing the underlying hypocrisy. Observing such overwhelming use of myths by Narayan, S.R. Ramteck remarks, "The Hindu myths have gripped Narayan's mind so much that he naturally takes them up for themes in his novels." (Bhatnagar 21)

It is interesting to note that Narayan's use of myth in his novels is sporadic to elaborate a perspective or to explain his view of life. He would introduce the myths almost in a similar manner as the most of the Indians do in their day to day conversation. This is generally done with a view to explaining the time-tested values which incessantly influence thoughts and behaviour even in the modern period. But it appears quite different in a novel like *the Man Eater of Malgudi*. The difference is primarily earmarked by the all-absorbing trace of hilariousness which runs through the entire novel. This paper attempts to throw light on the way the novelist has re-visited certain Indian myths and then appropriated them to describe his contemporary reality.

The theme of this novel revolves around a hard-hearted cruel man named Vasu and his counterpart Nataraj, a printer by profession. As the antithesis of the taxidermist Vasu, Nataraj is portrayed as weak, helpless, idiotic and vacillating. The central myth applied in the novel is the myth of Bhasmasura. Professor Iyengar would like to see it in the light of the Deva-Asura conflict as

he has maintained that *the Man Eater of Malgudi* is "meant to be a modern version of one of the Deva-Asura conflicts of very ancient times." (Iyengar 382)

As portrayed in the novel, Vasu, with all his physical stature and strength, cruel and boastful nature, resembles an Asura of the Indian myths- a fitting manifestation of a demon in the modern time, whose presence comes as a disturbance to the entire peaceful ambiance of Malgudi- chaos among cosmos. Once he rushes into Malgudi, he starts killing the animals, sells carcasses and keeps moving from one place to another, resembling not only a familiar rouge of today, but also a demon of the mythical world. Like a demon, he thinks himself to be invincible and indiscriminately tortures men and animals. All these continue for a considerable span of time, but cannot be so endlessly. While at the moment of his extreme dominance and arrogance, his sheer fall comes when he severely hurts his own forehead on the way of slapping a disturbing mosquito and succumbs to death. A gigantic figure's exceptional boon of stature, strength and power proves a curse for himself, which leads to his unexpected death.

This side of the story parallels the myth of Bhasmasura. Bhasmasura was gifted with an extraordinary power by Lord Shiva by dint of which he could burn everyone into ashes simply by touching a person by his hand. But such a unique gift instantly proved a fatal curse for him as soon as this demon failed to rationalize that miraculous power out of his pride and foolishness. Immediately after having gifted, Bhasmasura crazed for testing his newly-gained power by touching Shiva's head. The baffled Shiva had to run away out of fear while he was madly followed by the demon. Such a crisis necessitated Lord Vishnu's interference. In the guise of Mohini, a fascinating woman and the lone female incarnation, Vishnu urged Bhasmasura to test his power by touching his own head. Bhasmasura did that and was immediately burnt into ashes.

It is evidential that Narayan had deep knowledge of the Indian mythology and so he would repeatedly take recourse to it for shaping his fictional narrative. The remarkable exceptionality in a novel like *the Man Eater of Malgudi* is that the worlds of myth and the fiction are intertwined together. If this is the fact, then it will offer another scope to interpret the story as the recurring conflict between the 'devas' (gods) and the 'asuras' (demons). Vasu with all the evil qualities resembles the 'asuras' of the mythical world, while Nataraj the 'devas'. But the point of difference with Nataraj is that he has been depicted as too weak and benumb a character to identify him with the 'devas'. On the way of situating the myth to the contemporary reality, the novelist has distorted its original spirit. As narrated in the Indian myths, the 'devas' possess immense power and are always studded with mystical and superhuman capability. But Nataraj in the novel is so weak and powerless a person that he cannot match Vasu to any extent. As such, he looks like a 'displaced' mythical figure. He is found easily undermined by Vasu and he can never show any courage to put resistance to this counterpart. It is evident

when we find him praying God to save the elephant and the chariot-pullers on the festive day:

"Oh! Vishnu! Save our elephant and save all the innocent men and women who are going to pull the chariot. You must come to our rescue now." (Narayan 175-176)

This prayer of Nataraj not only unfolds his concern for the elephant and the innocent people, but his helplessness as well. Besides this, it reminds us the mythical story of the *Gajendra Upakhyan* where the elephant prayed God for its rescue when a monstrous crocodile caught hold of its leg in the lake. As God Vishnu rescued the elephant from the crocodile's grasp, destiny plays its role to save the elephant and the innocent men and women by causing the sudden death of Vasu at this moment. Similar to the prayer of the elephant in the *Gajendra Upakhyan*, Nataraja's prayer is fulfilled because Vasu's death comes out as a great relief to the life of the elephant and the threatened chariot pullers.

The way Narayan has made use of this mythical story in this episode of the novel is indicative of the idea of the myth becoming a part of 'collective unconsciouses'. The Indians have the common tendency of submitting to God when amidst unassailable troubles. On the other hand, the novel further incites us to consider another myth-centric dimension, which is about the recurrent theme of deva-asura conflict. The Indian mythology assertively establishes the destruction of the evil forces (the asuras) and the establishment of the good ones (the devas). The novel can be said to have attempted the same ideology through the conflicting Vasu and Nataraj. It is all about maintaining a balance, which comes as soon as Vasu dies. The entire development justifies the symmetry of the Indian ideology that stands on the proverbial proposition like "sarvam atyanta garhitam", i.e. too much of anything is condemnable. As an embodiment of the pure spirit of the Hinduism, Narayan fosters firm belief in moral order, which finds vivid expression in *the Man Eater of Malgudi*. But the novelist's technique of using the myths by negotiating them with reality is an additional boon to his fictional narrative. Briefly to say, his archetypal use of the mythic pattern is unique and it has helped him immensely in running two narratives simultaneously- one in the surface level, while the other in the underlying level, resembling the undercurrent. By shaping the idea of the mythical demon through Vasu, he succeeds in describing its relevance to the modern time. As such, Nataraj is the modern prototype of the 'sura'- the gods or the good forces and Vasu is of the 'asura'- the demon or the evil force. Vasu's death by his own hand is indicative of the greater cosmic design that ensures the restoration of peace by causing the end of the evil strategically.

The manner of Vasu's death is a reminder to the core aspect of the 'Karma' philosophy as prescribed in the *Bhagawad Gita*. The Hindu philosophy revolves around the belief that there is the existence of an omnipotent and omnipresent God. There is the universal soul, the Brahman and everyone is emanated from it. On the other hand, attaining 'Moksha' is the ultimate goal of life because only through 'Moksha Prapti (salvation), one will

be able to commune with *Brahman,* the universal soul. Peoples' nature of work is sure to leave some indelible mark in one's life. Evil natured work is in non-consonance with the principles of the Karma philosophy and so, it invites destruction. Vasu's works are the manifestation of evil; therefore, he has to face his pre-matured death in an unpredictable manner.

**Conclusion:**

It is admissible that Narayan's objective of using myths as a part of his narrative strategy is neither to justify nor to establish their plausibility. This is evident in his attempt to deconstruct the mythic stature of the 'sura' or 'deva' through the character of Nataraj as well as to deconstruct the mythic stature of the 'sura' and to go for the sarcastic presentation of the entire myths. By doing all these, the author has minimized the gap between the world of myths and that of the contemporary reality and executed a balanced convergence of the both in his novels. On the other hand, by repeatedly taking recourse to this world of myths, he could develop an identity of his own as a distinguishable Indian writer by projecting this art of story-telling as a potentially resisting force against the western colonial aggression of his age. Use of Myth in the Novels of R.K. Narayan", Manisha Sarkar observes*:*

"R.K. Narayan's novels project an Indianness through the presentation of Malgudi which emerges as steeped in three thousand years old tradition of Hindu culture. The gods and demons, an integral part of the Indian tradition, are a constant source of inspiration for him."It is in this sense that R.K. Narayan incorporates mythical incidents and the experiences of gods and demons, making them relevant to the people of Malgudi. According to her, "R.K. Narayan does not alter or modernize the myths but through their symbolic representation shows their timeless relevance as the most immediate form of human experience." (Putatundra 217)

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## AN EMPIRICAL INVESTIGATION TO DECODE THE RELATIONSHIP OF DEMOGRAPHIC VARIABLES WITH THE INTRINSIC FACTORS OF TRAINING IN U.P.

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**ABSTRACT**
Training and learning activities are the pre-requisites of any organization, be it medical, education, financial, even service. Without equipping the workforce with innovative skill sets organizations cannot experience sustainable growth. Organized retailing is one such sector that has impacted the employment of the youth population drastically. But the literature review of various studies reveals the training programs to be inappropriately designed for enhancing the skills sets of employees targeted to increase the organization's profitability via improved sales. This paper tries to study training initiatives based on the demographical features of the workforce employed in the organized retail sector to their performance and retention in a particular organization. Also, it reveals some strategic measures for the trainers and managers to advance the skill sets to cater to the ever-changing business environment. This study is based on the exploratory factor analysis of the data collected through questionnaires, based on a five-point Likert scale on a cross-section of 400 employees working in the multi branding retail stores in four major cities; Kanpur, Luck now, Allahabad and Banaras.  Fully completed 376 responses are received, of which 360 final responses are derived after data cleaning. The results were analyzed using ANOVA and Correlation analysis in SPSS version 22. The three sub-factors for training that we explored are training need identification, training delivery and content, and transfer of training and evaluation. The findings revealed that the demographic variables of age group and educational qualification of the employees show significant association

with the factors of training understudy. Based on these findings few suggestions are specified for renovating the training programs for present challenging times.

**KEYWORDS**: training, demographic factors, ANOVA, Correlation coefficient.

**INTRODUCTION**

The ever changing global environment and the challenges it throws on different sectors force the employees and managers to be up to date in their skills and expertise required from time to time. Although the employees possess the required skills for performing their jobs but the dynamic environment globally requires them to enhance their required skills and training acts as a medium to decrease this gap between the possessed skills and the required skills. India's rapidly expanding economy, relaxation of FDI rules and the consumption boom are said to be the key drivers for India's top ranking in the GRDI. India's retail sector is witnessing a growth at an annual rate of 20%. In addition, the retail sector is expected to double its size by 2020. Further, the retail sector has also derived benefits from the rapidly growing e-commerce. It is estimated that the sector would grow 30 percent annually and reach USD 48 billion by 2020. Rapid urbanization and growing middle class is expected to boost the consumption across the country. The government has relaxed FDI regulations in key areas of the retail sector. Last year, the government took a decision to permit 100% ownership in B2B e-commerce businesses and for retailers that sell food products. In addition, the government's effort to boost cashless payments and reform indirect taxation with a nationwide goods and services tax (GST) are also expected to boost adoption of formal retailing.

*Table 1; Factor Loadings, AVE and CR*

| Construct | Items | A.V.E. | CR | Factor loading | Significance |
|---|---|---|---|---|---|
| Training | | 0.513127 | 0.979205 | | |
| Training Need Identification (TNI) | TNI 1 | 0.574306 | 0.955371 | 0.8 | ** |
| | TNI2 | | | 0.793 | ** |
| | TNI3 | | | 0.842 | ** |
| | TNI4 | | | 0.687 | ** |
| | TNI5 | | | 0.717 | ** |
| | TNI6 | | | 0.741 | ** |
| | TNI8 | | | 0.777 | ** |
| | TNI9 | | | 0.744 | ** |
| | TNI10 | | | 0.75 | ** |
| | TNI11 | | | 0.714 | ** |
| | TNI12 | | | 0.814 | ** |

| | | | | | |
|---|---|---|---|---|---|
| | TNI13 | | | 0.612 | ** |
| | TNI14 | | | 0.691 | ** |
| | TNI15 | | | 0.674 | ** |
| | TNI16 | | | 0.858 | ** |
| | TNI17 | | | 0.861 | ** |
| Transfer of Training and Evaluation (TTE) | | | | | |
| | TTE18 | 0.69452 | 0.946679 | 0.925 | ** |
| | TTE19 | | | 0.958 | ** |
| | TTE20 | | | 0.635 | ** |
| | TTE21 | | | 0.77 | ** |
| | TTE22 | | | 0.941 | ** |
| | TTE23 | | | 0.943 | |
| | TTE24 | | | 0.634 | |
| | TTE25 | | | 0.781 | |
| Training Delivery and Content (TDC) | | | | | |
| | TDC7 | 0.665162 | 0.940292 | 0.882 | |
| | TDC26 | | | 0.737 | |
| | TDC27 | | | 0.78 | |
| | TDC28 | | | 0.732 | |
| | TDC29 | | | 0.857 | |
| | TDC30 | | | 0.954 | |
| | TDC31 | | | 0.829 | |
| | TDC32 | | | 0.724 | |
| Employee Performance | **PR** | 0.593167 | 0.958164 | | |
| Task Performance (TP) | PR1 | 0.571781 | 0.935404 | 0.745 | |
| | PR2 | | | 0.731 | ** |
| | PR3 | | | 0.755 | ** |
| | PR4 | | | 0.856 | ** |
| | PR5 | | | 0.690 | ** |
| | PR6 | | | 0.667 | ** |
| | PR9 | | | 0.611 | ** |
| | PR11 | | | 0.802 | ** |
| | PR13 | | | 0.666 | ** |
| | PR15 | | | 0.799 | ** |
| | PR16 | | | 0.937 | ** |

| | | | | | |
|---|---|---|---|---|---|
| Contextual Performance (CP) | CP7 | 0.640215 | 0.896669 | 0.856 | |
| | CP8 | | | 0.892 | ** |
| | CP10 | | | 0.769 | ** |
| | CP12 | | | 0.880 | ** |
| | CP14 | | | 0.554 | ** |
| Employee Retention | **ER** | 0.601503 | 0.936606 | | |
| | ER1 | | | 0.864 | ** |
| | ER2 | | | 0.526 | ** |
| | ER3 | | | 0.840 | ** |
| | ER4 | | | 0.744 | ** |
| | ER5 | | | 0.684 | ** |
| | ER6 | | | 0.812 | ** |
| | ER7 | | | 0.750 | ** |
| | ER8 | | | 0.660 | ** |
| | ER9 | | | 0.897 | ** |
| | ER10 | | | 0.896 | ** |

The discriminate (divergent) validity that specifies the scores of the construct are not highly correlated with the scores that measure a different construct Hair et al. (2003); Malhotra, (1999). The levels of AVE were greater than the squared correlation involving the constructs, this confirmed discriminant validity.

**Table 2; Discriminant Validity**

| | | 1 | 2 | 3 |
|---|---|---|---|---|
| 1 | Training | **0.513** | | |
| 2 | Employee Performance | .065** | **.593** | |
| 3 | Employee retention | .097** | .584** | **.602** |

The numbers in the off cells of diagonal line are the square of correlation.
The numbers in the diagonal line are the value of AVE.
**denotes significance level of 0.01.
The reliability scores were checked using Cronbach Alpha which determined that the construct is reliable as the coefficient values for all the variables was found to be more than 0.7 as given in table 3.

**Table 3; Reliability Statistics using Cronbach Alpha**

| Construct | Sub Factors of Training | Number of items | Cronbach's alpha ($\alpha$) coefficient |
|---|---|---|---|
| Training | | 32 | 0.840 |
| | TNI | 16 | 0.803 |

|  |  |  |  |
|---|---|---|---|
| TDC | 8 | 0.706 | |
| TTE | 8 | 0.799 | |
| Workforce Performance | | 16 | 0.910 |
| TP | 11 | 0.900 | |
| CP | 5 | 0.881 | |
| Employee retention | | 10 | 0.841 |

### Table 4; Descriptive Statistics

| Variables | N | Minimum | Maximum | Mean | S. Deviation |
|---|---|---|---|---|---|
| TNI | 360 | 1.12 | 3.88 | 2.7083 | .53044 |
| TDC | 360 | 1.14 | 4.14 | 2.6536 | .66503 |
| TTE | 360 | 1.00 | 3.89 | 2.8852 | .71316 |
| WP | 360 | 1.33 | 5.00 | 3.2574 | .83650 |
| ER | 360 | 2.10 | 4.90 | 3.3933 | .69375 |

Table 4 shows that the mean of all the three factors of training TNI, TDC and TTE is average ranging from M= 2.65 to 2.88 ( on the scale of 1- strongly disagree to 5 – strongly agree) and mean of TDC being the lowest and TTE being the highest. Whereas the mean values for workforce Performance and Employee retention are above average i.e. M = 3.25 and 3.39 respectively (on the scale of 1 – strongly disagree to 5 – strongly agree).

### Table 5; Correlation Statistics

| Variables | TNI | TDC | TTE | WP | ER |
|---|---|---|---|---|---|
| TNI | 1.0 | 0.181** | 0.435** | 0.309** | 0.381** |
| TDC | | 1.0 | 0.392** | 0.066 | 0.075 |
| TTE | | | 1.0 | 0.249** | 0.258** |
| WP | | | | 1.0 | 0.745** |
| ER | | | | | 1.00 |

** Correlation is significant at 0.01 level (2-tailed)
Source: Primary Data.

Table 5 indicates that there is a moderate correlation between all the independent variables i.e. TNI, TDC and TTE and does not exceed 0.80 Bryman and Cramer (1997) which depicts that the problem of multicollinearity

does not exist in the sample. The correlation between the Employee Retention (DV) and TNI and TTE is significant whereas with TDC it shows lower correlation. Also there is a strong correlation between the Work Performance (MV) and Employee Retention (DV) which is also below the cut-off of 0.80, thus co linearity and multi co linearity is not present in the data sample.

**Table 6; Frequency distribution of the demographic factors of the respondents for the study**

| Sr. No. | Factors | Categories | N | Frequencies % |
|---|---|---|---|---|
| 1 | Gender | Male | 237 | 65.8 % |
| | | Female | 123 | 34.2 % |
| 2 | Age group | Below 25 yrs | 115 | 31.9 % |
| | | 25-30 yrs | 192 | 53.3 % |
| | | 30-35 yrs | 42 | 11.7 % |
| | | Above 35 yrs | 11 | 3.1 % |
| 3 | Educational qualification | Intermediate | 85 | 23.6 % |
| | | Graduate | 204 | 56.7 % |
| | | Post graduate | 35 | 9.7 % |
| | | Diploma | 16 | 4.4 % |
| | | Others | 20 | 5.6 % |
| 4 | Designation/ job profile | Store manager | 6 | 1.7 % |
| | | Section head | 84 | 23.3 % |
| | | Associate | 270 | 75 % |
| 5 | Job Experience | 0-3 yrs | 260 | 72.2 % |
| | | 3-6 yrs | 74 | 20.6 % |
| | | More than 6 yrs | 26 | 7.2 % |

In all 360 fully completed and edited responses were considered for analysis. The sample consisted of 65.8% males and 34.2% females. The respondent's age group varied from below 25 yrs (31.9%), 25-30 yrs (53.3%), 30-35 yrs (11.7%), and above 35 yrs (3.1%).majority of respondents were graduates (56.7%), intermediates were (23.6%), post graduates (9.7%), diploma and others were (4.4%) and (5.6%) respectively. Job profile of the respondents consisted of Store Managers (1.7%), Section Heads (23.3%) and majority are Associates (75%). The respondents with job experience of 0-3 yrs were (72.2%), 3-6 yrs (20.6%) and with job experience of more than 6 yrs were (7.2%).

**Table 7; Independent T-Test Statistics for Impact of Training with respect to Gender**

| Factors | Gender | Mean | SD | SE | t-value | DF | Sig. |
|---|---|---|---|---|---|---|---|

| (TNI) | Male | 2.7446 | 0.4905 | 0.0318 | 1.806 | 358 | .072 |
|-------|------|--------|--------|--------|-------|-----|------|
|       | Female | 2.6385 | 0.5957 | 0.0537 | | | |
| (TDC) | Male | 2.8729 | 0.7455 | 0.0484 | -.451 | 358 | .186 |
|       | Female | 2.9088 | 0.6485 | 0.0584 | | | |
| (TTE) | Male | 2.6293 | 0.6581 | 0.0427 | -.961 | 358 | .918 |
|       | Female | 2.7003 | 0.6783 | 0.0611 | | | |

**Table 8; ANOVA statistics for Impact of Training with respect to Age Group**

|     |                | Sum of Squares | DF | Mean Square | F. | Sig |
|-----|----------------|----------------|----|-------------|-------|------|
|     | Between Groups | 5.939 | 3 | 1.980 | 7.413 | .000 |
| TNI | Within Groups | 95.073 | 356 | .267 | | |
|     | Total | 101.012 | 359 | | | |
|     | Between Groups | 6.999 | 3 | 2.333 | 4.730 | .003 |
| TDC | Within Groups | 175.589 | 356 | .493 | | |
|     | Total | 182.588 | 359 | | | |
|     | Between Groups | 5.775 | 3 | 1.925 | 4.479 | .004 |
| TTE | Within Groups | 153.000 | 356 | .430 | | |
|     | Total | 158.775 | 359 | | | |

**Table 9; ANOVA statistics for Impact of Training with respect to Educational Qualification**

|     |                | Sum of Squares | DF | Mean Square | F. | Sig |
|-----|----------------|----------------|----|-------------|-------|------|
|     | Between Groups | 2.127 | 4 | .532 | 1.909 | .108 |
| TNI | Within Groups | 98.884 | 355 | .279 | | |
|     | Total | 101.012 | 359 | | | |
|     | Between Groups | 3.228 | 4 | .807 | 1.597 | .174 |
| TDC | Within Groups | 179.360 | 355 | .505 | | |
|     | Total | 182.588 | 359 | | | |
|     | Between Groups | 5.083 | 4 | 1.271 | 2.935 | .021 |
| TTE | Within Groups | 153.692 | 355 | .433 | | |
|     | Total | 158.775 | 359 | | | |

**Table 10; ANOVA statistics for Impact of Training with respect to Job Profile**

|         | Sum of Squares | DF | Mean Square | F. | Sig |
|---------|----------------|----|-------------|------|------|
| Between | .422 | 2 | .211 | .749 | .473 |

| | | Sum of Squares | DF | Mean Square | F. | Sig |
|---|---|---|---|---|---|---|
| | Between Groups | | | | | |
| TNI | Within Groups | 100.589 | 357 | .282 | | |
| | Total | 101.012 | 359 | | | |
| | Between Groups | .445 | 2 | .222 | .436 | .647 |
| TDC | Within Groups | 182.143 | 357 | .510 | | |
| | Total | 182.588 | 359 | | | |
| | Between Groups | .528 | 2 | .264 | .595 | .552 |
| TTE | Within Groups | 158.247 | 357 | .443 | | |
| | Total | 158.775 | 359 | | | |

**Table 11; ANOVA statistics for Impact of Training with respect to Years of Experience.**

| | | Sum of Squares | DF | Mean Square | F. | Sig |
|---|---|---|---|---|---|---|
| | Between Groups | .094 | 2 | .047 | .167 | .846 |
| TNI | Within Groups | 100.917 | 357 | .283 | | |
| | Total | 101.012 | 359 | | | |
| | Between Groups | 1.045 | 2 | .523 | 1.028 | .359 |
| TDC | Within Groups | 181.542 | 357 | .509 | | |
| | Total | 182.588 | 359 | | | |
| | Between Groups | .575 | 2 | .288 | .649 | .523 |
| TTE | Within Groups | 158.200 | 357 | .443 | | |
| | Total | 158.775 | 359 | | | |

The relationship between gender and impact of training on performance and retention was tested using Independent Sample T-test and was reported that there is no significant difference in the impact of training (TNI, TDC and TTE) Table 7 based on the gender of employees. The test statistics for age group based on ANOVA revealed important results showing that there is a significant difference in the impact of factors of training on different age group of employees (refer table 8). Further analysis for multiple comparisons between various age groups was conducted through Post Hoc test Tukey. This test revealed that out of all the age groups employees below 25 years and between 25-30 years show significant difference for all the three factors of training i.e. TNI, TDC and TTE. But the employees above 30 yrs show significant difference especially towards the third factor of training i.e. TTE. This demonstrated that employees of younger age group are highly perceptive towards the procedures of training evaluation adopted by the managers. At the same time they are insightful towards the methods of training need

identification conducted by the organization. Also the opportunities to transfer their training in to actual work environment are highly important to this age group. The age group of above 30 years also showed high significant difference in terms of transfer of training and evaluation.

It should be a noted here that for sustainable and profitable development of the retail brand the performance of the retail staff is a deciding factor. This is because they are the one who have the power to convert the walk-in customer in to a billing customer. But generally this issue is overlooked by many retail organizations. This study reported that the most important skill sets required by the employees in these retail settings are sales skills and customer transaction skills. But the trainings imparted are not designed according to these needs. In order to face present challenging times the training and development managers should understand the demographic profiles of their employees and accordingly formulate training program to improve the performance and retention of these employees. By analyzing the association of training related factors with the demographical differences we propose to apply necessary changes in the training procedures adopted in the retail settings functioning in the populous state of U.P. The main important consideration should be given to age group of employees at the designing stage of the training program.

As far as training delivery methods and content is concerned this younger age group is tech savvy and is highly adaptable for virtual and online classrooms as compared to the traditional classroom training. Building mobile apps on local basis or even using social media platforms such as Whatsapp and Instagram to organize routine contests and training on enhancing product knowledge and store operations could be a good resource to skip traditional methods of training. Video based trainings through which employees learn about product display styles, shelf stocking patterns, customer convincing skills etc. Creating an all rounder sales person should be the motive of the training design as sales personnel are the pillars to improving the profitability of these stores. In order to keep this dynamic workforce motivated and self driven it is important for the superiors at all levels be it category head, departmental head, supervisor or the Store Manager to support the subordinate in his attempt towards transferring the learnt skills to the actual job environment.

*CONCLUSION*

Various past studies have marked the importance of demographical analysis of employees in proposing required innovations in HR practices based on the upcoming challenges. This study tries to give empirical evidence to understand the demographical pattern of the workforce employed in the multi retail settings in four major cities of U.P. also it provides primary data on the perception of retail employees regarding the impact of present training initiatives on their performance and retention. It provides a quantitative base to introduce the required changes in the retail trainings so that the profitability and retention problems are subsided and the talent gaps in employees are

restored. Similar studies can be conducted in different retail formats and other regions to design the new intervention in the field of retail training based on the changing demographics and environmental factors.

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## STATELESSNESS AND CITIZENSHIP: A STUDY ON THE POLITICAL STATUS OF THE PEOPLE OF INDIAN ORIGIN IN SRI LANKA

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**Abstract**
During the colonial period, Tamils from the Madras Presidency migrated to Sri Lanka in pursuit of work in the coffee, tea and rubber plantations. When Sri Lanka achieved independence, nearly one million Indian Tamils living in Sri Lanka were denied citizenship. Indian Government refused to recognise them as Indian citizens. Bilateral agreements were signed to grant citizenship. Repatriation of Indian Tamils was stopped due to upsurge of ethnic violence in Sri Lanka and the mass influx of Sri Lankan refugees to India in 1983. Sinhalese political leaders were worried that the Indian Tamils of Sri Lanka and the Sri Lankan Tamils might unite in a common cause. The Sri Lankan government gave citizenship to all Indian Tamils in Sri Lanka through legislative enactments passed between 1988 and 2009. This article attempts to show how people of Indian descent in Sri Lanka were made stateless immediately after independence, and how subsequent events pushed the Sri Lankan government to provide citizenship to Indian Tamils living in Sri Lanka.
**Key Words:** stateless, citizenship, repatriation

**Introduction**   The problem of statelessness among the people of Indian descent in overseas India in the twentieth century is a legacy of British

colonialism. Cheap unskilled Indian labour migrated to different British colonies in the nineteenth and early twentieth century to work on the plantations established by the colonists. Mass migration from India to coffee plantations of Sri Lanka formerly Ceylon, commenced in 1830s and legally ended in 1939. The two major communities living in Sri Lanka are the Sinhalese and the Tamils. The Tamils are divided into two groups – Sri Lankan Tamils and Indian Tamils. In 1948 when Sri Lanka became independent there were about 900,000 Indian Tamils residing in Sri Lanka. Called as Malaiyaha Thamilarhal' or 'Upcountry Tamils', they are distinct from Sri Lankan Tamils who were the descendants of Indian settlers in Sri Lanka, several centuries ago. The Indian Tamils have been residing permanently either in the rubber or tea plantations or in towns where they worked as clerks, merchants, traders, sweepers, dock workers etc. Many of them had maintained some sort of link with India, by paying periodic visits or by sending remittances to their relatives. When India and Sri Lanka were both colonies of Britain, Indians in Sri Lanka enjoyed the same status as the Sinhalese and Sri Lankan Tamils. As such they were not subjected to any political or economic discrimination. With their independence from European colonialism, several newly established regimes tried to "decolonize" themselves by advocating for the exodus of populations they saw as imposed by the imperial power. Newly established Sri Lankan government denied citizenship and demanded that Tamils of Indian origin leave the country.

On February 4, 1948 Sri Lanka attained independence. During the talks for independence, no agreement was reached between Sri Lanka, India and Britain about the political status of the persons of Indian origin in Sri Lanka. When the question arose after independence, the Government of Sri Lanka refused to regard them as its citizens. The British Government placed the destiny of the Indian community in the hands of Sinhalese politicians who took shelter under the concepts of sovereignty and domestic jurisdiction and enacted citizenship laws that excluded the vast bulk of the Indian population. (V. Suryanarayan 2018, 5) The United National Party (UNP) barely scraped together a majority to form government in the first Parliamentary elections in 1947, while the leftwing parties made substantial gains with the backing of Indian Tamil plantation workers. Out of a total of 95 seats, the UNP gained a minority of 42 seats (48 seats needed for a majority). In fact, to form a government, the UNP had to form an alliance with 21 independent MPs. Three leftwing parties together won 18 seats. The Ceylon Labour Congress (CLC) won 7 seats in the plantation areas. In areas where CLC had not fielded candidates, the plantation workers had voted for the left wing parties. In Parliament, opposition was made up of 3 Marxists parties that had the support of the CLC members as well as some of the independents. To the UNP, this was a symbolic alignment that threatened its very existence. (Valli Kanapathipillai 2009, 32-33) Despite failing to achieve a majority, the first government was formed by the UNP and D.S.Senanayake became the first elected Prime Minister of independent Sri Lanka.

Soon after Sri Lanka became independent, she enacted Ceylon Citizenship Act No. 18 of 1948, The Indian and Pakistani Residents (Citizenship) Act of 1949 and The Ceylon (Parliamentary Elections) Amendment Act No. 48 of 1949. The leaders of Ceylon considered it one of their primary tasks to distinguish between the country's indigenous inhabitants and those others, principally Indian. When citizenship law was enacted, it was deliberately made rigid and restrictive so as to exclude from its ambit all those who were not indisputably indigenous and who could not establish a claim to permanent settlement in the island. (K.U.Kodikara 1971, 61) The persons of Indian origin were seen as "birds of passage without any abiding interest" (Parliamentary Report (Hansard) Senate Official Report 1949, 95) and thus their citizenship rights were withheld by the above two Acts. The terms of the Citizenship Act were complicated and cumbersome and naturally the illiterate plantation workers were unable to produce certificates to the satisfaction of Sri Lankan authorities. The result was decitizenisation and disfranchisement of the persons of Indian origin in Sri Lanka. (Voice of the Voiceless 1981, 11) The Acts appeared to be intentionally meant to deprive citizenship to people of Indian origin. The Ceylon (Parliamentary Elections) Amendment Act No. 48 of 1949 which made citizenship a requirement for voting legally disenfranchised those of Indian descent who did not obtain citizenship under any of these statutes. When the UNP government was formed without securing a majority in the parliament, almost 800,000 people of Indian origin were disfranchised. 825,000 Indians applied for registration as Sri Lankan citizens under the provisions of the Indian and Pakistani (Citizenship) Act of 1949. Of this number only 134,000 persons were granted Sri Lankan citizenship. It was the residue of those whose applications for Sri Lankan citizenship had been rejected that became the subject of the protracted controversy between the governments of India and Sri Lanka during the 1950s and early sixties. (K.U. Kodikara, 61.) Sri Lankan Government claimed that the Indians in Ceylon were always potential Indian citizens and after the independence of India, they were Indian citizens ipso facto. They never acquired the domicile of Ceylon and they had never lost their Indian domicile. The Indian stand was that making occasional visits to India or sending remittances to some relatives did not detract from a person his permanent residence in Sri Lanka. Such persons were the responsibility of the Sri Lankan Government and not the Indian Government. They could only become Indian citizens if they were registered by the High Commissioner of India in Sri Lanka in accordance with Article 8 of the constitution of India. India acknowledged that, as a sovereign nation, Sri Lanka had the right to determine who it considered to be its citizens, but India had the same right with regard to Indian citizenship.

If Sri Lanka should reject an application by a person of Indian origin for the citizenship of Sri Lanka, it cannot by that act compel India to accept him as Indian citizen. If neither India nor Sri Lanka accepted him he could only become stateless. (A note on persons of Indian origin in Ceylon, 1955)

Jawaharlal Nehru rejected mass repatriation of Indians as proposed by the Government of Sri Lanka.

Shri C.C.Desai on his appointment as High Commissioner for India in Colombo in March 1953 prepared the ground for a discussion of the Indo- Sri Lanka citizenship issue by the Prime Ministers of two countries when they met in London. The London talks between the Prime Ministers were inconclusive. While India was anxious for the settlement of citizenship issue which had for sometime affected her relations with Sri Lanka, no agreement which envisaged compulsory repatriation was acceptable to Nehru. The question of illicit immigration from South India to Sri Lanka assumed a form which caused further friction between two countries. (AR, MEA 1953-54, 6-7)

The extent to which Sri Lankan politicians saw it as a political threat was clear from Prime Minister Dudley Senanayake's response to a question in House of Representatives as to whether the action of the Sri Lankan army in arresting the illegal immigrants would ultimately "lead to war", Sri Lankan Prime Minister replied that if the present rate of illicit immigration continued then there would be "no question of war as Sri Lanka would in that case automatically become part of India" (Urmila Phadnis 1972, 1495) A number of illicit immigrants were apprehended and detained by local authorities. After confirming their unlawful entry into the nation, they were granted an emergency certificate and deported back to India. (Annual Consular Report MEA, 1976) The number of Indian nationals who were expelled from Sri Lanka from 1952 to 1962 was: (i) deported as illicit immigrants: 25,831. (ii) Those who left on receipt of quit notices: 46,114. (iii) 43,454 Indians left voluntarily before quit notices were served on them. (LS Debates 10 May 1962, 3581-3582)

**Nehru-Kotelawala Agreement**
The Prime Ministers met in New Delhi from the 15th to the 18th January 1954 and concluded Nehru-Kotelawala Agreement which was further elaborated in October 1954. The main features of the agreement were, (i) both governments agreed to take all possible steps to suppress illicit immigration; (ii) No change would be made in the Indian and Pakistani (Citizenship) Act which would be administered so as to dispose of all pending applications within two years; (iii) Registered persons would for a period of 10 years only be placed on a separate electoral register and would send representatives to Parliament; (iv) Persons not registered as citizens of Sri Lanka would be given inducements by the Sri Lankan Government to register as Indian citizens and if they voluntarily accept these inducements, the Government of India would give the necessary facilities for their registration as Indian citizens. (AR, MEA 1953-54, 7)

A Ministerial Sub Committee was appointed by the Sri Lankan Government to implement the Nehru-Kotelawala Agreement suggested that the system of Temporary Residence Permits and Permanent Residence Permits to foreign residents in Sri Lanka should be abolished and replaced by a system of visas. (Discussion between the High Commissioner of India in Ceylon and MEA, 1954) Recommendation of the Sub-Committee to stop the issue of

Temporary Residence Permits and identity cards was a serious violation of the Delhi Pact. (Times of Ceylon, 1954)

Ceylon Democratic Congress (formerly Ceylon India Congress) stated that the Government of Sri Lanka was not intended to implement the pact in a spirit of good will but rather to use to the detriment of the Sri Lankan Indians. They believed that, because the situation had steadily deteriorated since the signing of the pact, a more precise and all-encompassing agreement covering all aspects of the situation was required. Ceylon Democratic Congress adopted two resolutions on the 1st May 1954 and urged early steps in this direction with a view to arrive at a satisfactory settlement. (CDC Resolution 1 May, 1954) All who were not registered as Sri Lankan citizens were allowed to register as Indian citizens if they so desired, in accordance with the requirements of Article 8 of the Indian Constitution. Sri Lanka proposed giving inducements to enable such registration. Prime Minister Kotelawala expected that the number of Indians in Sri Lanka who register as Indian nationals will rise from the previously expected figure of 150,000 to 500,000 as a result of the inducements intended by Sri Lanka under the agreement. However, the "incentives" given by Sri Lanka for this reason did not meet with the approval of the Indian Government; for not only did these inducements include compensation, freedom to withdraw assets, and in some cases the offer of passages back to India for Indians opting for Indian nationality, but they were also interpreted by the Ceylon Cabinet Subcommittee to include withdrawal of remittance facilities, denial of documents for travel abroad and even withdrawal of ration cards for government subsidized rice, from those Indians in Sri Lanka who had not registered themselves either as Sri Lankan or Indian citizens. (S.U.Kodikara 1965, 129) Within a few months there were charges and counter charges of breach of agreement. The process was very slow and there was no improvement in the rate of disposal of applications. Sri Lankan Government's proposal to repatriate 25,000 Indian passport holders whose Temporary Residence Permits had expired was a clear contravention of the agreement. (S.U.Kodikara 1965, 129) The Government of Sri Lanka claimed that Indians in Sri Lanka would remain Indian nationals unless and until they were recognized as citizens of Sri Lanka. The Sri Lankan government refused to recognize such persons as stateless. The Indian Government repeatedly stated that only those persons of Indian origin who were in possession of Indian passports or passes and who had been registered with the Indian High Commission pursuant to Article 8 of the Indian Constitution were Indian citizens. India further clarified that persons of Indian origin who were neither Sri Lankan citizens nor Indian citizens were therefore stateless and there would be no automatic conferment of Indian nationality on persons failed to get Sri Lankan citizenship.

Both governments agreed in October 1954 that Sri Lanka would simplify the registration procedure as much as possible, and that the Indian High Commissioner would grant every facility for registration under Article 8

and would not refuse applications from people who had already applied for Sri Lankan citizenship. The Government of India considered that there should be no coercion or victimization of the residue. The Government of Sri Lanka expressed its intension to allow persons who might thereafter acquire Indian citizenship to continue in their employment till the age of 55. (A note on persons of Indian origin in Ceylon, 1955)

Thus, the Declaration of October 1954 was regarded as a genuine attempt to award citizenship, with the expectation that persons of Indian descent would soon get either Sri Lankan or Indian citizenship, and the number of stateless people in Sri Lanka would be reduced. But subsequent developments unfortunately belied the hopes. Nehru in a letter to the Prime Minister of Sri Lanka noted that a statement made by the Sri Lankan High Commissioner on his arrival in India indicated the intension of the Sri Lankan authorities not to register more than 50,000 persons as Sri Lankan citizens. Subsequent talks with the Sri Lankan leaders strengthened this impression. The extraordinary fall in the percentage of registration, after October 1954 meeting appeared to be a pointer in the same direction. (Letter from Jawaharlal Nehru to Sir John Kotelawala. 11 August 1955) Further negotiations were undertaken from time to time, and the two governments disagreed on how certain clauses of the agreement should be interpreted. The fact that virtually all the Indian Tamils sought for Sri Lankan citizenship showed that the majority of them desired to be Sri Lankan citizens. Out of total of 237,034 applications, covering an estimated 829,619 persons, filed by persons of Indian origin for Sri Lankan citizenship, only 24,559 applications covering 96,923 persons had been accepted until the end of August 1958. 196,063 applications covering 696,252 persons had been rejected and the remaining were withdrawn or pending disposal. (LS Debates, 25 November, 1958, 1447) Nehru said that those people were not Indian nationals whether registered or not and India was interested in it because of past history, friendly relations and cultural contacts and the problem should not be treated as political problem or dispute, it should be treated as a human problem. (LS Debates, 9 April 1958, 9057 - 58) India maintained its position that these people have earned the right to continue their life in the nation of their adoption through decades of residency in Sri Lanka and contributions to its development. (LS Debates, 25 November, 1958, 1448) Nothing came out of the negotiations and agreements between Sri Lanka and India; both governments denied responsibility for the Indian Tamils.

**Srimavo - Shastri Agreement**

Despite the Sri Lankan government's refusal to recognise these people as citizens, they continued to live on its territory. In India, on the other hand, there was a growing sense that she couldn't afford to leave this matter unsolved for very long, given the increasing movement of Indians from Burma and its own northern neighbours' political offensives. (Urmila Phadnis 1973,103) With Lal Bahadur Shastri as Prime Minister and C.S.Jha as Common Wealth Secretary, New Delhi altered its earlier principled position

and began to take a new approach to the issue of statelessness. (V.Suryanarayan, p.7) In their search for a solution to the problem, the Prime Minister of Sri Lanka, Srimavo Bandaranaike of Sri Lanka Freedom Party, and Lal Bahadur Shastri, the Prime Minister of India agreed to a fresh approach to the problem. (Joint Communique, 30 Oct. 1964) On the basis of the discussions held between India and Sri Lanka from 24th to 30th of October 1964, Ceylon India Agreement on Status and Future of Persons of Indian Origin in Ceylon (Citizenship and Nationality), (Ceylon India Agreement, PMO, 30 Oct. 1964) known as Srimavo-Shastri Pact was signed.

(1) The declared objective of the agreement was that all persons of Indian origin in Sri Lanka who have not been recognized either as citizens of Sri Lanka or as citizens of India should become citizens either of Sri Lanka or of India.

(2) The number of such persons was approximately 975,000 excluding illicit immigrants and Indian passport holders.

(3) 300,000 of these persons together with the natural increase in that number would be granted Sri Lanka citizenship by the Government of Sri Lanka; Government of India would accept repatriation to India of 525,000 of these persons together with the natural increase in that number and confer citizenship on these persons.

(4) The status and future of the remaining 150,000 of these persons would be the subject matter of a separate agreement between the two governments.

(5) The grant of citizenship and the process of repatriation should both be phased over the period of 15 years and should, as far as possible, keep pace with each other in proportion to the relative numbers to be granted citizenship and to be repatriated respectively.

(6) Government of Sri Lanka agreed that the persons to be repatriated who were gainfully employed on the date of the agreement would continue in their employment until the date of their repatriation or until they attain the age of 55 years, whichever is earlier.

(7) Subject to the exchange control regulations, Government of Sri Lanka agreed to permit the persons to be repatriated, at the time of their final departure for India, to bring all their assets including their provident fund and gratuity amounts. The Government of Sri Lanka agreed that the maximum amount of assets which a family should be permitted to repatriate should not be reduced to less than Rs. 4,000.

Leaders of the Trade Unions or the leaders of Estate Tamils were not consulted when Srimavo- Shastri Pact was concluded. S.Thondaman the leader of the Indian community and the President of the Ceylon Workers Congress was not given visa to come to New Delhi for negotiations. (V.Suryanarayan, 8) He had mentioned that the people of Indian origin were reduced to the status of 'merchandise' by the two countries in the name of good neighbourly relations. (S.Thondaman, Presidential Address, CWC, Mar. 1982)

Srimavo Bandaranaike, a clever politician, made the best of the circumstance and resolved the matter. (V. Suryanarayan, 7) Lal Bahadur Shastri said that although the agreement was not satisfactory to all the people concerned, solving a long drawn problem for building up better relations with the neighbours necessitated the agreement. (LS Debates, 16 November 1965, 2282-2283) Soon after the agreement was signed, Srimavo Bandaranaike stated her desire to create a separate electoral register for Indians who had been awarded Sri Lankan citizenship in order to appease Sinhalese and prevent Indian Tamils from influencing the vote in the plantation regions. Lal Bahadur Shastri reacted sharply. He saw no reasons to believe that Sri Lanka intended to treat the Indians granted Sri Lanka citizenship, differently than her other citizens. (Avtar Singh Bhasin 2001, xx) The Srimavo-Shastri Pact was not implemented immediately. The political scenario changed both in Colombo and New Delhi soon after the signing of the Srimavo-Shastri Agreement. In 1960 elections Thondaman had supported the Sri Lanka Freedom Party of Srimavo. Thondaman, however, opted to support Dudley Senenayake's UNP in the 1965 election as a protest against Srimavo's proposal to create a separate electorate for people of Indian descent who had become Sri Lankan citizens. The fact that in plantation regions where the SLFP had previously won, the results were nearly reversed demonstrated how important his support was. (Urmila Phadnis, EPW, 1968, 1950-1952.) Senanayake formed Government in Sri Lanka in 1965 and in India after Lal Bahadur Sastri's death, Indira Gandhi became the Prime Minister.Indo-Ceylon Agreement Implementation Act was passed by the Sri Lankan Parliament in August 1967 which gave new interpretation to section 6 of the Pact. According to it Sri Lankan Government was to award citizenship to 4 persons only after 7 persons had been repatriated to India on 7:4 basis. In obeisance to the Rule 1 of the Pact, 800,000 persons applied for the citizenship of Sri Lanka. This showed their desire to live in Sri Lanka. But the Government of Sri Lanka rejected them on various grounds.

**Indo-Sri Lanka Supplementary Agreement 1974**

A supplementary agreement to 1964 Pact was signed in 1974 between Srimavo Bandaranaike and Indira Gandhi. It was proposed that of the 150,000 stateless persons in Ceylon, leftover in the 1964 Agreement, the Government of Sri Lanka would confer citizenship to 75,000 and the Government of India would accept the repatriation of the remaining 75,000 and grant citizenship to them, (Indo-Sri Lanka Joint Communique, 29 Jan. 1974, MEA, 16)

Under the two agreements between India and Sri Lanka, the Sirimavo-Shastri Pact of 1964, and the Indira Gandhi-Sirimavo Pact of 1974, Government of India agreed to grant Indian citizenship to 600,000 people of Indian origin, along with their natural increase, residing in Sri Lanka as stateless persons. In turn Sri Lanka agreed to confer Sri Lankan citizenship on 375,000 stateless persons together with their natural increase.

As the implementation of the Srimavo- Shastri Agreement of 1964 progressed and more Tamils became citizens of Sri Lanka, the Indian Tamil

voter base in the upcountry districts of Sri Lanka increased. Thondaman, as the leader of the plantation's main trade union, was quickly able to sway a substantial number of hill country Tamil voters in favor of the UNP in the 1977 elections. Given these benefits to the UNP, the government nominated Thondaman as Minister of Rural Industrial Development and he became the first Indian Tamil from hill country to hold a cabinet post in Sri Lanka. (Valli Kanapathipillai, 165) Grant of Citizenship and repatriation were expected to be accomplished by October 1981. However, the goal could not be met. With the expiration of the Indo-Ceylon Agreement in October 1981, and New Delhi's declaration that the Government of India had no intention of extending the time any further, the issue of stateless persons became a domestic issue in Sri Lanka. (V.Suryanarayan 1986, 23-24) Although the Pact was allowed to lapse in October 1981, the repatriation of Indian passport holders continued. (V.Suryanarayan, 21 Dec. 2001.) Due to upsurge of ethnic violence in Sri Lanka during 1983, the en mass influx of Sri Lankan refugees commenced on 24 July 1983. The ferry service between Talaimannar and Rameashwaram was suspended in October 1984, as a result of which repatriation of Indian Tamils by ship was also stopped. However, after that very few repatriates had arrived in India through air on their own accord. The total number of repatriates arrived from Sri Lanka was registered as 461,631. Till January 2010, 303,076 refugees had come to Tamil Nadu. (Information Handbook, Director of Rehabilitation, 2010)

The Sri Lankan government was eager to see the repatriation of Indian Tamils for two political reasons. The first was their fear that they would establish a political alliance with the Sri Lankan Tamils. As ethnic conflict grew after 1977 between the Sri Lankan Tamils and the Sinhalese community, Sinhalese political leaders were concerned that the Indian Tamils and the Sri Lankan Tamils might join in common cause. Fortunately for the Sinhalese, the Sri Lankan Tamil community always looked down upon the estate workers most of whom belonged to lower castes, and supported the Sinhalese government in disenfranchising and repatriation of the the Indian Tamils. The mass denationalization of Indian Tamils in 1948 was made possible by the relative silence of the Sri Lankan Tamil Congress party which did nothing to prevent the passing of the citizenship legislations. (Gerrard Khan 2001, 8) The Indian Tamils felt that most of the Sri Lankan Tamil leaders had failed them. (C.A.Perumal and R.Thandavan 1989, 5) The second fear of the Sri Lankan government was that if the nation kept a significant number of Indians, the Indian government might justify its interference in Sri Lankan political matters by citing the need to safeguard its own citizens. (Myron Weiner, 1993, 1738-1739) The demand for Eelam, combined with the violent operations of Tamil terrorists, made Indian Tamils vulnerable. Their disassociation from the Eelam demand could not protect them from violent attacks by Sinhalese during riots in 1977, 1981, and 1983. These acts of violence created a climate of fear and insecurity for the Indian Tamils. (Ethnic conflict in Sri Lanka: Myths and Facts 1983, 1659)

**Shift in Policy and Granting of Citizenship – 1986 - 2009**

The Sri Lankan Government adopted the Grant of Citizenship to Stateless Persons Act No. 5 of 1986, which marked a significant shift in policy. In addition to the 375,000 persons to be granted Sri Lankan citizenship under the Indo-Ceylon agreements of 1964 and 1974, the 94,000 persons who were to be granted Indian citizenship under those agreements and had not applied for such citizenship, but had applied for the status of Sri Lanka citizen were to be granted the status of Sri Lanka citizen by registration. (Gazette of Democratic Socialist Republic of Sri Lanka, 21 Feb. 1986) Therefore a total of 469.000 (300,000 of 1964 agreement, 75,000 of 1974 agreement and 94,000 of 1986 Act) persons of Indian origin were to be granted Sri Lankan citizenship. This Act was enacted in response to rising tensions between Sri Lankan Tamils and Sinhalese, fears that Upcountry Tamils might join the militant groups in the North, and significant repatriation in previous decades, which resulted in a labour shortage in plantations. (Hill Country Tamils of Sri Lanka: Towards Meaningful Citizenship 2019, 17) While presenting legislation to Parliament to provide citizenship to hill country Tamils in 1988, Prime Minister.R. Premadasa openly stated such reservations. The Jaffna-based militant organizations, according to the news journals of the day, warned that the largely Jaffna based militant groups lacked genuine understanding of the problems of hill-country Tamils. Rather than to address the problems of the hill-country Tamils from their own historical, cultural and political specificity, the insurgents wanted to use the hill country Tamils to realize their own ends.

The hill country Tamils, realizing their vulnerable "space" in the heart of the country, surrounded by Sinhalese, and seeking to meet their practical, day-to-day requirements and accepted standards of life, did not opt en masse, the route of separation envisioned by militant organizations. They realized that if armed conflict expanded to the central hill region, one of the island's most profitable economic sectors, they would be in for a major crisis. (Valli Kanapathipillai, 171)

Till 1988 out of 469,000 persons of Indian origin who were to be granted Sri Lankan citizenship, Sri Lanka had granted citizenship to only 236,000 persons with their natural increase. **Therefore Grant of Citizenship to Stateless Persons (Special Provisions) Act no 39 of 1988** was enacted to grant Sri Lanka citizenship to the balance 233,000 persons and their natural increase. Persons of Indian origin, who have applied for Sri Lanka citizenship under the provisions of Indo Ceylon agreement 1964, but unable to obtain it up to 1988, were conferred with the status of citizen of Sri Lanka with effect from the date of commencement of this Act - November 11, 1988. (Gazette of Democratic Socialist Republic of Sri Lanka, Nov. 11 1988). Due to ethnic conflict in Sri Lanka in 1983, the balance 1,64,000 persons and their natural increase could not be repatriated to India. Some of them were not granted with Indian citizenship, while others were given citizenship and handed Indian travel documents but remained to live in Sri Lanka. Grant of Citizenship to Persons of Indian Origin Act No; 35 of 2003 was enacted to grant Sri Lankan

citizenship to any person of Indian origin, who had been a permanent resident of Sri Lanka since October 30, 1964; or was a descendent, resident in Sri Lanka, of a person who had been a permanent resident of Sri Lanka since October 30, 1964. The Act came into effect from November 11, 2003. (Gazette of Democratic Socialist Republic of Sri Lanka, 14 Nov. 2003) In all previous enactments, a person had to apply for citizenship and it had to be granted under the law, by registration. But after 2003, the status of Sri Lanka citizenship was conferred on all eligible persons of Indian origin who had not obtained Sri Lanka citizenship under the previous enactments. They need not apply for it, but got it effortlessly. Further, there was no requirement to have a citizenship certificate to prove their citizenship.

By Grant of Citizenship to Stateless Persons (Special Provisions) Amendment Act no 6 of 2009, which amended Grant of Citizenship to Persons of Indian Origin Act no 35 of 2003, any person who was a permanent resident of Sri Lanka with Indian Origin since October 30, 1964, or a descendent of such person, who due to circumstances beyond the control of such person was compelled to leave Sri Lanka; and thereupon took residence in India; was to have the status of a citizen of Sri Lanka with effect from the date of commencement of this Act. (Gazette of the Democratic Socialist Republic of Sri Lanka, 20 Feb.2009)

**Conclusion**

With the passing of these Amendment Acts, the long-standing issue of citizenship for people of Indian descent in Sri Lanka was finally resolved. Tea estates, which were founded and grown using the cheap labour of Indian Tamils, form the backbone of Sri Lanka's economy. The cheap Indian labourers who were an economic asset were seen as a political threat when the Indian Tamils elected 8 MPs in the first Parliamentary elections in 1947. As a result, the Sri Lankan government implemented citizenship rules to limit political solidarity and prevent Indian Tamils from participating in politics. Both Sinhalese and Sri Lankan Tamils looked down on socially, economically, and educationally disadvantaged estate Tamils as belonging to lower castes. The Sri Lankan government did not want to evict the Indian Tamils by force because it feared Indian interference.

The situation changed dramatically after the ethnic conflict between Sinhalese and Sri Lankan Tamils. To prevent the Indian Tamils from joining hands with the Sri Lankan Tamils, the Parliament of Sri Lanka which disenfranchised the persons of Indian origin in a single stroke in 1948, decided to grant citizenship and absorb as Sri Lankan citizens, any person of Indian origin who had resided in Sri Lanka since October 1964 by a landmark legislation in 2003.Thus statelessness of persons of Indian origin in Sri Lanka which had been a colonial legacy has came to an end.

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# TRACING LAW IN DHARMA

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## Abstract

Law is king of kings. Law & State are wonderful achievements in human civilization. India being a colony of United Kingdom is a follower of British Common Law system which is primarily adversarial in nature. The codes in law have always played an important role in societies. The Roman Twelve Tables, Hammurabi Code, Manu Smritis are often cited as some of the most important codes in human civilization. After making of primary laws in India after 1857, Indian legal system was primarily taken over by British common law. Law depicted in ancient Hindu law especially in Vedas, Smritis and Vedanga, Mahakavya (Epics) was simply ridiculed by Britishers and they started ruling country on western template. There has never been any serious attempt to trace law in ancient system and compare &analyze the same with modern legal system so as to learn and make it better. Dharma which is the Hindu word for law and justice has been adorned great status in ancient religious scriptures. Dharma its meaning, concept, features and classification were well ordained in the ancient society. In Indian religious scriptures Dharma and its various aspects, duties, rights and justice are well explained which need to be explored for better understanding. In this paper the author is making an attempt to trace legal doctrines, principles and rules which still are deeply rooted in modern Indian legal system. In the process the author will attempt to highlight the importance of the preservation of this knowledge for our future generations.

## Introduction

India has a rich cultural and religious heritage. Indian physiography has decorated it with abundant natural resources. India is a plural, diverse and inclusive country. India became victim of unnecessary external aggression &

attacks due to its abundant resources. It also attracted people from across the globe. India became a prominent British colony which was taken over by Britain from Moghuls after 1857. After that British empire took over the whole legal system and changed it with British common law system for singularity of command and uniformity of governance. The convenience of uniformity resulted in ease of governance and this was prompted by instant codification of laws. All the primary laws of India like Indian Penal Code, Code of Civil Procedure and Code of Criminal Procedure were aimed to consolidate the customary laws prevailing at that point of India and subsequent to that India became predominantly a follower of British Common law system. Indian Constitution also incorporates the spirit of 'Sanatana Dharma' as its edifice upon which an inclusive and egalitarian democratic governance based on 'rule of law' functions. In Common law system and sanatana dharma also there is striking similarity. Freeman [1] says that in the early development stages of all legal systems distinction between legal rules and religious commands. the Hindu Code of Manu and Moses' Ten Commandments is strikingly similar.

Ancient legal system in India was well developed and fully evolved and it is evident from all sources of 'Dharma' which is the synonym of law in Hindu jurisprudence. Ancient legal system provides meaning, features and aspects of dharma. Dharma is a term which is used for duty, right, justice(Nyaya) and law. The basic principles of dharma and its eternal values are scattered in ancient Indian Hindu religious scriptures Veda, Smriti, Shruti, Purana, Upnishads, Mahakavya etc. In ancient legal system a fully rational evolved criminal and civil administration of justice prevailed. In the ancient legal system veda, smiriti, puranas and mahakavya provide guidance on almost every aspect of human life. It also speaks in length about duties of King, subject, auxiliaries and other officers of country.

**Concept of Dharma**

Dharma is a word of wide connotation. It is a Sanskrit word which means which can be borne or adopted as a way of life. Dharma cannot be defined and any attempt to define the term will be very frustrating and it can only be explained. Dharma is an equivalent of Nyay, duty, right etc. Dharma denotes righteous conduct, high human values, morals and morality, duties, natural qualities, properties, trade, customs etc. In Shantiparva of Mahabharat when Yudhistira asks what is dharma? Bhisma explains [2]:

rk–'kkv; euç'uks; = /ke%l msyIk%A ntdj%çfrl t[; krq rRdsuk=0; oL; fr AA
çHkokfFkZ Hkwrkuka/ke¿opua—reA ;%L; kRçHkkol aä%l /keZbfr fu'p;%AA
/kkj.kk) eTeR; kgq¿ekÀk fo/krk%çtk%A  ;%L; k) kj.kla ä%l /keZbfr fu'p;%AA

[1] Harrop A. Freeman, "An Introduction to Hindu Jurisprudence",*The American Journal of Comparative Law*, Winter, 1959, Vol. 8, No. 1 (Winter, 1959), pp. 29-43 p. 31
[2] Mahabharat Shantiparva -109-9-11

It is very difficult to define Dharma. Dharma helps in upliftment of human beings, welfare of living beings and what is sustainable is dharma. Taittiriya Samhita[3] explains about the Dharma in following way:

/keKfo'oL; txr%çfr"Bk A
ykcds/kfeZBaçtk mii ifUr A
/keZk ikieiuqfr A
/keSlotçfrf"BreA
rLek)eZijeaonfUr AA

This means that dharma provides a cornerstone to every human affair in this world. People pay respect to follower of dharma. Dharma protects the man from sinful thoughts and actions. Dharma is the most respectful in everything and therefore it is considered to be supreme. Dharma is conducive to the highest good. Dharma includes every righteous conduct, welfare of people and society and includes rules for guidance of theist and in attainment of moksha(eternal bliss).

Dharma guides human beings in situation of conflict of interests and keeps him righteous. In Manusmiriti[4] Dharma has been shown as perpetual solutions of perpetual human problems.

vdkeL; fØ;k dkfp–';rsug dfgfpr~A
;|f) dq#rsfdfipr rÙkdkeL; ps"Vre~AA

Manu says that nothing in this world which is free from human desire and whatever a man does on this earth is a result of desire(Kama). The natural desire of man is to enjoy sexual and material enjoyment i.e., material pleasure (Artha). Vatsayana defines Artha as material wealth like gold, cattle, corn, education or knowledge necessary to earn wealth[5]. Manu says that Kama of man may be influenced by anger (Krodha), passion (moha), greed (lobha), infatuation (moha) and enmity (matsarya). These six enemies of man influence the desires of man[6].

Dharma was conceived as a solution of these problems which erupt due to Kama and Artha and to guide one for righteous conduct to attain salvation(moksha). Artha and Kama are subject to Dharma. Kama and Artha could be enjoyed only according to dharma. Manu says[7]:

/keKFkkbR;; rs JsÔs% dkekFkkÍ/keZ ,o p A
vFkZ ,og okJs fLRkoxZbfr rqfLFkfr%AA
ifjR; Tknfkdkek% ;KSL;krka/kebftrk% A

There are people in society who say that Artha and Kama are better. There are others who say that the dharma is the best. However, the correct view is that the Trivarga i.e., dharma, artha, kama are to achieve welfare and happiness. Artha and Kama devoid of dharma must be rejected.

Dharma is rule of life. It is a code of conduct. This must be observed by every individual for welfare and happiness. The code of human conduct covering

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[3] Taittiriyaopanishat-Jnanasadhana Nirupanam-Vide Sasvara Vedamantra p. 128.
[4] Manu II:4
[5] Kamasutra 1-20.
[6] Manu XIII 3-7.
[7] Manu II 224 and IV 176

every walk of life was covered in dharma. In the elements of dharma, following elements are identifiedby Mahabharata[8];

vØks'k%lR; opua lfoHkkx%{kek rFkk A
çtu%LoS;q nkjs"q 'kkSpeækg ,o p AA
vktoa HkkR;Hkj.kauôr~slkoabf.kbbk%A

In the elements of dharma free from anger, truthfulness, sharing wealth with others, forgiveness, procreation of child from wife, purity, absence of enmity, straightforwardness, maintenance of dependents is found as nine elements for all varnas. Manu[9] also tell about elements of dharma as:

vfgalk lR; eLrs a'kkSpfefUæ;fuxzg%A
,ral kekfl cla/ke²pkrq.k.kÊ vconHUeual%AA

Ahimsa (non-violence), satya (truthfulness), Asteya (non-appropriating others property), Shoucham (purity) and Indriyanigraha (control of senses) are common for all varnas. These are elements which were essential code of conduct and applied even today in every walk of life and Indian Penal Code, 1860 penalizes every such act which are related to it like perjury, murder, culpable homicide, rape etc.

In ancient time observance of dharma was must and one was duty bound to follow dharma. Manu says that[10]:

/kel ,o grks gfUr /kekšj{kfr jf{kr% A
rLek) ekšu gUr0; kek uks/kekšgrsvo/khr AA

This means that dharma protects those who protects dharma. If one destroys dharma, he is destroyed. Therefore, we should not destroy dharma so that we may not be destroyed. Dharma was meant to eliminate the anarchy, chaos and disorderliness in society. One must follow dharma for self-preservation. Dharma was meant to regulate the society at large by providing the clear rule of conduct. Dharma regulated the desire, liberty, interests of individual so that welfare and happiness of people may be secured. In Indian Constitution rule of law is often equated to dharma regulated country. Article 14 is a result of trinity which was a slogan in French Revolution 'Liberty, equality and fraternity.'Equality was adopted in Indian Constitution[11]. Article 14 very clearly says that, *"The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."*The principle of equality was evolved for protective discrimination and as a rule against arbitrariness[12]. T.N. Madan explains dharma as a concept of multiple connotations, dharma includes cosmological, ethical, social, and legal principles that provide the basis for the notion of an ordered universe. In the social context, it stands for the imperative of righteousness in the definition of the good life. More specifically, dharma refers to the rules of social intercourse laid down traditionally for every category of actor (or moral agent)

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[8] Mahabharat, Shantiparva 60, 70-8

[9] Manu X-63

[10]Manu -VIII-15

[11] Article 14-18, The Constitution of India.

[12]*E.P. Royappa* v *State of Tamil Nadu* AIR 1974 SC 555

in terms of social status (varna), the stage of life (ashrama), and the qualities of inborn nature (guna). Put simply, for every person there is a code of conduct that is most appropriate: it is his or her svadharma, which may be translated as 'vocation.[13]

Often, we confuse religion with dharma which is not correct. Fundament right of religion is guaranteed under Indian Constitution which is secular[14]. However Supreme Court[15] distinguished the both as "*Very often the words 'religion' and 'dharma' are used to signify one and the same concept or notion; to put it differently, they are used inter-changeably. This, however, is not so, as would become apparent from what is being stated later, regarding our concept of dharma.*

## Kingship & Dharma

The creation of King was a result of overwhelming encroachments of individuals upon vulnerable people. The office of King was created to implement the Dharma, to collect tax and protect people from war and external aggression and punish the offenders. At this stage the civil and criminal administration was established for effective legal governance. The branches were known as 'Rajdharma' & 'Vyavhardharma'. In Rajadharma the King was empowered to punish the offender for crimes and in vyavhardharma he was empowered to adjudicate upon disputes of civil affairs like marriage, property and contract. The power to punish the offender was recognized as Kshatra power. However, dharma was considered as 'King of Kings'.

Radhakrishnan on the basis of Brihadaranayakupnishat says that, "Law is king of kings; nothing is superior to law. The law aided by power of king enables the weak to prevail over the strong."[16] Taittiriyaupnishad recognizes law as a command of sovereign which an English jurist John Austin says much later as 'Law is command of sovereign backed by sanction.' Dharma (Law) was considered to be sovereign authority in ancient time as it was king of kings. King was subordinate to Dharma or rule of law.Rule of law in India is basic feature of Indian Constitution[17]. Rule of law is the most sacrosanct principle in Indian constitution and it includes substantive and processual justice. Securing justice social, economic and political is the highest constitutional goal of the state which states strives to secure through rule of law.

King was not recognized as a lawmaker. Dharma could not be created by king. It was provided that king should not legislate and in absence of text he must follow the custom. King should never act upon his own. there were many recognized sources of law. Manu tells about sources of law[18]:

onksvf[kyks/keenya Lefr'khysp rf) nke~A

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[13]T. N. Madan,"Religion in India"*Daedalus*, Fall, 1989, Vol. 118, No. 4, Another India (Fall, 1989), pp. 114-146 p.131.

[14] Art. 25-28, The Constitution of India

[15]*Shri A.S. Narayana Deekshitulu* v *State of Andhra Pradesh & Ors,* AIR 1996 SC 1765

[16] Dr. S. Radhakrishnan, The Principal Upnishads, p. 170.

[17]*Keshvananda Bharati* v *Union of India* AIR 1973 SC 1461

[18] Manu II-6

vkpkjJ¾ Ik/kukekReuLrf¼'Vjèup AA

Veda is first source of dharma. Smritis and commentaries of Acharya and seers are the other sources of dharma. Yajnavalkya writes about other sources of dharma[19]:

Jqfr%Lefr%Inkpkj%LoL; p fç;kReu%A
IE;DIªdYit%dkeks/keZewfena Lere~AA

This means that Vedas, smriti, good conduct, approved usage, agreeable to self conscience are sources of law. Administration of justice was regulated by Vedas, Smiritis, Puranas, Epics. Apart form Rigveda, Yajurveda, Samaveda, Shuklaveda, the smiritis of Manu, Yajnavalkya, Brihaspat, Narad, Guatum were the most authentic sources of dharma. The upnishads and puranas and two epics, Ramayana and Mahabharat including the Geeta were the primary sources of dharma.

Vyasa[20] writes that:

JqfrLefrijk.kkukfojks/kskks ;k= –'; rs A
r= JksÁaçek.kkUrq r;ks¾ks LefrRrojk AA

This simply means if there is conflict in vedas, purnas and smrits on any issue then veda shall prevail. This is crystal clear to one and all that in all available sources of law the vedas were given the most prominence. In case any conflict is found in two or more smritis then the issue was resolved on the basis of usage. When no provision was available in anyp of these sources then king could decide on the basis of his conscience. Manusmriti, provides that law making power was limited only to Parishads but even in this situation King was not empowered to legislate.

Manu[21] tells the value of speaking truth:

IR;açCkq;kRfç;açkq;kRI R; efç; e~A
fç;açp uku`rçkq knÎk/ke¾Ik ukru%AA

This means as a rule, always speak the truth, and truths which are pleasant. As an exception a person shall not tell truth if doing so leads to unpleasantness. Do not tell untruth just to please anyone. This is the essence of sanatana dharma.

Speaking about equality Manu[22] says:

IoÆkwrËkq pkRekua IoÆkwrkfu pkRefu A
Ieaai';UukRekukjth LojkjT; ekfµxxPNfr AA

This means by seeing self(atma) in all living beings and by seeing all in himself and by treating all equally an individual attains the state of emancipation.

Manu[23] speaks very high about rule of equality in administration of justice and mandates the King to follow rule of equality on dispute resolution:

çR; gansËk–"Sp 'kkL=–"Sp gÎfµHk%A
v"Vkn'kI qekxÎkqfuc)fu iFkd¾iFkd¾AA

[19] Yajnavalkya 1-7
[20] Vyas- 1-V-4
[21] Manu- IV-138
[22] Manu- XII-91
[23] Manu-VIII-3

This means that daily the King should decide one after another all disputes which fall under the eighteen titles of law according to principles drawn from local usages and from the institutes of sacred law.

Manu speaks very high about equal protection of laws[24];

;Fkk I okl.k Hkwrkfu /kjk /kkj;rs I ee~A
rFkk I okl.k Hkwrkfu foHkr~%çfFkckaoreAA

The King should support all his subjects without any discrimination in the same manner as the earth supports all living beings. He should not act on whims and fancies and should not be arbitrary. Supreme Court of India in E.P. Royappa v State of Tamil Nadu[25]held that, *"Equality is a dynamic concept with many aspects and dimensions and it cannot be 'cribbed cabined and confined' within traditional and doctrinaire limits. From a positivistic point of view, equality is antithetic to arbitrariness. In fact equality and arbitrariness are sworn enemies; one belongs to the rule of law in a republic while the other, to the whim and caprice of an absolute monarch. Where an act is arbitrary it is implicit in it that it is unequal both according to political logic and constitutional law and is therefore violative of Art. 14."*

Manu tells about the duty of King to protect his people. He[26] says that;

{kf=;L; ijks/ke%ç tkuken ikyueA
fufnZVQyHkkxksak fg jktk /ke&k ;ç;rsAA

The highest duty of the King is to protect his subjects. The King who receives the prescribed taxes form his subjects and protects them alone acts according to Dharma. In Indian Constitution the primary function of state is to protect the people from war and external aggression. In such cases Union can proclaim emergency [27] . In such situation the Union Government gets singularity of command and get complete control of states. Defense and telecommunication are in list I which is union list which helps the Union Government to keep India integrated and united.

Evidence plays a very vital role in administration of justice. Indian Evidence Act, 1872provides about admissibility and relevance of evidences, proof and burden of proof. Civil cases mostly rest upon documentary evidences[28] and criminal matters rest upon eye witnesses or oral witnesses.

This means that trustworthy householders and citizens of the country belonging to any caste may be examined as witness of the parties to a suit. Section 118 of Indian Evidence Act, 1872 provides that, *"All persons shall be competent to testify unless the Court considers that they are prevented from understanding the questions put to them, or from giving rational answers to those questions, by tender years, extreme old age, disease, whether of body or*

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[24] Manu-IX-311
[25] AIR 1974 SC 555
[26] Manu-VII 144
[27] Art. 352, The Constitution of India.
[28] Section 59 of Indian Evidence Act, 1872 says that, "All facts except the [contents of documents or electronic records] contents of documentsmay be proved by oral evidence."

*mind, or any other cause of the same kind."* However, in matter of old and child a word of caution is necessary. They are weak witnesses[29].

Administration of justice is primary function of state and Judiciary adjudicates upon any issue and any error is corrected by the process of judicial review. Manusmriti[30] provides for adjudication and review of judgments by King;

rhfjrapkuq'k"Vap ; = Dopu ;nHkor A
—rar)elrksfo|kllu rnH;kafuorZ;r~AA
vekR;k%çkfUxokdlsok ;Rdq i}dk;ZU;Fkk A
rR[k;auifr%dqkir~rku~l gL=ap nM;r~AA

This means whenever any legal proceeding has been completed or punishment has been imposed in accordance with law, it is final and King shall not interfere. But whatever his ministers or the judges may settle improperly, the King shall review such decisions and impose a fine of thousand panas on the responsible. Review is very important part of Indian justice delivery system. Article 13 ingrains the power of judicial review. Judicial review is basic feature of Indian constitution[31]. Indian regular courts have a well-ordained hierarchical structure wherein Supreme Court is on the top and below it is High Court and lower courts. Appeal from lower courts lies to Superior appellate courts which corrects the judicial errors or substantial question of law[32].

Obedience of judicial processes is very important for administration of justice. Obedience can only secure adjudication. Manu[33] writes about it;

rLek)el;fe'V%kq l 0¸koL;Ujkf/ki%A
vfu"Vapkl¸kfu'V%kqra/keZu fopky;r~AA

This means that let no man transgress that law which King decrees including the direction to do any act which he favours or desist from doing acts which he prohibits or disfavours. All should obey the King's decrees. Obedience of ruler is important and basic premise of politically organized society. In India legal sovereignty lies in Parliament and political sovereignty lies in 'we the people of India'. The organs of state of sovereign. A competent legislature can legislate upon any subject falling under its list[34]. There is presumption of validity of all laws made and people will have full faith and credit in it[35]. The

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[29]*Rameshwar* v *State of Rajasthan* AIR 1952 SC 54; See also *State of Maharashtra* v *Bharat Farikha Dhiwar* AIR 2002 SC 16

[30] Manu-IX-233-234

[31]*L. Chandrakumar* v *Union of India* AIR 1995 SC 1151

[32] Art.132-137, The Constitution of India.

[33] Manu-VII-13

[34] Art. 246, Sch. VII, The Constitution of India.

[35]Art. 261. Public acts, records and judicial proceedings.—

(1) Full faith and credit shall be given throughout the territory of India to public acts, records and judicial proceedings of the Union and of every State.

(2) The manner in which and the conditions under which the acts, records and proceedings referred to in clause (1) shall be proved and the effect thereof determined shall be as provided by law made by Parliament.

(3) Final judgments or orders delivered or passed by civil courts in any part of the territory of India shall be capable of execution anywhere within that territory according to law.

Supreme Court of India is a court of record and it can punish its contemner[36]. Contempt of Court Act, 1971 and Indian Penal Code, 1860 penalize any kind of civil and criminal disobedience or interference with administration of justice.

The importance of 'Government's Exchequer' cannot be ignored. The welfare of people depends upon the 'Rajakosha'. Manu[37] says that;

jkK% dkskki grZp çfrdwy'kq p fLFkrku~A
/kkRk; S}fo/kiM'Jh.kka pki tki dku~AA

Those who rob the King's treasury or conspire with enemies against the King shall be liable to death sentence. A like punishment is prescribed for those who resist in opposing the King's commands. In Indian Constitution a well-ordained fiscal structure and levy & collection of revenue in exchequer is provided[38]. Indian penal code penalizes the offence of sedition and ensures allegiance to state.

The auxiliaries and officers of King must not derelict in their duties. Manu talking about this duty says that[39];

jk"Vkq j{kkf/k—rku~ I kerkdp'b pkfnrku~A
vH; k?kkrk'kq e/; LFkku~-f'k"; kpkSkfuo æqe~AA

Officers who are appointed by the king to guard his provinces and his vassals, shall be liable to be punished in the manner as thieves if they fail to come to rescue of the public by remaining inactive at the time of attack by the enemies or robbers. Indian Penal Code, 1860 provides many offences regarding dereliction of duties by public servant. Prevention of Corruption Act, 1988 penalizes corruption in public offices.

A very important function of state is to tax and legislate. Taxation is very important for collection of revenue to do welfare activities. Manu lays down the rule of taxation[40];

Ø; foØ; Ek/okuaHkäap I ifj0; ; e~A
; kx{kep I çq{k; of.ktks nki; Rdjku~AA

Having properly considered the rates of purchase and sale the distance from which goods are brought all expenses towards food and the charges for securing goods the King should impose tax on traders on goods carried by land or water. In India a well-structured 'Fiscal Federalism' is provided in the Constitution[41]. Article 265 says that no tax shall be levied or collected except by authority of law. India adopts progressive taxation wherein higher the income, higher the tax and lower the income lower the tax policy is adopted. Taxation is also according to the paying capacity of assessee as Kuatilya says that King should extract tax from people as the bee extracts juice from flower without harming them.

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[36] Art. 129, The Constitution of India
[37] Manu-IX-275
[38] Art. 264-293, The Constitution of India.
[39] Manu-IX-272
[40]Manu-VII-127
[41] Art. 264-293, The Constitution of India.

**Civil Legal System**

The administration of justice is classified largely in civil administration justice known as 'Vyavhardharma' and 'Rajadharma'(criminal administration of justice). Civil system comprises almost every thing which regulates inter-individual behaviour. Primarily marriage, property and contracts are subject of civil matter. Manusmriti makes a very comprehensive classification and identifies very important civil subjects[42];

r½kkek|e·.kknkuafu{kiks½kkfefoØ;%A l Hkwy p l e¼Fkkua RrL;kui deZp AA
oruL;fo pknkualÍon'p 0;frØe%A Ø;foØ;ku¼k;ks fookdn%Lokfeiky;;k%AA
l hekfook)eZ p ik#";snMokfpdsA L r"¸;ap l kgl apÜ L=hl xg.ke¹ p AA
L=hiqdkeaÜfoHkkx'p |wMkek½0;¸ ,o p A inkU;"Vk'kfu 0;ogkjfLFkrkfog AA

Manu classifies laws in ranudana-payment of debts; nikeshpa-deposit; aswamy vikray- sale without ownership, sambhuya samuthana- partnerhship; dattasayanapakarma-resumption of gift; vetadana-payment of wages; samvidvyaktikarma-violation of convention of guilds and corporation; kryavikryanusaya-sale and purchase; swamipala vivada-dispute between master and servant; simavivada- boundary disputes; vakparushya-defamation; dandaparushaya-assault; steya-theft; sahasa-offence by violence; strisangrahan-adultery; stripumdharma-duties of husband and wife; vibhaga-partition; dyuttsamahvaya- betting and gambling. Code of Civil Procedure, 1908 govern civil matters. Section 9 of it provides for civil cases. Suit relating to property, right of worship, right to take out procession, right to claim damages for civil wrongs or torts, suit for specific relief, suit for matrimonial remedies, suit for rents, suit for contracts, suit for succession are civil suits[43].

Family is the most important unit of society and understanding the value of marriage which starts a family; Manu said that[44];

rFkk fuR;a ; rukrka L=hi¸ ksrq—rfØ;¸ kSA
;Fkk ukfrpjrkrks½fo¸ ¸akforjre AA

This means let man and woman united in a marriage, constantly exert themselves that they may not be disunited and may not violate their mutual fidelity. Marriage is accorded a pious status in Indian society and fidelity is expected from spouses. Section 497 of Indian Penal Code penalized Adultery but recently Supreme Court of India in Josheph Shine v Union of India[45] held that Section 497 of Indian Penal Code is struck down as unconstitutional being violative of Articles 14, 15 and 21 of the Constitution. The court reasoned out that, "*The right to live with dignity includes the right not to be subjected to public censure and punishment by the State except where absolutely necessary. In order to determine what conduct requires State interference through criminal sanction, the State must consider whether the civil remedy will serve the purpose. Where a civil remedy for a wrongful act is*

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[42] Manu-VIII 4-7
[43] C.K. Takwani, *Civil Procedure*, (EBC; Lucknow; 2016) p. 52
[44] Manu- IX-102
[45] AIR 2018 SC 4898

*sufficient, it may not warrant criminal sanction by the State."* This judgment will have devastating effect over the institution of marriage.

Manu also tell about the importance of happy family[46];

larq¡Vks Hkk;Z; kHkrtPHkrtZHkk;kZ rFkfo p A

;fLeUudn dO;sfuR;a dY;k.kr= oS/kqpe AA

In that family in which the husband is pleased with his wife and the wife is pleased with her husband, happiness will be everlasting. A happy family is required for growth of society. United Nations puts it in one of its important documents on 16th December, 1966, that *"The family is the natural and fundamental group& unit of society and is entitled to protection by the society and the State*

**Conclusion**

Indian Sanatana Dharma has been very rich and egalitarian. The idea of justice, rights, dharma, duties was accorded a high status in the society. All human affairs were regulated by dharma. The King alongwith courtiers was responsible for enforcement of dharma. The subject and people were also active participant for removal of doubts, dilemmas resulting from their desire. In Dharma, Artha, Kama; the dharma was the most important and artha and kama was in accordance with the dharma to attain the moksha the celestial bliss.

In modern India the current legal system which is based on common law system adversarial model we hardly seen any attempt to connect to our sanatana dharma in spite of rich resources being available there. We always have this bad tendency to see the western template for any eastern problem. For local maladies external remedies of west may not be very smoothly working and we find that transplanted laws are often turning out gangrenous. This is high time to explore the ancient 'Sanatana' dharma to find out remedies for Indian maladies.

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[46] Manu-III-60

# BIO-MEDICAL WASTE AND ITS IMPACT
# ON HUMAN HEALTH AND ENVIRONMENT:
# A LEGAL ANALYSIS IN INDIAN PERSPECTIVE

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**Abstract**
In the past few decades, the generation of bio-medical waste has increased in quantity in day today with the mushrooming growth of heath care facilities such as hospital, nursing homes and health care clinics run by public and private sectors.But it has further increased during the ongoing Covid-19 pandemic. It has more hazardous and infectious in nature which causes an adverse impact on human health and environment. In order to address the above problem many international and national regulatory frameworks have been made for protecting and improving the environment from time to time since 1972 onwards. In view of the fact, the Government of India only in the year 1998 in exercise of its rule making powersconferred under the Environment (Protection) Act, 1986 made the Bio-Medical Waste (Management & Handing) Rules, 1998 and its amended rules. The present paper is humble attempt to analysis the existing the regulatory developments and examine the judicial directions in order to deal the problem of bio-medical waste management for realizing the right to health and environment in sustainable manner.
**Key Words**: Bio-medical waste, Human health, Environment protection

**Introduction**    In fact the problem of bio-medical waste is being generated at an alarming ratein many developing countries including India. In the past few

decades, the generation of bio-medical waste has increased in quantity in day today with the mushrooming growth of heath care facilities such as hospital, nursing homes and health care clinics run by public and private sectors. But it has further increased during the ongoing Covid-19 pandemic due to the people being home quarantined. [1] It has more hazardous and infectious in nature which causes an adverse impact on human health and environment.Improper and mismanagement of bio-medical waste causesvarious kind of pollution, having large number of pathogens and growth of multiplication of routeslike insects, rodents and worms they may lead to spread of infectious epidemic diseases to the human beings.[2] In order to live a healthy life and to save environment there is need for an adequate disposal of bio-medical waste. [3] The World Health Organization defines essential environmental health standards forhealth care in low resource settings and these standards cover water quality, quantity, water facilities and access to water, excreta disposal, wastewater treatment and disposal, health care waste disposalas well as other environmental issues. The right to health and right to wholesomeness of environment are impliedly and explicitly recognized by various international conventions especially the human rights instrumentsas well as international environmental conferences[4].

The environmental issues and problem has been taken into consideration by the international community for the first time at the Stockholm Conference in 1972 and other international legal instruments such asBasel Convention, 1989 for proper management of hazardous wastes and other wastes including their trans boundary movement and disposal is consistent with the protection of human health and environment at international level. Keeping in view, the government of India passed many environmental legislations and rules relating to environment. India is one of the first developing countries, which has shown a great apprehension for the peril of bio-medical waste and has made an exhaustive attempt to regulate it.[5] of late, the Government of India in exercise of powers under sections 3, 6, and 25 of the *Environment (Protection) Act,* 1986 had framed the rules, the *Bio-Medical Waste (Management and handling) Rules, 1998* and its amendments in 2016, this is the parent law for the regulation and management of bio-medical waste. The present paper is humble attempt to analysis the existing the regulatory developments and examine the judicial directions in order to deal the problem of bio-medical waste management in safe manner for realizing the right to health and environment in sustainable

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[1]Centre for Science and Environment, Report on  Manageing Biomedical waste in India, (2020) *available at:*https://www.cseindia.org/managing-biomedical-waste-in-india-10600(Visited on July 25, 2021).
[2]C.M. Jariwala, "The Biomedical Waste: Direction of Law and Justice", (41) JILI368 (1999).
[3]Megan London, Environment Health and Sustainable Development,( Open University Press, 1st edn., 2006).
[4] Article 25, The Universal Declaration of Human Rights,1948.
[5]*Supra note* 2 at 369.

manner. As a developing nation, India is the seventh-largest country in the world and the second most populated. The serious problem to waste management is that all bio-medical waste is being disposed of along with municipal solid waste due to inadequate management and awareness. A nationwide survey executed by the International Clinical Epidemiology Network observed that inappropriate pre-treatment of BMW at source and improper terminal disposal was the major challenge. In the lack of operative and reliable biomedical waste management, there is around 82% of primary, 60% of secondary, and 54% of tertiary care health facilities.[6]According to

The disposal of biomedical waste which contains significant quantities of hazardous and having large number of pathogens that may generate an adverse effects for human health and ecology. Further, when the nation confronted the ongoing pandemic the protection of the environment and human health became the serious challenge before us. By using PPP Kit, gloves and masks own by the general public and health care workers has only made a harsh challenge even harder. As bio-medical waste affects much bigger environment issues including the release of persistent organic pollutants which are released during medical waste incineration. This health impact is worse in developing countries because most of the people generally dwell in close proximity to dumping sites or landfills of untreated biomedical wastes. Moreover, improper, unauthorized deep burial and inadequate segregation and disposal of biomedical waste has the latent to pollute groundwater sources, soil pollution, Flora and fauna as well as biodiversity, which is resulting infect various diseases to humans, animals and other living beings and resulted into serious danger to environment and ecosystem. There is need that the waste generated from a hospitals and storage containers to landfills, biomedical waste needs to be appropriately restricted to keep it away from birds, rodents, and stray animals as well as humans. There is always threat of contamination by HIV, hepatitis B and C pathogens to the health of employees and workers. A global initiative has taken by the WHO and UNICEF to ensure that all health care facilities have adequate water, sanitation, and hygiene services.[7] Further, as part of monitoring Sustainable Development on safely managed water and sanitation, they jointly monitoring programmed on the safe management of biomedical waste and sanitation in health care facilities.

There have been several legal developments at the international level since the1970s to bring about a proper system for regulation of hazardous substance.[8] There are several international legal instruments developed for international co-operation in the field of hazardous substance.All these international instruments focus on sustainable development and other environmental problems. But only in 1989 the Basel Conventionis the most

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[6]Datta P, Mohi GK, Chander J. Biomedical waste management in India: Critical appraisal. J Lab Physicians. 2018;10(1):6-14. doi:10.4103/JLP.JLP_89_17

[8]V.Umakanth, "Regulation of Hazardous Substances, Law and Policy" 4 *JILI* 510 (1995).

comprehensive global environmental agreement on hazardous and other wastes.[9] The Basel Convention is an international treaty that specifically deals with the trans boundary movement of hazardous wastes at the international level which defines *"Wastes are such substance, which is intended and essential to be disposed of by the provisions of national legal instruments*"[10] and includes innumerable wastes like a household waste, industrial waste, biomedical waste, or hospital waste etc.[11]*The Aarhus Convention*[12] grants the public rights regarding access to information, public participation, and access to justice, in governmental decision-making processes on matters concerning the local, national, and trans boundary environment. The *Rotterdam Convention* [13] covers pesticides and industrial chemicals that have been hazardous for human health or environment and to promote shared responsibilities about the importation of hazardous chemicals. Within the current global policy frameworks, to achieve sustainable development goals, 2030 needs to properly handle and treat chemical and other hazardous waste.[14]

In India, the Ministry of Environment and Forests, in the exercise of the power conferred under sections 3, 6, and 25 of the *Environment (Protection) Act, 1986* has notified parent rule called, the *Bio-Medical Waste (Management and Handling) Rules*, 1998.According to the parent rules on bio-waste it considered in the numerous categories as human anatomic Waste, animal waste, microbiology and biotechnology waste; waste sharps; discarded medicines and cytotoxic drugs, soiled waste, liquid waste, incineration ash, and chemical waste.Biomedical waste defined by the parent rule as waste generated during medical research, testing, diagnosis, immunization, or treatment of either human beings or animals.[15]It consists of thirteen rules and two schedules. With the dew course of time, there are various amendments took place in these rules. Further, the Ministry of Environment Forests and Climate Change, Government of India, notified the *Bio-Medical Waste (Management and Handling) Rules,* 2016 which is amended in 2018 and 2019 under the provisions of EPA, 1986. Now with the amendment, it consists of eighteen rules, four schedules, and five forms. These rules apply to all persons who generate, collect, receive, store, transport, treat, dispose, or handle biomedical waste in any form. [16] But it is not applicable on radioactive wastes[17], hazardous chemicals, solid wastes[18], lead-acid, batteries[19], hazardous

[9]Basel Convention on the Control of Transboundary Movements of Hazardous Wastes and their Disposal, 1989.

[10]Article 2, Basel Convention 1989.

[11]Nagarajan, Kalpana&Prabhu, Sathya, " Biomedical waste and its management" 8 JCPR 670 (2016).

[12]Convention on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters. (1998)

[13]Rotterdam Convention, 2004.

[14] SDG 11, Sustainable development Goals 2030.

[15] Rule 3(f) Bio-Medical Waste (Management and Handling) rules 1998.

[16]Rule 2(1) Bio-Medical Waste (Management and Handling) Rules, 2016.

[17] Atomic Energy Act, 1962(33 of 1962)

waste,[20] waste covered under the e-waste[21], hazardous microorganisms, and genetically engineered micro organisms. The parent rule of 1998 is silent about the Common Bio-medical Waste Treatment Facility (CBMWTF) which is defined by the 2016 amended rule as a person who owns or controls a Common Bio-medical Waste Treatment Facility (CBMWTF) for the collection, reception, storage, transport, treatment, disposal or any other form of handling of bio-medical waste.[22] It is provided that every occupier or operator of a common bio-medical waste treatment facility shall submit an annual report to the prescribed authority in Form-IV, on or before the 30th June of every year[23]and it makes liable to occupier and operator for all the damages caused to the environment or the public due to improper handling of biomedical wastes.[24] In order to suitable implementation of such rules, it further provides the prescribed authority. State Pollution Control Board shall be the prescribed authority for the State and Pollution Control Committees in respect of Union territories.[25]Further, it also provides that in case of any major accident at any institution or facility or any other Site while handling bio-medical waste, the authorized person shall intimate immediately to the prescribed authority about such accident and forward a report within twenty-four hours in writing regarding the remedial steps take.

The Indian judiciary has played an important rolein the development of environmental jurisprudence since 1980 onwards in various cases forprotection and improvement of environment but also to give emphasis to ponder and adopt the concept of sustainable development for ensuring effective environmental governance.

For the first time in 2000, the Court after expressing unhappiness over the high levels of pollution in Delhi and the lack of accountability at all levels of the municipal authority concerned and over the inaction of respondent authorities in connection with the directions issued in Dr. B.L. Wadhera's case, issued the additional directions.

In *Environment Monitoring Forum and Anr. v. Union of India (UOI) and Ors*[26] The court held that it is the duty of the institutions generating bio-medical waste to take all steps to ensure that such waste is handled without any adverse effect on human health and environment.

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[18] Solid Waste Management Rules, 2016 as amended in 2018.
[19]Batteries (Management and Handling) Rules, 2001.
[20] Hazardous and Other Wastes(Management and Transboundary Movement) Rules, 2016 as amended in 2018.
[21] E-Waste (Management) Rules, 2016 as amended in 2018.
[22] Rule 2(n) Bio-Medical Waste (Management and Handling) Rules, 2016.
[23] Rule 13
[24] Rule 18
[25] Rule 9
[26]MANU/KE/0894/2003).

In *MaitreeSansad v. State of Orissa and Ors*[27]The court observed that the improper practices such as dumping of bio-medical waste in municipal dustbins, open spaces, water bodies, etc., leads to the spread of diseases. Emissions from incinerators and open burning also lead to exposure to harmful-gases-which can cause cancer and respiratory diseases. Exposure to radioactive waste can also cause serious health hazards. In *Pandalaneni Srimannarayana and Ors. Vs. State of Andhra Pradesh and Ors*[28] it is required that waste must necessarily segregate waste at the source and process entire biodegradable waste by composting.

Apart from that the role of the National Green Tribunal over the past few years suggests that it has been progressive in its approach towards environmental protection and sustainable development. The National Green Tribunal has been given the power to regulate the procedure by itself. It does not follow the principles of civil procedure code instead it follows principles of natural justice for speedy disposal of environmental matters.

In *KrishanLal Gera v. State of Haryana and Ors*[29]the Principal Bench of National Green Tribunal New Delhi Physical directed that the injuries may occur to the hospital personnel as well as waste handlers outside the hospital due to improper handling of various Bio-Medical Wastes.

In *Environment Monitoring Forum and Anrvs. Union of India (UOI) and Ors*[30] the court held that it is the duty of the institutions generating biomedical waste to take all steps to ensure that such waste is handled without any adverse effect on human health and environment.

Again the National Green Tribunal Principal Bench New Delhi in *KrishanLal Gera Vs. The state of Haryana and Ors*[31] Physical injuries may occur to the hospital personnel as well as waste handlers outside the hospital due to improper handling of various Bio-Medical Wastes. The National Green Tribunal Principal Bench, New Delhi in *Haat Supreme Wastech Pvt. Ltd. &Ors. Vs. State of Haryana &Ors.*[32]Swatanter Kumar, J. (Chairperson) held that "Units are carrying on the activity of handling bio-medical waste treatment plants shall be required to obtain environmental clearance in as per provision of law".

In the case of *Shailesh Singh VsSheela Hospital & Trauma Centre, Shahjahanpur& Others*[33]The National Green Tribunalhas raised the issue that there is non-compliance of the provisions of Bio-medical Waste Management Rules, 2016 (BMW Rules) by the States and UTs.

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[27]15th Nov, 2006.available at:https://indiankanoon.org/doc/800832/(visited on August 07, 2021.).

[28] MANU/GT/0124/2017

[29]MANU/GT/0140/2015.

[30] MANU/KE/0894/2003

[31] MANU/GT/0140/2015

[32] MANU/GT/0089/2015

[33] Original Application No. 710/2017 (2021)

In *Amrish Gupta, President, DushitParyavaran Vs. State of Uttar Pradesh*[34] the National Green Tribunal Principle Bench, New Delhi ordered regarding an allegation of illegal activities in the disposal of infected bio-medical waste, discharge of untreated hazardous effluents, and causing air pollution by M/s Synergy Waste Management Pvt. Ltd., Barabanki, Lucknow, Uttar Pradesh.

In *Rajiv Narayan & Others Vs Union of India & Others*[35] the NGT said that The CPCB should assess compensation if the State PCBs/PCCs neglect compliance.

In the case of *Nitin Singh SolankiVs State of Madhya Pradesh & Others* An application filed before the NGT said that M/s Indowater Management & Pollution Control Corporation[36] in Satna functioning as Common Biomedical Waste Treatment Facility (CBWTF) was responsible for violating environmental norms.

The National Green Tribunal in the matter of *Mukul Kumar Vs State of Uttar Pradesh & others*[37] related to violation of Biomedical Management Rules, 2016 (BMW Rules) by SP Green Light Environment Waste Management LLP (SPGLEWML), Bareilly, Uttar Pradesh in operating a Common Biomedical Waste Treatment (CBWT) facility situated at village Saalpur Navadiya Katra, tehsil Tilhar, district Shahjahanpur.NGT directed the District Magistrate, Bareilly to update the District Environment Plan by including the subject of compliance of BMW Rules. Recently, in the case of*Ravi Sharma Vs State of Uttar Pradesh*[38] the National Green Tribunal regarding unscientific dumping of bio-medical waste in open in Bijoli area of Jhansi district, Uttar Pradesh.

**Conclusion**

In conclusion we can say that the menace of bio-medical waste is growing day today very rapidly because of huge generation by various sources. The safe handling and disposal of bio-medical waste is still not taken seriously by the law enf orcement agencies like pollution control boards and other local authorities to deal in an effective and sound manner.Despite the fact, that in India we have specific rule for governing the problem of bio-medical waste from 1998 to regulate it in a sound manner. Further, the analysis of the case lawswhichreveals that the role played by the Indian courts and particularly by theNational Green Tribunal (NGT) are commendable and satisfactory in the recent past for upholding the credibility and ensuring the public faith in this green institution for realizing the concept of access to environmental justice and sustainable development for present and future generation.

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[34] 14th Feb,2020)

[35] National Green Tribunal, Principal Bench, New Delhi) Original Application No. 804/2017 | 29-01-2021

[36] O.A. No. 10/2021

[37] Order on 27/07/2021

[38] Order on 18/01/2021

# RELIGION, MARRIAGE AND LAW

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## Abstract

Marriage is an essential social phenomenon governed by personal laws. Personal laws are mostly dictated by the religion. In general marriages are permitted within the same caste and communities. Such marriages are performed in accordance to their respective ceremonies as prescribed by religion and authorized by the Law. Being secular State,forthe marriages which are out of the caste or communities, where both parties are of different religion(interreligious/inter caste ), a secular procedure, under the Special Marriage Act 1954 provided. Such marriages are called Civil Marriages or Court Marriages. These marriages are irrespective of the religion of the parties are solemnized without performing religious ceremonies in presence of the Marriage officer. At one hand State provided freedom of religion, protect sanctity of personal laws, reform personal laws for social welfare. On the other hand forced conversion for marriage and honor killings practiced in the society. Apex Court declared that right to choose marriage partner is fundamental right. Though in case of interreligious marriage, conversion is not required and parties can perform marriage under Special Marriage Act 1954. Apex Court already held that conversion for marriage just to defeat the provisions of law is unlawful. Recently, a State has passed an ordinance to prohibit the forced conversion for the marriages and held such act as an offence. In this paper author has attempted to explain the relationship of religion marriage and law in a holistic manner.

## Introduction

Marriages are made in heaven, choices are of individuals, governed through love, and protected by Law

Marriage is one to one relationship between man and woman. It involves sexual intercourse, procreation, mutual obligations, establishment of a family,

nurturing and caring of off springs. Though, now a days it is not restricted to man to woman relationship but extend to same sex relationship too. Marriage is known in every society as an instrument to legalize an intimate relationship between two persons in public. Though, eligibility of persons to marry, procedure of marriage, varies place to place. In India marriage is governed by the personal laws. Personal laws are those laws which apply to certain class of people in accordance to their religion faith or culture. India is a multiculturalpluralistic society where values of persons are respected. Here various religious communities are lived according to their own personal laws such as Hindu Law, Muslim Law, Christian Law, Parsi Law etc. In post-colonial period personal laws were prevailed in India in accordance to their religion. All practices were customary. The references of practices mentioned mostly in religious texts [1]. All societies have mechanism for allowing and prohibiting parties to marry. Strictly, marriage out of caste and communities were not known. For example, amongHindus mate selections are governed by the endogamy[2], exogamy[3] and hypergamy[4]. Among Muslims, marriage of Muslim with non- Muslims or to the other sect of Muslim (Shia and Sunni) are regulate by the Muslim personal law[5].Similarly Christians are divided into Protestants and Catholics. Again they are divided as Latin Catholics and Syrian Catholics. Each group and sub group are endogamous group. Catholics do not marry with Protestants and Latin Catholics do not marry with Syrian Catholics.DuringBritish Rule, policies of noninterference in to personal matters of Indians were adopted. Later when the codification of laws was suggested under Charter Act 1833 for a systematic and uniform system of law, several attempts were made for the reforms through Legislations.All these reformations separately applied to different religious community through their personal laws. With time societal norms changed in accordance to and in influence of other factors existed, emerged or need of the society. One of such emergent issues is inter caste marriages. Urban culture, employment and education provides opportunities to individuals to mix with culture of others. A liberal approach promoted to follow religious ceremonies. Dominance of caste preferences in marriage diluted by the choice and convenience of the parties to marriage(boys and girls).Their preferences are purely based on mutual convenience in marriage rather than religious preferences. In this paper author made and attempt to

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[1]Shruti, Smiritis, Quran etc.

[2] Endogamy, requires a person to select a spouse from the same caste and subcaste.

[3] Exogamy, forbids selection of spouse from certain groups, for example, Gotra exogamy and sapinda exogamy

[4]Hypergamy, is a social practice according to which a boy from upper caste can marry a girl from lower caste and vice-versa.

[5] A marriage of Sunni, Muslim Male with Kitabia (Christianity and Judaism) is valid under sunni law, but not with the fire worshipper and would be irregular under sunni law, and void in Shia law. A muslim women cannot marry any man who is not a Muslim, whether he is Kitabi, or not kitabi. Under Shia Law, no Muslim, whether male or female can marry a non muslim.(I. A. Khan, pg121)

discuss the journey of evolution of personal laws, its relationship with religion, and State's approach on the subject.

During British Rule, for administration of Justice, Hindu Law to the Hindus and Muslim Laws for Muslims were applied by the Warren Hastings in the Presidency of Bengal, Bihar and Orissa. It was followed in the Cornwallis Code, 1793. It was provided that suits regarding succession, inheritance, marriage and caste and in all religious usages and institutions, Muslim law with respect to Mohamandans and Hindu law with respect to Hindus were to be considered as general rules by which judges were to form their decisions. Assistance of Pandits and Qazis were provided to the English judges to all places where the company's judicial system was introduced, and in Supreme Court in the Presidency Towns as well. This policy of applying personal laws on the personal matters of the Indians was continued during the British rule. The Indian Government is also perusing the same policy though the ultimate goal was uniform law for all.[6] In Indian perspective, a narrow application of expression 'personal laws' is used which deals with particular subjects such as marriage, succession, maintenance, guardianship, religious institution etc. Personal laws in India are neither territorial, private nor public law. It is used in the sense that applies to those who profess a particular religion.[7]Legislation being modern source of laws have effect of reforming the law. Codification was necessary to bring reformatting changes in laws. The British Government passed certain acts, such as, The Caste Disability Removal Acts 1850[8],The Hindu Widow's Remarriage Act, 1856 [9] The Native Converts Marriage Dissolution Act 1866[10] The Hindu Disposition of Property Act,1916[11] Hindu Women Right's Right to Property Act, 1937 [12] The Hindu Law of Inheritance(amendment) Act 1919[13] Child marriage Restraint Act 1928[14]The Arya Marriage Validation Act,1937[15]. Some legislations are important as it deals with the common subjects of personal laws, such as Guardian and Wards

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[6] Article 44 of the Constitution. *"the state shall endeavor to secure for the citizens a Uniform Civil Code throughout the territory of India"*.

[7] Christa Rautenbach, '*Phenomenon of Personal laws in India: Some lessons in south Africa'*, The Comparative and International Law Journal of Southern Africa , JULY 2006 , Vol. 39, No. 2 (JULY 2006), pp. 241-264

[8] An Act for non -deprivation of rights of inheritance of a person on renouncing his religion or losing his Caste.

[9] An Act to legalise remarriage of Hindu Widow and made clear provisions with respect to their rights and disabilities on remarriage.

[10] An act to permit Hindus to convert to Christianity to get dissolution of Marriage under certain circumstances.

[11] An act to permit bequests of property to an unborn person.

[12] An Act to provide inheritance Right to Hindu widow in the coparcenary property of the husband along with son.

[13] An Act to provide a change in the order of heirs on intestate succession and created new female heirs.

[14] An Act to prohibit Child Marriages.

[15] An Act to recognize the validity of the Arya Samajis Marriages.

act 1890[16] Indian Majority Act 1875 Indian Succession Act 1925. Thus it can be said that Hindu Personal Laws includes, Classical Hindu Law, and Codified Hindu Laws (Hindu Marriage Act 1955, Hindu Adoption and Maintenance act 1956, Hindu Succession Act 1956, Hindu Minority and Guardian Act 1956). Muslim Personal Law includes,Classical Muslim Law, The Appplication of Shariat Act 1937, Dissolution of Muslim Marriage Act, 1939, The Mussalman Wakf Validation Act,1913 and The MussalmanWakf Validation Act 1930, The Muslim Women(Protection Of Rights on Divorce)Act, Muslim Women (Protection of Rights on Marriage)Act 2019. Jewish Personal Law, consists of classical Jewish Law, Indian Succession Act 1925,and Special Marriage Act.ChristianPersonal Laws, includes Indian Christian Marriage Act, Indian Divorce Act 1869, Indian Succession Act 1925.Parsi Personal Law includes, Parsi Classical Laws and ParsiMarriage and Divorce Act, 1936.

Religion and Personal Laws

"Marriage, Succession and like matters of a secular charactercan not be brought with in the guarantee enshrined under Article 25 and 26 of the Constitution" [17].

History evidenced that both Hindu law and Muslim law, enjoyed complete immunity from State's intervention and legislations during Muslim Rule and British rule. The Legislations in British rule, mentioned above had object of reformation in laws. While drafting Constitution of India, in the Constituent Assembly,majority of the members desired that State should have the power to legislate on the matters of personal laws. When Constitution came in force in 1950, both Parliament and State's Legislature has power make law on any subject under concurrent list.[18]It is mentioned thatMarriage, divorce, infants' minors, adoption, wills, intestacy and succession, joint family and partition, are the heads under the personal laws.[19] The relationship between religion and personal laws can be understood in reference to religious freedoms which are guaranteed in Part III of the Constitution under article 25 and 26. Though these religious freedom are not absolute. Therefore, State could deal with the matters of Personal laws on the same grounds on which it is permitted to restrict religious freedoms under article 25 and 26 of the constitution. It is noticed that, various provisions of pre constitutional and post constitutional personal laws were in contravention to the provisions of the Constitution. After Constitution came into force, the continued administration of separate bodies of personal law for the various religious communities was challenged as a violation of right to equality guaranteed by the Constitution. The Indian Courts upheld the continued validity of disparate personal law and power of

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[16] An act for the appointment of Guardians for the welfare of Minors.
[17]Sarla Mudgal v Union of India (1995) 3SCC 635
[18]Article 246(2) of the Constitution
[19]Entry 5 of the Concurrent List

State to create new rules applicable to religious communities[20]. This is because Court has initially adopted the policy of non- interference into the matters of personal laws[21]. Though, State by using its power to make law ensures reform of personal laws through legislations. Courts though initially adopted non intervention policy in the matter of Personal Laws, and mentioned that these matters has to taken by the Parliament rationally. But ensure validity of provisions of the Personal laws when it was challenged on the ground in contravention of Article 14 and 21[22] at one end and on other end interpret it in such manner to ensure the gender equality[23] and also sometimes declare it unconstitutional if is violative to Article 14, 15 and 21 of the Constitution.[24]

India retains a system that governs certain family matters of Hindus, Muslims, Parsees and Christians by their respective religious laws[25]. One of the distinguish feature of the Personal Laws of India that it is based on the customary laws. India is plural society having several personal Laws.The majority community Hindus, have their separate codified Personal Laws, and the biggest minority community Muslims also have their Muslim Personal law. Other minority communities, Christians, Parsis and Jews also have their Personal Laws mentioned above in the Introduction. Though all these communities are religious communities, yet it is not necessary that their personal law is essentially religious law. It is also not necessary for the application of the personal law that members of the community ardent believer or follower of that religion. In most of the cases if he is a member of the community by birth or conversion that will suffice, even though in actual persuasion he is an atheist, non- religious, non- conformist, anti- religious or even decry his faith. So long as he does not give up his faith and embrace another religion(among some communities, mere denunciation of faith is not

[20]Marc Galanter and Jaynath Krishnan, *'Personal Law System and Religious Conflict, A Comparison of India and Israel' Religion and Personal Law in Secular India, A call to Judgment*, edited by Gelard Games Larsen,Indiana University Press,Bloomington and Indianpolis 2001.

[21]State of Bombay v NarasuAppa Mali, AIR 1952 Bom 84, Krishna Singh v Mathura Ahir, AIR 1980 SC 707, Ahmadabad Women's Action Group v Union of India, AIR 1997 SC 3614, P.E. Mathew v Union of India, AIR 1999Ker 345.

[22]Sec 9, 14 and 16 of the Hindu Marriage Act 1955 was upheld constitutional in Saroj Rani v Sudarshan Kumar AIR 1984 SC 1562,P.E.K.Kalliani Amma v Devi, AIR 1966 SC 1963 and Pratap Singh v Union Of IndiaAIR 1985SC 1695 respectively.

[23]Sec 6(a) of the Hindu Minority and Guardianship Act was as interpreted to mean as mother could be a natural guardian of minor, Gita hariharan v Reserve Bank of India AIR 1999SC 1999.

[24]Sec 10 of the Divorce Act, was held violative to Article 14 and 15 of the Constitution for not providing similar grounds of divorce to Christian Women in Pragati Varghees v Cyril GeroageVerghesAIR 1997 Bom 349. Sec 118 of the Indian Succession Act was held violative to Article 14 of the Constitution in John Vollmattom v Union of India(2003) 6SCC 611.

[25]Marc Galanter and Jayanth Krishna, Personal Laws System and Religious Conflict, A Comparison between India and Isreal, form, Gernald, James Larson, Religion and Personal Law in India, A call for Judgement, Indiana University Press,Bloomington and Indianspolis, 2001.

sufficient) he will continue to be governed by the personal law of the community to which he belongs[26].

Among Hindus *vivaha* (marriage) was one of the most important of several *samskaras*, prescribed by the *dharmashastras* which an individual has to undergo. It is mentioned in the dahrmashastra that coming togather of men and women is essential to fulfill the threefold ideals of the life i.e. *Dharma, Artha and Karma*. Manu mentioned that "To be mothers were women created and to be fathers men: religious rites therefore are ordained in *veda* to be performed by the husband together with his wife".[27] In codified Hindu law most the religious tenets of Hindu marriage was secured, such as eligibility and conditions and ceremonies of the marriage.[28] The codified Hindu law would apply to a person who is Hindu by religion in any of its forms and developments. A person, therefore, though not strictly a Hindu by religion, is included in the class of persons governed by the Act by the virtue of this rule. The effect of this, that every person who comes with in the category of the expression Hindu accordingly, can now enter into a valid 'Hindu Marriage' with any other person who is also within that expansive category[29].Thus under Hindu Marriage act 1955,Marriage only among two Hindus can be solemnized if the conditions are fulfilled. If a Hindu marries to non- Hindu, Hindu Marriage Act will not applied to them. In such case, Special Marriage Act 1954, will apply. For Muslims, institution of marriage is as partaking both the nature of *ibadat* or devotional acts and *muamalar* or dealings among men[30]. Muslim marriage is a civil contract, though solemnized with the recitation of certain verses of 'Quran' Prophet of Islam is reported to have said: Marriage is my *sunna* and those who donot follow this way of life are not my followers and that there is no monkery in islam[31].In Shoharat Singh v Jafari Begam[32], it was held that Nikah under Muslim law is religious ceremony. There is consensus of Muslim Jurist that Marriage is *Sunnat Muwakkida*, means who complies with it, is rewarded in the next world and he who does not, commits a sin. It is recognized in Islam as basis of society[33].Muslim Personal Law applies to Muslims only, either by birth or by conversion. It is expressly mentioned in The Muslim Personal Law (Shariat) Application Act 1937 that the subjects like Marriage, Dissolution of Marriage, Dower, Maintenance, Intestate Succession, Special property of female Guardianship, Gifts, trust and trust properties and waqf Muslim Personal Law shall be applied.[34]Under Muslim Personal Law, essentials of marriage provides that there must not be

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[26]Dr Paras Diwan, Family Law, Allahabad Law Agency, 10th ed,2013, pg 2

[27]J M.RamaJois, Legal and Constituional History of India, Ancient, Legal, Judicial and Constituional System of India, Universal Law Pblishing Co. New Delhi.247.

[28] Sec 5 and 7 of the Hindu Marriage Act 1955.

[29]Mulla Hindu Law, 21st ed. Pg 820.

[30]Abdur Rahim, The Principles of Mohammedan JurisprudenceLahore, ed 1958 pg 327

[31]Aquil Ahmad, Mohammad an Law, Allahabad Law Agency, 2001, pg 106

[32] (1915) 17 BOMLR 13

[33]Aquil Ahmad, Mohammad an Law, Allahabad Law Agency, 2001, pg 106

[34]Sec 2 of the The Muslim Personal Law Shariat Act 1937

legal disability for the marriage. Legal disability means under certain circumstances marriage is not permitted. These disabilities may be absolute, relative, prohibitory or directory. One of such relative disability provides that marriage under Muslim Personal law is permitted when both parties are Muslims. There is no prohibition as to inter-sect or inter school marriage, but interreligious marriages are restricted. The Marriage of a Sunni male with a Shia female is valid[35]. In case of interreligious marriage a Sunni male is allowed to marry a non – Muslim Kitabia (whose faith is based on some holy book containing revelations such Christians and Jews but not Sikhs) but not a fire worshiper or idol worshipper(such as Pasis and Hindus)[36]. Though a marriage of Muslim Male with fire worshipper or idol worshipper is not void but irregular and the child born out of such marriage would be illegitimate.[37] A Muslim Sunni woman cannot marry to non- Muslim, kitabia or non kitabia. Such Marriages are void not irregular. Under Shia Law, no Muslim whether male or female can marry a no Muslim in the Nikah form. Marriage with Shia male with non- Muslim female or a Shia female with a non-Muslim male in the Nikah form is totally void. Shia female Shia male can contract Muta marriage with Kitabia (including fire worshipper). A Muslim male or female can perform a valid marriage with a non - Muslim under Special Marriage Act 1954. Christian community is among those who got first codified law for regulating Marriage and Divorce. Indian Christian Marriage Act 1872 permits religious marriage between Christian and a non Christian[38]. Indian Christian Marriage Act 1872 applied. Indian Christians includes the Christians descendants of native of India converted to Christianity as well as such converts.[39]The Indian Christian marriage Act provides an elaborate process of marriage and the marriage has to be registered by both the church as well as civil administration though it is responsibility of Church to send the registration to the civil authority. A Christian Marriage has to be solemnized by the authority authorized under the Act in the presence of at least two credible witnesses.

Parsi Marriage and Divorce Act 1932, applies to the marriage betweenParsis whether contracted before or after the commencement of this Act and Parsi means Parsi Zoroastrian[40]. Though nowhere specifically mentioned in the Act, that Marriage required both the parties to be Parsis. In India, it is not possible for a non Parsi in a Parsi ceremony. Under Parsi Law, the ceremony of *Ashirwad* should be performed by a Parsi priest in the presence of two witnesses.The registration of Parsi marriage is essential[41].

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[35]AziaBano v Muhammad Ibrahim 1925 all 720

[36] Family Law, Paras Diwan, Allahabad Law Agency, pg 48

[37]Shamshuddin M. Illias v Md. Salim m. Idris, AIR 2008 Ker. 59

[38] Sec 4 of the Indian Christain Marriage Act 1872

[39] Sec 3 of the Indian Christian Marriage Act 1872

[40] Sec 2(6) and (7) of the Parsi Marriage and Divorce Act 1932.

[41] Dr Paras DIwan, Family Law Allahabad Law Agency, 2013, pg 54

Independent Indiahas given a voluntary option for marriage to those who wish to marry out of religion  and those who don't want to deal with their personal laws.The Special Marriage Act 1954 provides a code of general law under which couple could chose to marry and divorce in accordance to the procedure prescribed in. The Special Marriage Act 1954 provides for the performance of marriage by civil ceremony. Both intra communal and inter communal marriages are possible under this Act .This is so the religion of the parties intending to do marriage is absolutely irrelevant in regard to the application of the Act[42]. The Special Marriage Act 1954, was enacted by parliament to provide a special form of marriage, in certain cases, for the registration of marriage and for divorce, and was made applicable to all citizens of India domiciled in the country. It is therefore permissible for a Hindu, by virtue of that Act, to have his marriage to another Hindu or a person belonging to any other community, solemnized in accordance with the requirements of that Act and the rights, obligations and status of parties of such civil marriage in matters relating to marriages.[43] Thus Special Marriage Act 1955 is not concerned with the religion of the parties of an intended marriage. It also provides the facility of turning religious marriage into civil marriage.[44] It applies to all persons not only to citizens domiciled in the jurisdiction of the Marriage Registrar. For Indian citizens at least  one of them resides in India for the last thirty days while in case both are non  citizens, either is resides in India for last thirty days. The specific feature of the special marriage act is that it provides the procedure of registration of marriages performed in other forms such as ceremonies provided in the respective personal laws of the parties. In Baljit Kaur v Boparai v State of Panjab[45], it was held that marriage performed under personal laws would not be void, if registration under Special Marriage Act is rejected due to not compliance of any conditions provided under the Special Marriage Act, 1954. If would render only registration ineffective, marriage would be valid under personal laws. The procedure provided for the marriage under Special Marriage Act 1954  includes Notice of intended marriage to the marriage officer, publication of notice by the Marriage officer on the conspicuous place for the invitation of objections, declaration made and signed by the both the parties that there is no legal impediments to the marriage and signed by the three witness and marriage officer and solemnization of marriage when parties tell each other " I take you to be lawful wedded husband/wife"  in the presence of marriage officer and three witness. Certificate of marriage is filled by the marriage officer in the marriage certificate book signed by the parties and witnesses which shall be

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[42] Tahir Mahmood, Religious elements in Secular Marriage Laws,  edited book, Bagga.V. 'Studies in the Hindu Marriage and the Special Marriage Acts'  Indian law Institute, New Delhi, 1978 pg 295-309
[43]Mulla Hindu Law, pg 821.
[44] 212 Law Commission Report, 'Laws of Civil Marriages in India- A proposal to resolve certain conflicts' 2008, available at
[45] (2009) 1 DMC 28 (P&H).

conclusive proof of marriage. Civil marriage under Special Marriage Act performed as the prescribed procedure will not governed with personal laws. In case where a Hindu Parties marries under Special Marriage Act before the Marriage Officer, later filed petition of divorce under sec 13(1)(a) and (b) of Hindu Marriage Act 1955, such petition is held non maintainable and Delhi High Court held that the conduct of parties with regard to their relationship and divorce is governed by the Special Marriage Act 1954[46]. Further, when a person solemnizes marriage under the Special Marriage Act then Marriage is not governed by Personal Laws but only by the Special Marriage Act.The rights and duties arising out of marriage are governed by the Special Marriage Act and succession is governed by the Indian Succession Act 1925 and not by the personal Laws[47].

Personal law is a matter of faith. A person may be a Hindu, Muslim, orChristian either by birth or by conversion. Hindu, Muslim and Christian personal Laws allowed conversion either by performing a ceremony or without performing ceremony. Parsi personal law does not allow conversion. It is conventional belief that no one can become Parsi through conversion as one has to born as Parsi[48]. Conversion and reconversion is allowed in Hindu Personal Laws. Similarly, it is not necessary for a Muslim be so by birth. Infact, Islam depends upon belief. A man can be Muslim by profession or by conversion.[49]The best evidence of such conversion would be an actual formal conversion[50].As far as conversion law and marriage is concerned Apex Court already mentioned in Sarla Mudgal v Union [51] thata second marriage solemnized under Muslim law by a Hindu after conversion is infringement of religious rites and personal freedom of the Hindu wife. Such person would be liable for the bigamy under sec 494 of the IPC, because Hindu Marriage does not automatically dissolve after conversion. In Lily Thomas v Union of India [52] it was held that the "freedom guaranteed under Art 25 of the Constitutionis such freedom which does not encroach upon a similar freedom of the other person".Thus conversion is allowed in Personal laws but not to ditch or bypass the sanctity of law. Conversion under force, fraud, fear, enticement or allurement and inducement of money are not only prohibited but punishable too under State's anti conversion laws. Presently, out of twenty nine States eight States has anti conversion laws[53]. Recently, Uttar Pradesh Government passed an Ordinance to prohibit Conversion[54]. Some of the State's law expressly mentioned that both 'conversion for marriage solely' and

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[46]SumanKundra v SanjeevKundra, AIR 2015 del 125

[47] M v A, decided by delhi High Court on 23 dec 2018

[48]Laws of marriage and divorce, Monica Sakhrani, EBC, Lucknow 2019, Pg 102

[49]Aqel Ahmad, Mohammedan Law, Allahabed Law Agency 2001, pg 8.

[50] Mulla Hindu Law

[51] (1995) 3SCC 635

[52] AIR 2000 SC1650

[53]Odhisa, Madhya Pradesh, Arunachal Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jahrkhand, and UttaraKhad has anti conversion laws.

[54]Utter Pradesh Prohibition of Unlawful Conversion of Religion Ordinance 2020.

'marriage for conversion solely' is unlawful.[55] UP Ordinance also provides prohibition on conversion by marriage[56] and held such marriage void by the order of Court[57]. Recently, Allahabad High Court following the verdict of Supreme Court in Lata Singh Case, held that proof of interfaith marriage is won't be relevant factor while ensuring that there is no interference in the liberty of couple unless there is any allegation by her regarding forcible conversion[58].

**Conclusion:**

To conclude it can be said that there is a wonderful relation between Religion Marriage and Law. Distinctiveness of religion of an individual is protected by allowing him/ her practicing personal laws. Choices of an individual are protected by allowing them to choose his/her marriage partner as fundamental right. Liberty of an individual is protected by prohibiting and punishing forced/induced conversion. Then what is left? Obviously, it is compliance of these laws. Religion and Marriage both is 'personal' to an individual, but it becomes 'public' when force, inducement, coercion, and fraud involves in it. In case, interfaith marriages, when force, fraud or inducement involved, it becomes 'social'. Secularism in India has different tenets. It includes 'tolerance' as a basic feature. It is purely a matter of choice, to marry within religion or out of religion. Law is here for both. Being progressive society, everyone has such freedom and State is providing all measures to protect that freedom. Obviously, being welfare State, it has also power to prohibit misuse or abuse of such freedom. Any infirmity in law(as procedure of Civil Marriage) does not mean that it is hurdle. It can be resolved through proper process. Social Change is very slow process, and law is one of that measures to promote social change. Liberty, equality and dignity can only be ensured in democratic system. Indians are fortunate that they have are preventative democratic system which provides them an opportunity to live with dignity and enjoy their distinctiveness fullest and also allowed them to mingle with others without encroaching their dignity and distinctiveness even in a relationship like marriage.

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[55]UattaraKhad, Himachal Pradesh and Madhya Pradesh anti conversion law declared marriage to be void if it is performed for the sole purpose of conversion or conversion hasdonesolely for purpose of marriage.

[56]Sec 3 of the Utter Pradesh Prohibition of Unlawful Conversion of Religion Ordinance 2020

[57] Sec 6 of the Utter Pradesh Prohibition of Unlawful Conversion of Religion Ordinance 2020

[58]Rakesh Kumar Pandey, 'Marriage Proof, Conversion not relevant for protection to couple: Allahabad High Court' TOI, 12/06/2021

# KEY ISSUES OF WOMEN EMPOWERMENT IN ASSAM: SUGGESTIONS AND POLICY IMPLICATIONS

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**Abstract**

Empowerment of women is one of the key issues of development. The awareness on gender issues is though increasing achievement of the goals will not be possible without closing the gaps between women and men in terms of capacities, access to resources and opportunities. Since 1970s, the idea and practice of self-help has developed worldwide as a major social phenomenon for poverty alleviation and women empowerment. The empowerment of women is essential in view of the continuing discrimination against them at all fronts. For the first time in the history of Indian planning, an attempt has been made to move beyond empowerment and recognize women as agents of sustained socio-economic growth and change. Many ministries and departments have designed and launched a number of programmes and schemes to empower women. The present paper is an attempt to analyse the key issues and problems of women empowerment in Assam in terms of various indicators such as economic participation, political participation, access to education etc. The study further Identify the hidden constraints on women empowerment in Assam in spite of the fact that many policy implications are undertaken by the Government, and suggest measures to bridge the gap between men and women.

*Keywords: Assam, Empowerment, Women, Issues, Challenges, Achievement*

**Introduction**

Assam is one of the eight states of North East India. It came under British rule in 1826 by the Yandabo Treaty that ended the Anglo Burmese war. A time was there when entire North Eastern Region (NER) was known by a single name 'Assam'. It is the largest state in NER in terms of population though not

in terms of area. The State is rich in its natural resources, but is far behind the country in terms of development. Huge amount of mineral and water resources are either under utilized or unutilized in Assam. Proper utilization of these resources may bring the required pace of development in the state.[1]The socioeconomic set up of the state is also not conducive for development. The state has been experiencing insurgency for the last three decades or so due to various ethnic strife and other demands of the local people which has been affecting the economy of the state severely.[2]It is a multiethnic state with a heterogeneous cultural background and is different from mainstream homogeneous culture. Due to the prevalence of tribal and indigenous culture it is generally perceived that women of Assam including North East are relatively much liberal than rest of the country. The general presumption is that women of Assam are the equal partners with their husbands in different spheres of lives. This type of belief or ideas are rooted because unlike North, West or Eastern part of India, Assam and entire North Eastern Region are almost free from social evils like dowry, sati pratha, female feticide, female infanticide etc. But various gender gap studies reveal a different view.[3]A study by A.K.Shivkumar in 1996 focused the differential in gender attainment among 16 major Indian states. His study highlighted the fact that high human development, economic prosperity and progress does not necessarily mean that women's position have improved in the society. Assam was ranked at the 10th position in that study. Similarly NHDR (2002) estimated GEI as high as 0.676 for India and 0.575 in Assam in 1990s. This implies that gender inequality in Assam was higher than all India average whereas it was fairly satisfactory for most of the Southern States (varying within the range of 0.7 to 0.9).[4] Assam was ranked 29 among 32 States and Union Territories. According to Assam Human Development Report (2003), the state in comparison to the other North Eastern States, ranks below Manipur, Meghalaya, Arunachal Pradesh, Mizoram and Nagaland.[5]

It is contrary to general perception that women of Assam are as disadvantageous relative to men as rest of the country and in some ground their position is even weaker than that of the sister states in other parts of the country. It seems that there is a long way to go to bring women of Assam to an equal partner of men in the development process. Moreover, in the last few decades insurgency has been the part and parcel of the lives of people of Assam.[6] Various ethnic strife, rebels, militancy has been affecting the normal life of the people in general and women are the worst victim in particular. Assam, along with other north eastern states has been witnessing the violation of human rights for the last few decades. Due to armed conflict and militant activities, condition of women in the state has become more vulnerable. All these justify the need for such an analysis highlighting the present status of women of the state of Assam at the disaggregated level.[7]

It is undoubtedly established in different studies that one major hurdle is the lack of a strong desire in women themselves to change. Despite considerable progress made in the spheres of health, economy and education, still a sizable

section of women for various reasons is not aspiring to do the mettle of decision and policy makers, be it at home or outside. A vast majority of women is still left out of the awareness generated in the intellectual domain with regard to equality of opportunity in education and other social services provided by government and other agencies.[8]

Women can gain the tools and knowledge necessary to overcome these and other obstacles in improving their own health with secondary or higher levels of education. For instance, in countries with a strong societal preference for a son, where girls face substantial discrimination and higher mortality risks than boys, post-primary education enables women to reject gender-biased norms or find alternative opportunities, roles, and support structures.[9]

Women's education improves their use of maternal health services, independent of a host of other factors. Secondary schooling always has a positive effect on a woman's use of prenatal and delivery services and postnatal care. The effect is always much larger than the effect of low levels of schooling.[10] Female secondary education can have a crucial role in reducing violence against women, which has severe health consequences, including unwanted pregnancies, sexually transmitted infections (including HIV/AIDS), and complications of pregnancy. In some women, the experience of violence can be a strong predictor of HIV. Although female education clearly cannot eliminate violence, secondary education has a stronger effect than primary education in reducing rates of violence and enhancing women's ability to leave an abusive relationship.[11] Women in general and women organizations in particular must continue to focus on universalisation of female education. Education alone can guarantee eradication of all evils affecting women.[12]

The constitution of India itself provides for women significant position in the socio-economic life of the Nation by ensuring universal adult franchise, representation in political bodies, right to property, equal pay for equal work and right to equality. However, in practice women do not enjoy all these rights and are still struggling for them.[13]

The 73rd and 74th Amendments to the Indian constitution have accorded constitutional recognition and status to the Indian Local governments. A significant landmark of the 73rd constitutional amendment is the 33 percent reservation for women at all levels of panchayats. This has enabled for the first time entry of women into PRI in large numbers. However, in actuality, representation o f women in PRIs are still not satisfactory.[15]

Women are yet to be involved in a large way in decision making process. This requires greater participation of women in policies. The political parties have to realize that the issues pertaining to women are not the issues to be dealt with by men only. They are to be discussed and decided at the national level. The parties must ensure large proportion of seats at least 30% to women.[16]The process of election in India is often fraught with money and muscle power. Electoral reforms must be expedited to free politics from these maladies. Political participation can only ensure the elimination of various afflictions confronting women. Only women in power can take part in policy

formulations with specific thrust on women related issues. Only by generating political power, the worker sections and women can alter the structure of community interference and thus open up more opportunities for women.[17]

The state must actively intervene to protect women's rights to organize and withdraw restrictive legal and administrative provisions which debar women from realizing an equal share in decision making bodies.[18]

Women still face considerable handicaps to their involvement in politics due to inadequate education, the burden of reproductive and productive roles, lack of confidence and the opposition of entrenched cultural and religious views. Some of the constraints affecting women's participation in Panehayati Raj institutions are stated to be (1) inadequate awareness, (2)aversion to public activities, (3) burden of household work and wage work outside, (4) custom and tradition, (5) discouragement from men and family and (6) lack of adequate preparation.[19] The following measures may be suggested for increasing participation of women in politics:

Education: Both men and women should be made aware that they have responsibilities to society along with family duties. This can be done through the existing programme of adult education.[20]

Allotment of a Considerable Number of Seats to Women in Local Bodies: The seats for women should be very much increased to encourage their participation in politics and local democratic institutions.

Provision for All-Women Panchayats: The Committee on the Status of Women had recommended in 1976 that one positive way to encourage women's entry into politics is the establishment of all women Panchayats by means of legislation. The Committee stated that these women Panchayats would not be parallel organizations to Gram Sabhas of village Panchayats. They would be recommended as a transitional measure to break through traditional attitudes in rural society which inhibit women's political participation. The way the present situation is, women find it very difficult to face the tug-of-war with men and are able to get elected or co-opted only from reserved seats. As a transitory measure, all women Gram Sabhas should be organized.[21] Establishment of Village Cooperatives for Women: The economic dependence of women is one major reason for submissiveness and reluctance of women to enter politics. Co-operatives must be formed in villages. Those women who would become economically self-reliant would often possess qualities of confidence, courage, and vigour. These qualities would enable them to function as successful participants in village Panchayats.[22]

Contact with the Outside World: Rural people should be brought into contact with the urban world by organizing educational tours.

Opportunities for Key Positions: Women should be given key positions in Panchayati Raj institutions. This would increase women's participation and contributions. If a male is the President, the Vice-President should be a female.[23] Setting up of Advisory Committees: These Advisory Committees should include women from different professional areas, such as women

welfare officers, social workers, political thinkers, and members of political institutions.[24] These Committees can be of great educational value by bringing political theorists and social practitioners together. Enabling women of Urban Areas to become Members of Rural Political Institutions: Social researchers came across a number of urban women, originally belonging to rural areas, who are now willing to extend their services to rural institutions. It is important to note that external agencies can effect the process of change which, in the final analysis, has to be managed and governed by rural women themselves through their own organizations like Mahila Mandals.[25]

In the field of power and decision-making India has primarily relied upon method of reservation to ensure women's presence in decision-making. 239 Representation for Women in political bodies through a quota system has been identified as one important means of achieving gender equality in India as elsewhere. Here there is need to encourage women's participation in other kinds of groups and associations which contribute to an atmosphere of leadership by women as well as supporting training and networking for elected women. The factors that limit women's effective participation apart from their own inexperience need to be addressed.[26]The provision of women component plan may be provided in budgets of local self government institutions like PRIS and local bodies and more subjects to be transferred to them.

.Some of the Acts passed in British India in favour of women are:

The Marriage Dissolution Act, 1866: This act provides for dissolution of marriage where one of the parties has deserted or been repudiated by other on ground on the former's conversion to the religion of Christianity.[27]

Indian Divorce Act, 1869: It provided for divorce by wife of husband under certain specific circumstances.[28]

Child Marriage Restraint Act, 1929: Child marriage restraint Act, popularly known as the sharda act. This was later amended in 1976.[29]

The Married Women's Property Act, 1872:Through the practice of streedhana the movable property awarded to women by her husband or parents was enlarged by the passage of the married women's property act, 1974, widening scope of streedhana "to include earnings by women and the money she acquired through her artistic and literary skills." The legislation provided the incentive to women to engage herself in remunerative work and acquire property on the basis of her own earning.[30]

After 1947, it became the responsibility of Indian Government to remove legal disparities. Nehru wanted to introduce legal changes so that women could be equal to man before law. He also held that women's economic dependence on their family even in time of need has to be ended as they were not respected. He, therefore, thought of women's share in their parent's property. It was Nehru's initiative and determination and a strong Law minister Ambedkar that Hindu Code Bill was introduced in Parliament. This bill passed after 1947 in favour of women the following acts:

Special Marriage Act, 1954:The aim of the special Marriage act is to provide for special marriages and divorce. This type of Act was passed for the first

time in 1872. But the act of 1954 is wider than that. The main provisions of this act are as follows –
 • It confers validity on inter-community marriages.
• It applies to Indian citizens whether they are living in the country or outside the country.
• It includes all the conditions of the marriage mentioned in the Hindu marriage Act.
• The boy and the girl to be married must have attained the age of 21 years and 18 years respectively.[31]
Indian Divorce Act, 1956: This Act also provides for the divorce under the following conditions-
 • A life of debauchery by the husband or wife.
• Conversion of religion by wife or husband.
 • If the husband or wife has been insane for three years.
• If the Husband or wife has been suffering from leprosy for three years.
• If the wife or husband has been suffering from some venereal disease.
• If the wife or husband has renounced the world.
• If the wife or husband has been absent for 7 years.
• If after the marriage husband is accused of rape, sodomy or bestiality.[32]
Hindu succession Act, 1956:According to this act, all persons are considered to have equal rights in the property irrespective o f their sex, age or status. Hitherto, widows were not given the rights in property but this Act confers those rights upon widow which their husbands possessed. According to this act, the daughter is also given equal right of inheritance in the property of the father along with the son. The women got right to the use, sale and mortgage of the property received through inheritance.

**Suggestions and Policy Implications**
The present study throws light on the status of women empowerment in Assam and also its relationship with human development. It is found that women of Assam are disempowered, both in absolute sense and relative to men. Although they have education, employment and political participation to some extent, but do not have decision making capacity to a satisfactory level, most of the employed women do not have final say about the use of their own earnings and in the field of political participation; they are just the puppet in the hands of their husband. So education, employment etc may create the environment but these can not transform the lives of women at an instance. These factors may or may not lead to women empowerment unless powerless use these weapons to gain power. In spite of taking so many programmes by the government for empowerment of women, the wide gap between the achievement of men and women in the field of human development is also alarming. Some suggestions are given here which may help to bridge such gap.
   ➢ To become empowered urge should come from one's heart. So women must realize their subordinate status and should long for emancipation.

- This realization does not necessarily come from mere degree-oriented education but through the change in the mindsets of both males and females.
- Enlightened women need to organize awareness camps in the interior and remote areas to make their sisters aware of their rights in the society.
- College students, particularly the girl students, also through their community activities can bring a lot of change in the life of women by making them aware of the constitutional and legal rights and help them to achieve their desired goal.
- Though government of India has introduced various schemes to reduce poverty and guarantee employment, it has failed to ensure whether it benefits the actual beneficiaries. Hence, the government and NGOs have a larger role to play in this regard.
- Value-based education should be introduced in the curriculum and imparted to children in the school so that violence and injustice against women can be reduced.
- Media should plays a major role in changing mindsets of the people and portrays women as mere commodities need to be banned.

**Policy Implications**
- Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.
- The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil.
- Equal access to participation and decision making of women in social, political and economic life of the nation.
- Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- Changing societal attitudes and community practices by active participation and involvement of both men and women.
- Mainstreaming a gender perspective in the development process.
- Elimination of discrimination and all forms of violence against women and the girl child.
- Building and strengthening partnerships with civil society, particularly women's organizations.

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# MILITARY OLIGARCHY IN DELHI SULTANATE: A MODERN SPECULATION

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Iltutmish was one of the greatest sultans of Delhi. He had the credit of consolidating the empire. He was able to avert an imminent Mongol invasion by cold-shouldering Jalal al-Din. He was ably assisted by Nizam al-Mulk Kamal al-DIn Muhammad Junaydi, who had considerable administrative talent and insight. About this time the Sufi orders became very active, and contributed considerably to the growth of Islam in the newly-conquered areas. Iltutmish died in 1236. He had thought highly of his daughter Raziyya as a possible heir, because she was more capable than her brothers. After her brother Firuz had ruled ineffectively for six months she then succeeded, but found it difficult to manage 'the Forty', a group of powerful officers who had rendered meritorious service in the reign of Iltutmish. After his death, however, they robbed the throne of all power and raised one prince after another to the throne. Raziyya showed some spirit and fought for her throne, but she was defeated, and, while in flight, was killed by some Hindus (1240). Her half-brother Bahram was raised to the throne on promising that authority would rest in the hands of a group of high officials. This proved too irksome for the young sultan, who tried to free himself from tutelage, and was therefore deposed in 1242. Yet another son, Mas'ud, was now raised to the throne and was deposed in 1246 because he too tried to assert his authority. Then came to the throne Nasir al-DIn Mahmud, a pious and kindly prince, who reigned till his death in 1266 with all power vested in the hands of Balban, a capable slave of Iletmish and one of the powerful Forty.

The power of such a military oligarchy could not last [1]. A modern speculation that if the Forty had exercised this power

wisely they might have succeeded in establishing some constitutional precedents is baseless, because there was no ground of traditions or social institutions into which constitutionalism could have roots. The Forty were united neither in their outlook nor in their interests, the only binding factor was their aversion, for selfish reasons, to a powerful monarchy. This negative factor also disappeared when the Mongol pressure increased to such an extent that the very existence of the sultanate was threatened. The Mongols had penetrated Sind, Multan and the west Panjab and had sacked Lahore in 1241, and some nobles had even begun to look to them for patronage and support. The Forty were divided into several groups because of mutual jealousies, their time and resources wasted in domestic quarrels. Hindu chieftains were discovering that the authority of the sultanate was not all-pervading, and the fear instilled by the rapid spread of Muslim power was wearing off. Gwalior and Ranthambor were lost and Katehr was giving trouble. Even the suburbs of Delhi had become unsafe, through the depredations of highwaymen, and the gates of Delhi had to be closed before dusk. Communications with Bengal were all but disrupted by Hindu robbers in the Do'ab. Bengal was under Muslim rule but virtually independent. It must have been obvious to all but the most selfish and short-sighted that the sultanate could not last long without vigorous effort and the strengthening of the central authority.

Nasir al-Din Mahmud entrusted all authority to Balban, and did not interfere with the administration throughout his reign except for a brief period of two years when, as the result of a palace conspiracy, Balban was removed from office. Balban was too circumspect to use his power in a manner that would alienate any strong group which might try to oust him with the help of the monarch. When Mahmud died in 1266, Balban ascended the throne with the title Ghiyas al-Din, and began to assert himself fully. He belonged to a noble family of Ilbari Turks of Central Asia, but was carried away as a slave during a Mongol incursion to Baghdad. He was ultimately sold to Iletmish at Delhi. He showed capacity and steadily rose to a position of eminence. After his accession, Balban's first concern was to instil a sense of discipline into the officers. He strengthened the central army by reorganizing the department of recruitment and salaries the office of the  mamalik.

After having strengthened the central army, he turned to the Forty and reduced their power. Those who resisted were heavily punished, and others soon saw the advantage of conforming to the new discipline. Balban established an exacting court etiquette. He deported himself with great dignity, never permitting anyone to take any liberty with him. It is said that even his personal valet did not see him half-dressed, bare-headed, or without his socks and shoes. He strengthened his intelligence system, and kept himself informed of the doings of his officers to stop them from indulging in any rebellious activities.

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[1] Minha'z us Siraz, Tabqa't –i- Nasiri,  proves the concept of military oligarchy

He limited himself to the area that he had inherited and made no effort even to recover parts of Malwa which had been conquered earlier and then lost. He turned his attention to the improvement of peace and order. The forest near Delhi was cleared, and nests of robbers were rooted out. Katehr was again reduced to submission. Balban spent about a year in the districts of Patiali, Bhojpur and Kampil in the Do'ab to punish the robbers and to suppress rebellions. He built forts and established townships of Muslims so that they might look after the security of the region. He then turned his attention to the Mongols and reorganized the administration of Sind and the west Panjab. The capable Sher Khan Sunqar was given command of the area and, on his death, Balban's eldest son, Muhammad Khan, was appointed governor. These preparations kept the Mongols in check, though their incursions, in one of which the prince was killed, did not stop completely.

Balban decided to bring Bengal under his control. The main reason seems to be that the sultans of Delhi were dependent on Bengal for their supply of elephants, and an unfriendly Bengal could cut off these supplies. Two expeditions sent against the rebellious governor, Tughril, were defeated. Then Balban took the field in person in 1280. Tughril fled and took shelter in the forest of Orissa, from where he was captured and executed with his main supporters. The governorship was entrusted to Balban's second son, Bughra Khan.

In 1285, when the news of the death of his eldest son, Muhammad Khan, reached Balban, he heard it with fortitude and conducted his business as if nothing had happened, but at night he was disconsolate. He sent for Bughra Khan with the intention of keeping him near the throne, so that he might succeed him without difficulty, but the prince left Delhi without permission. Balban died in 1287. He was succeeded by his worthless grandson, Kay-Qubad, who had been brought up under strict control, but who, when he was no longer under the tutelage of his grandfather, completely lost control over himself, and gave himself up to pleasure. His father, Bughra Khan, marched from Bengal, and reached the river Ghagra (Gogra) at the same time as Kayr Qubad; because of the intercession of some nobles there were no hostilities. Bughra Khan gave fatherly advice to Kay-Qubad, who seems to have made an effort to reform himself, but, even before he reached Delhi, he had been enticed back to his old ways. When shortly afterwards he was struck by paralysis his infant son Kayumars displaced him, as a puppet in the hands of first the Turkish faction and then of the Afghan party; his Khalji deputy, Feroz, defeated his rivals, and ascended the throne in 1290 under the title of Jalal al-Din Feroz Khalji.[2]

The Khaljis were Turks by origin, but had resided in Afghanistan so long that they were no longer regarded as Turks. Their rise, therefore, was disliked by the Turks. Gradually the animosity wore off; but not before Jalal al-Din had suppressed the rebellion of Chhajju Khan (1291), a scion of the house

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[2] Amir Khusro's writing *Khaza'in ul futuh* represents the new order of Khilji

of Balban, and executed a darwish, Sldi Mawla, who had become a centre of rebellious conspiracies. Feroz had distinguished himself as a general and administrator, but was more than seventy years old at the time of his enthronement. He was mild, and did not like to take stern measures even when they were necessary. Many of his followers were dissatisfied because they saw in his mildness a danger to their own position. Apart from his solitary action against Sldi Mawla, Feroz's nature led him to abstain from executing even robbers and thugs, who were deported instead. He treated Chhajju Khan with quixotic mildness to the consternation of his supporters. Towards the close of Feroz's reign in 1294 his nephew and son-in-law, Muhammad, set out from Kara, at the head of 8,000 horse, crossed the Vindhyas and after a march of two months through difficult terrain, appeared before Devagiri and captured it. A huge booty of gold, silver, pearls, jewels and silk fell into his hands. When he returned he was summoned to court, but he pretended that he was afraid of punishment, having undertaken the expedition without royal permission. Feroz was persuaded to go to Kara and reassure Muhammad. He was also motivated by the hope of obtaining some of the wealth that Muhammad had brought with him. He was, however, assassinated and Muhammad proclaimed himself sultan as 'Ala' al-Din Muhammad Khaljl in 1296.

Despite the circumstances in which he came to the throne, 'Ala' al-Din made a great impact upon the history of India. He was efficient, imaginative and strong. His expedition against Devagiri is in itself one of the boldest military ventures in history. His murder of Feroz is no doubt a blot on his character, but he was motivated in this as much by the desire to maintain the authority of the Khaljis as by self-interest. 'Ala' al-Din was soon able to make a correct assessment of the political situation. He undertook the task of securing his dominions from Mongol inroads and to extend his sovereignty further afield. This needed considerable organization and great resources. He therefore tightened his control over his officers as well as over Hindu chiefs, raised large sums of money through additional taxation, and built up a large army rigid economy and establishing successfully a system of price-control. He introduced great austerity, and frowned upon any laxity in morals or indulgence in loose talk and intrigue. He further improved the intelligence services, and made them so efficient that the possibility of treasonable talk and association was eliminated. To stop the officials from organizing themselves into groups, he prohibited intermarriage without royal permission. He stopped convivial and drinking parties, so that the officers would not become too familiar with one another and establish relationships injurious to the state. He raised the state levy of agricultural produce from twenty per cent to fifty per cent in many areas and, to reduce any ensuing hardship, he eliminated the perquisites which Hindu chiefs used to extract from the peasantry. He also stopped the commission which the state paid them on the realization of the revenue. He examined the titles of rent-free grants of land given in previous reigns for pious purposes, and resumed them wherever they were no longer justified. In the same way, he abolished all grants in money which were no

longer deserved. For the purpose of increasing his army and equipping it properly, he fixed salaries at a level lower than previously. His grants to poets and scholars also were not lavish.

For the purpose of removing any difficulty which smaller salaries might entail to public servants and others, he fixed prices at a reasonably low level, and was able to maintain them successfully throughout his reign. The system adopted was scientific and sensible. By lowering salaries he reduced the circulation of money, which had been artificially stimulated by the treasure that poured into Delhi as a result of the conquest of rich Hindu kingdoms. By raising the state levy on agricultural produce, he induced the peasant to cultivate more land, to enable him to make up for the lost margin in his net income. He ensured a continuous supply of food by the purchase of all surplus grain from the peasants, and bringing it to the town to ensure a constant supply. The cultivator was encouraged to pay the state in grain, which was stored at numerous places, and if, through a natural disaster or some unforeseen circumstance, the normal supply failed, the state granaries were able to make up the deficiency. Storage seems to have been managed skilfully, because as late as Ibn Battuta's visit to Delhi (1354-42), when the city was in the grip of a famine, rice stored in the reign of 'Ala' al-DIn Khalji was given to the public. The prices of other articles were also fixed, and they could be sold only in the Sara-yi 'adl where royal officials supervised the transactions. The measures succeeded extremely well, and there is complete unanimity amongst the authorities of the period that throughout the reign prices were maintained at the low level fixed by the sultan.

He fixed the salaries of his troopers at levels where they would not face any difficulty. The horses were regularly examined and branded so that a horse could not pass muster twice, nor could horses be changed for fraudulent purposes. The reforms introduced by him in his agrarian administration were also effective. He eliminated middlemen, and insisted that the area cultivated should be properly assessed through a system of measurement.

The sultan succeeded in creating sufficient resources to secure his dominions from Mongol invasions. The need had indeed become pressing. As early as 1303, the Mongols reached Delhi itself, and a large army laid siege to the city. However, they raised the siege after two months. The sultan was quick to see that it was necessary to take proper steps to deal with the menace. The fortifications built by Balban were repaired, new forts were built and the frontier province of Dipalpur was put under the charge of Tughluq. Ultimately the Mongols developed a wholesome respect for the sultan's army.

In the south he was equally successful. His general, Malik Kafur, a slave of Hindu origin, defeated Raja Ramadeva of Devagiri who had withheld tribute. The raja had to come to Delhi to renew his allegiance. The sultan wisely treated him with marks of favour, bestowed upon him the title of ra'i raydn (raja of rajas) and sent him back to his capital. In 1308 Malik Kafur conquered Warangal. In this expedition Raja Ramadeva rendered much help, which showed that 'Ala' al-DIn's policy of reconciliation had borne fruit. In 1310

Malik Kafur conquered Madura and Dvarasamudra, and thus extended the boundaries of the sultanate to the sea-coast in the extreme south. 'Ala' al-Din's treatment of the rulers of southern India was conciliatory: he permitted them to retain their former kingdoms as vassals. Bengal, Sind, Malwaand Gujarat also were brought under control.

The historian Barani,[3] for whom the sultan was wicked although strong and successful, has recorded a somewhat dramatized story of 'Ala' al-Din's intention to set himself up as a prophet, and to undertake the conquest of the world like another Alexander. There can be little doubt that the sultan did have the ambition to be a great conqueror, an ambition in which he was remarkably successful. It is quite possible that the scheme of conquests was discussed at a time when there were other dangers besetting the sultanate, and the sultan was wisely persuaded not to undertake them until he had properly organized the resources of the sultanate, and established full control over it. The story regarding the intention to be a prophet seems difficult to believe because no other authority mentions it, nor is it in keeping with the sultan's actions and policies. The idea may have crossed his mind in a moment of weakness, and perhaps have been mentioned to one or two officers, but it does not seem to have been entertained seriously, and was, therefore, discarded when the folly of such an intention was pointed out. The sultan's rule made a good impression upon the people. His crime of assassinating his uncle seems to have been forgotten, and, after his death, the people remembered him with gratitude and affection. His tomb was visited by large numbers like the tomb of a saint. 'Ala' al-Dln died in the year 1316 as the result of illness. A great name of the period is that of the Chishti mystic Shaykh Nizam al-Din, whose influence was responsible for a great upsurge in religious and moral fervour among the people. It is said that 'Ala' al-Din's achievements would have been impossible but for the moral stamina among the Muslims engendered by Nizam al-DIn. The prayers of Nizam al-DIn were popularly believed to have brought about the raising of the Mongol siege of Delhi in 1303.

Power of military oligarchy in Delhi Sultanate can be seen easily. Only Ala-al din is exceptional Sultan, rest we can say about presence of military oligarchy which is modern narrative of Delhi sultanate.

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[3]. Ziya' al-Din Barani (of Baran, i.e. Bulandshahr), a historian and writer on government in the style of Mirrors for Princes, was probably born c. 1279 and died 1357.

# NARCO TERRORISM IN AFGANISTAN

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**Abstract**

The most serious problem which has occurred after the dissolution of USSR in 1991 is the problem of terrorism. This problem has changed the course of International Politics and International Relations. One important fact in this respect relates to the almost unavailability of any solution to resolve this problem. The nature of problem is quite complex and without any possible explanations of emergence, containment or resolution of terrorism. The problem of terrorism is very difficult to understand within the discipline of International Politics. The terrorism is not modern phenomenon. Its emergence was noticed in the French revolutioan in18th century in a concrete manner when term 'white terrorism' was used in sarcastic manner. Terrorism took several forms but no serious discussion about its placement within the discipline of International Politics and International Relations in academic terms was undertaken. International Politics and International Relations differ with each other on very count. Though several overlapping social and political domain are observed between both but a strict classification boundary separates both.

**Key words** – Narco Terrorism, White Terrorism

**Introduction**

Terrorism can be placed primarily in the domain of International Politics because it is violence based activity in which usually a particular state or citizen is major target. This particular nature of terrorism has made it highly fatal phenomenon of modern life. The placement of terrorism may not be considered in International Relations; because it is a major drawback of International theorists that they have failed to develop any coherent acceptable International Relation theory about Terrorism. The serious flaw has restricted the policy makers to fashion any comprehensive and plausible policy about containment of terrorism. Perhaps no great thinker of International Relations has proposed a theory about it. Since last several years many theoretical

postulates have been proposed in the discipline of International Relations. From Realism to Neo Realism, Feminism, Eco centrism, Marxist theory with off shoot of critical theory have emerged in discipline. These theories have helped to understand the course of development of global issues and events but many issues like terrorism require a more matured and advanced understanding which these theories have lacked to provide. There is an urgent need to develop an International Relations theory of Terrorism. It is quite possible; understanding of terrorism with a theoretical framework may contribute in successes to counter terrorism policies. Associated with this problem zone about terrorism is the question of an acceptable definition of terrorism. Terrorism is highly difficult to define. There is no scholarship on this issue. Though some activities has taken place after the Second World War. There is sectoral   approach adopted by countries to deal with the problem of terrorism at definitional plane, albeit it contributed only in limited manner to understand the terrorism. United Nations Organisation also started with the same philosophy but in 1994 provided the first acceptable definition of terrorism. Like terrorism, a major problem has occurred in the field of scholars, as how to define narco terrorism. This word as term was used almost three decades back with reference to drug trafficking and policing in Peru. Still there no widely acceptable definition of the term is available. This problem has been caused due to scope and dimension of narco terrorism which is quite expanded. This term has passed through two major phases in its evolution. Its evolutional process has contributed in creating the definitional problem. In first phase narco terrorism was considered as drug trafficking and law and order problem. Second phase is related to emergence of terrorism from Afghanistan. Terrorism is of this phase is of lethal in nature. 9/11 attack completely change the nature and course of International Politics. The impact of Non State Actor was recognised. USA which had earlier given less importance to terrorism, was now a completely devastated nation after the attack. The narco terrorism is recognised after the attack as a serious problem. Thus in this phase the shift from the drug trafficking to lethal terrorism is observed. This is treated as new development in the international politics. From here two developments are observed, Afghanistan is now concentrated as the centre of narco terrorism. US launched operation enduring freedom in order to eliminate the regimes which had helped in executioning the attack by al Qaeda, US had concluded that al Qaeda had orchestrated it. [1] Now the definitional aspect of the narco terrorism was also to be resolved, finally a consensus emerged in defining the term. This development is of utmost importune because now the definition of terrorism and narco terrorism

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[1] John Rollins, International Terrorism and Transnational Crime: Security Threats, U. S. Policy, and Considerations for Congress, DIANE Publishing, Washington D.C., 2010, 25

were almost accepted at the definitional level. As the attack was executed by al Qaeda, located in Afghanistan.

Hence, it is now inferred that Narco Terrorism is having close relations with Afghanistan when Taliban and al Qaeda are taken into account. Taliban succeeded in establishing terrorist government in 1996 in Afghanistan, only because of geographical conditions, specific prevailing conservative social order and opium cultivation in the country. These factors are important determinant of narco terrorism as the terrorist groups of different regions have developed nexus with each other. This is a serious development at the international level. It is well evidenced that FARC, Mexican cartels, al Qaeda and its affiliates have come into contact. In the Western African region where the lax law and order situation exists, there is emergence of close contacts among these.

In the development of narco terrorism, the location of Afghanistan has played an important role. It is located in an area where the internal topography has provided uniqueness. It is almost difficult for the security agencies to find out the terrorist groups, which are hidden in the complex terrain. This is one major reason that for a long time the security agencies of USA, NATO forces could not captures the Osama bin Laden, who hid for a very long time in Tora Bora, an area near to Jalalabad. It is because this area has no proper transport links with the rest of the country, moreover the land, village construction, vegetation coverage are so much complex that it becomes almost difficult to make the area searched in proper manner.

The emergence of Afghanistan is, therefore, much attributed to its geographical conditions. It is now a general consensus among the terrorist experts that geography plays an important role in the establishment of terrorism and violent activities and groups. A case in point is of guerrilla movement in South American countries, in African country as in Angola where dense forests. In the similar way in India localisation of naxalite groups is mainly observed in the areas where the dense forests are available where it is easy to hide. This makes understand as to why al Qaeda chose Afghanistan as its major base after 1996 when Osama bin Laden had come in the country from Sudan. Afghanistan's geographical conditions also made it a land partner with Pakistan. They have a border area where many illicit drug and terrorist activities are planned and take place. This border area has provided afghan terrorists along with Pakistan terrorist groups an opportunity to develop nexus and exploit the weak policing system. They have also spread in the adjoin areas where they have established the heroin refining units.

The emergence of narco terrorism is also attributed to opium cultivation in Afghanistan. Initially Taliban abhorred the opium cultivation but they realised that it could be a source of money, which could be utilised for their activities. They imposed 10% tax on it like other agricultural commodities. This proved quite helpful to them to organise and sustain their organisation. In contrast al Qaeda has financially faced the problems due t drying up of donations,

charities which used to be its traditional source of earning the money. At present it is observed that new Taliban groups have emerged within Taliban. It is more advanced than the traditional Taliban. Its major objective is to earn the money from opium trade and heroin. This is serious development with respect to the world because it is now possible that a new wave of fundamentalism emerge from Afghanistan, from where a large section of NATO forces have left and new government has come into power. Afghan society is a conservative society and in many parts of the country, the Taliban influence remains intact.

In this respect role of the Golden Crescent and Golden Triangle also becomes important. These areas not only contribute in the opium production but also are major trade routes for the opium and heroin. These avenues have contributed in immense manner to transport the illicit drug to far away places. Therefore as long these areas will remain uncontrolled in terms of opium production and transportation, the problem of narco terrorism will remain uncontrolled. This is an important component of narco terrorism because these areas have helped in the establishment of a networking of the narco terrorist groups and players. It is well known that Afghanistan and Myanmar are two major opium producing nations in the world. This makes the area highly conducive for the emergence of illegal activities, with the participation of terrorist groups narco terrorism in this part has transformed itself from a simple case of organised crime to a full grown narco terrorism[2].

There is another dimension of narco terrorism which is obtained in the American region where from South America to Central America to Mexico, a part of North America the drug trafficking organisations have come into existence. They have been involved in production to distribution of cocaine and related hallucinogenic substances. These illicit drugs are as harmful as the heroin is. The emergence of such wide scale illicit crop production in this region is a major cause of concern for the many countries including the USA which has received its maximum negative impact.

The narco terrorism in this area is well organised because the drug cartels operate on the pattern of developed corporate houses. They have better logistics, transport system and possess the fire power to carry on their business. The well organised drug cartels of Mexico have emerged as major player particularly after the decline of FARC like narco terrorist groups in Colombia. The Mexican drug cartels have established a regional presence for production and transportation of the illicit drugs. They have also developed nexus with the local operators and middlemen almost in all of the countries of the region. They have also succeeded in forging alliances like FARC in

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[2] Russel D. Howard and Colleen M. Traughber, The new silk road of terrorism and organized crime: the key to countering terror-crime nexus, quoted in Jeffrey H. Norwitz(ed.), Pirates, Terrorists, and Warlords: The History, Influence, and Future of Armed Groups Around the World, Skyhorse Publishing, Inc., December 2013

western African countries, from where they transfer the illicit drugs in the nearby located European countries. Thus these cartels have Trans Atlantic presence and operation. This has become possible due to their better organisational structure and better transportation facilities[3].

Their major impact is observed in the USA where form the side of Mexico illicit drugs are transported inside the USA. Many states are at present under grip of the Mexican cartels supplied illicit drugs. In this respect the porous border as present between USA and Mexico offer them an easy opportunity to influx inside the country. Port area is also supportive in this system.

This has brought much problem to the USA. The social infrastructure of USA has experienced much pressure due to increased drug addiction level in the country. More than one thousand cities are under the grip of drug addiction. Many immigrants are involved in the drug trade. Contrary to general perception that blacks re-involved in the drug related trades, recent findings suggest that whites are involved in more intensive manner in this illicit business. Blacks and immigrants particularly of Hispanic origin are found mainly involved in the drug trafficking activities at the local level. They may at as middlemen and street seller besides themselves being a consumer of the illicit drug. This structure of illicit drug in USA has wide dimensions because it has led USA to formulate its foreign policy towards Mexico and Colombia in a different manner. The major focus of this policy is to develop collaborative efforts with governments. It focuses on the illicit crop eradication. This is a novel development in the domain of International Politics that nation states collaborate with each other on the basis of illicit drug elimination efforts. This shows the extent of invasion of drug trade inside the USA.

There is another dimension of the narco terrorism, observed in the American region. This is related to the emergence of intensive violence in the region. There is internecine wars aong the drug cartels of the Mexico. They fight for the control of the drug. In the process of the war many killings take place. This makes the Mexican society highly criminal. In the recent time there is some decline in the cartel related violence but it is not a permanent feature. It is so because the drug business has emerged on the basis of the networking among the different drug cartels. They have wider contacts; in different countries they have established local contacts. They have also intensive contacts at the bureaucratic level. Whenever their business aspect is adversely affected in any part of their operation, they turn violent, leading to high scale homicide. In Mexico the conflict between different drug cartels is too sharp. This is major cause of destabilised society of the region. In Colombia too similar types of activities take place.[4] The FARC like organisations have run the parallel

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[3] J. N. Dixit, India-Pakistan in War and Peace, Routledge, London, 2003, 18-19

[4] S D Muni, Terrorism And Interstate Relations In South Asia Paper presented at the International Conference on Terrorism in South Asia: Impact on

government structure in the country, their infestation in the village society is quite impactful. They have also developed close contacts with military-bureaucratic structures. These nexuses have provided them extra ordinary capability to operate in the country. Albeit in the recent time there is marked decline in their activities due to many reasons. They have been involved with the Colombian government to strike a peace deal. This development shows that strict government efforts may yield some worthwhile results[5].

The activities of narco drug trafficking organisations have expanded to new areas including the Golden crescent and Triangle from where they link themselves with the Australian and adjoining region. There has emerged the evidence that FARC has intruded inside the Australian land. This is serious development considering the lethal and networking nature of these cartels. It is possible that Mexican drug cartels may interact with the Taliban, particularly the new Taliban, which themselves are organised in the present time to operate in the heroin and opium trade. This is emergence of a new phase of narco terrorism at the world level.

The new phase is more serious than the previous one because it is observed that illicit drug business is on increase. The American drug cartels have succeeded in finding out the new markets, with the help of the new middlemen which operates in different countries. Thee cartels have now penetrated in impactful manner the European countries. Taliban have penetrated the Central Asian countries with range of supply to Russia. These narco terrorist groups make use of the middlemen and illicit traffickers in different countries. These operate in relay system. From one country to next the transport of the illicit drug is managed by a closely interlinked relay system. For Taliban as for illustration, Uzbekistan is a major country where they not only participate in the trade but also in executing the activities of terrorism in Uzbekistan by aligning with the local terrorist organisations. In the similar fashion al Qaeda which seems to have declined in strength in recent time has worked over the affiliate system. This system makes the al Qaeda to have a global presence.

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# HUMAN RIGHT TO MENTAL HEALTH AMIDST PANDEMIC OUTBREAK IN INDIA

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**Abstract**

Right to health is generally understood as a condition of pure mental physical and social happiness, thus it did not restrict to the absence of illness or disease. This can further be elaborated as the ability to live a socially as well as economically productive life. Nowadays a special wing of the United Nations is functioning to achieve the highest attainable standard of right to health known as the World Health Organization. Right to Health is an integral part of the right to life which is a Human right. In the current scenario, Human civilization is passing through a complex phase wherein its very exitance is threatened by a 6nm virus spreading infectious disease fatal to human life. We as humans have achieved remarkable development in medicine and medical science despite global health is entangled by the virus with extreme lethality and infective capacity epidemic causing psychological and social stress consequently endangering social and economic advancement. The outbreak by its nature has capability to impact the human society individually and

collectively. Coronavirus diseases have individual and collective effect on mental health of peoples which could have an abstract but greater impact then the physical impact. This paper discusses and analyses the human right to mental health during pandemic and various mental illness faced by the people during pandemic and also the policy response towards mental health in India.

**Introduction**

Human rightsare those basic rights available to one just because he is human. The root of these rights lies in many religious-cultural traditions and documents. Magna Carta 1215 [1], Bill of Rights of Britain 1689[2], rights of men and citizens of French Declaration 1789[3], Bill of Rights in the United States were millstones in propelling human rights at the global platform but gives a narrow and biased definition of human rights based on sex, color, political opinion, and socio-religious grounds they do not accept women, slave and black people as human entitled to human rights. The struggles for the basic rights of common people were started in the 19th century itself. There was an effort to prohibit the slave trade for the sake of which the ILO was established in 1919 to foster the rights of workers, especially the right to health and human status. The League of Nations was created by victorious European countries to attain international peace and cooperation and to raise and protect the rights of minority groups, which was failed to attain its object with the commencement of the Second World Warin 1939. The idea of human rightswas given a live shape with the appearance of the United Nations Organization with the sole objective to establish international peace and securityat The San Francisco Conference 1945. It held trials at Nuremberg and Tokyo immediately after the Second World Warto punish officials of countries responsible for perpetrating war crimes or crime against peace or crime against humanity. The most important initiative to ensure and recognize the human right of common people worldwide was the adoption of the Universal Declaration of Human Rights on 10th Dec. 1948. The Preamble of UDHR acknowledges of the inherent dignity equality and absolute rights of all the members of the human family are the foundation of freedom justice and peace in the world. United Nations Commission on Human Rights drafted legally binding international treaties ICCPR and ICESCR comprising the goal settled in UDHR by the world community.

Right to health is generally understood as a condition of pure mental physical and social happiness, thus it did not restrict to the absence of illness or disease. This can further be elaborated as the ability to live a socially as well as economically productive life. The Right to health of an individual is

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[1]Guthrie, William D. "MAGNA CARTA." *American Bar Association Journal*, vol. 15, no. 1, 1929, pp. 39–42

[2]Harvey, Colin. "A British Bill of Rights?" *Fortnight*, no. 453, 2007, p. 7

[3]Robinson, James Harvey. "The French Declaration of the Rights of Man, of 1789." *Political Science Quarterly*, vol. 14, no. 4, 1899, pp. 653–662

the complementary approach for identifying and advancing the wellbeing of humans. Health has hardly been linked in a wider manner with human rights. Right to health comes within second-generation humanrightswhich put the economic burden on the state machinery. There are four generations of development of human rights. The first-generationhuman rights are those called "Blue Rights" which covers especially civil and political liberty, right to life, freedom of speech and expression, etc. the second-generation human right covers economic the social, and cultural rights which were evolved especially after second world war. Human rights, it is not only the privileges that have ethical and legal force but also can be said to be the pillars of justice and civilization. The UDHR declares that everyone has the right to the highest attainable health for himself and his family.[4]Convention of Economic social and cultural right[5] inflicts the responsibility on state parties to ensure by legal instruments the rights to highest attainable physical and mental health of its subjects. The committee on Economic Social and Cultural Rights (CESCR) narrated the rights to health provided in Art.12 of the covenant. In his general comment no.14, the CESCR pointed out the four points for ensuring a standard of highest attainable mental and physical health; 1. Availability, 2.Accessibility, Acceptability, and Quality.[6]

The health facility must not be accessible based on discrimination there should be equal accessibility of health facility keeping in mind the last one,poorest and vulnerable in society further accessibility includes affordability which means the absence of any hurdles to be it economic or technical. The all-medical services and facility should be acceptable they must not be harmful to one culturally or ethically. The state parties are bound to maintain the medical service of good quality which is scientifically and medically appropriate. The office of the High Commissioner for Human Rights laid down *"principles for protection of the person with mental illness and the improvement of mental health care" which was adopted by the* UN General assembly.[7]The comment provides 25 principles that are to be kept in mind whilst dealing with a patient suffering from mental illness.

The Right to health is not incorporated specifically as a fundamental right in Indian Constitution rather is interpreted as a part of the right to life under part-3 of the constitution.[8]the constitution in its directive principle imposes a duty on the government to secure a social order wherein public health be secured.[9] Further, there is the duty of the state to the improvement of public health in securing of justice and providing conducive human condition at the workplace, and providing special assistance in the state of sickness old-age

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[4] Universal Declaration of Human Right 1948, Art.25
[5] UN Convention of Economic Social and Cultural Right 1976, Art. 12
[6]Committee on Economic Social Cultural Right, General Comment no.14.of 2000
[7] UN General Assembly Resolution 46/119 of Dec.1991
[8]The Constitution of India (1950), Art. 21.
[9]The Constitution of India (1950), Art. 38.

disability, or maternity relief. [10]  The apex court by judicial interpretation brought the right to health within the purview of art. 21. [11]  In the *ParmanadaKatara v Union of India*case Supreme Court declared 'the right to health' a fundamental human right under the same provision. The court ruled those clauses 10 and .13 of the Indian Medical council of medical ethics 1860 to a sick patient shall not be overlooked and the court emphasized the necessity "that immediate medical aid to a patient is the obligation of doctors and hospital" [12]

Mental illness as defined in the Indian Mental healthcare Act 2017 means a substantial disorder of thinking, mood,perception, orientation, or memory that grossly impairs judgment, behavior, and capacity to recognize,reality or ability to meet ordinary demands of life.[13]As per WHO "the mental illness is nothing to be ashamed of it is a simply a medical problem just like tuberculosis, diabetes etc."Mental illness is a health disorder which encompasses changes in emotional status, thinking and behavior. Mental health illness is related to distress and delinquent functioning at work family and social activities of person. Mental illness is curable. [14]Mental health disorders include interactive, psychological health issues and challenges distracting behavioural illness. The sadness or depression, anxiety syndrome are identified as post stressful tension syndrome and the disruptive behavioural syndrome. These causes the attention shortage hyperactivity syndrome, suicidal behaviour and aggressive resulting mental health challenges and adjustment problem in people including adolescent and youth.[15] As per the World Health Organisation Mental Health is simply "state of health in which he or she realises their ability or they can handle with  normal stress in life and they are able to give their contribution to community or nation of which they are part.[16]  The definition laid by WHO is revolutionary and progressive as breaking the conservative idea of hypothesizing the mental health state as only absence of mental disorder or illness. This innovative step given rise too many concerns and lends itself to possible misinterpretation when it identifies that positive feeling and positive attitude towards life is the key factor responsible for good mental health. Taking to well-being is the main facet of mental health it. It is common that people whilst being in good health often feels unwell, angry unhappy and sad. Thais can be said a common curse for a fully living lives of any men and women. Thus, specifically the mental health is conceptualised simply and

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[10]The Constitution of India (1950), Art. 47.
[11]KesavanadaBharti v. state of Kerala AIR 1973 SC 1461.
[12]1989 AIR 2039.SCR (3) 997.
[13]The Mental Healthcare Act, 2017 Sec. 2 (s)
[14]World Health Organization "What is Mental Illness" American Psychiatric Association
[15] Department of Economics and Social Affairs United Nation "Mental Health Matters: Social inclusion of Youth with Mental Health Conditions" 2014
[16] World Health Organization, Promoting Mental Health: Concepts, emerging evidence, practice, Geneva WHO (2004).

purely the positive affect, indicating the feeling of happiness and a perception of mastery over the surrounding environment.

The pandemic has provided the special opportunity for India's National Mental Health program. This opportunity can be utilized to broaden the capacity and capability of the program in preventing the mental health challenges and mitigate the suicidality factors in India targeting the whole population of the country. There is extreme need of including the suicide prevention as an agenda in National Mental Health Program because recently during pandemic outbreak there was an unbelievable increase of suicide seeking and help seekers following the suicide of famous Bollywood celebrates in India.

The history of virus H1N1, MERS-CoV, Ebola, and Zikaviruses outbreak had a substantial connection and impact on the mental health of masses of people. Throughout the outbreak of any lethal pandemic,people had to suffer from the psychological disturbance in abstract but drastically. The mental or psychological disturbance in such a period appears in the form of anxiety, panic, fear, and phobia.

As per the data the median age of people committing suicide in India in 2020 was 45 years from whom about 61.3% were in age group of 30to 59-year-old. The ratio of male and female committing suicide due to mental complexity were 75.3% and 24.7% respectively. 50 of suicide was committed within a week from date of confirmation infection and more than 50% suicide occurred in the premise of center by opting the various methods including hanging, jumping, and poisoning. Comparatively high rate of possibility of committing or attempt to committing suicide was found in male genderduring first weak immediately after confirmation of infection. The variability and level of implication of pandemic to cope up the problem of mental health are still not entirely understood in India alike any other nation of the world.

On recommendation of World Health Organization the government in India being a major member nation launched The National mental health program in Indiain 1982 the *first* aim of the program includes the creating an environment where in availability and accessibility of mental health care is ensured for common people specially for most vulnerable population of the country *Second* it aimed to spread and encourage the knowledge and skill of mental health in social development and general healthcare, the *thirdly* objective of the program was to promote community participation in development of mental healthcare services.

Since the National Mental Health Program was launched, it has experienced many strategic changes. It is the national mental health policy which is guiding the most recent vision. The mental health program has detailed most of the issues and challenges in diagnosis and treatment of the mental disorder. the National Mental Health Program is being criticized since its inception for being treatment centric and overlooking the preventive and promotional features.

However, nowadays, the Ministry of Health and Family Welfareissued some important guidelines to mitigate the challenges posed by the pandemic and due to the spotlight on mental health is amid coronavirus outbreaks. There are some preventive activity guidelines was issued in 2020-21 by the Ministry of Health and Family Welfare to address Mental Health in India. This initiative is proven a respectable example in the field of intersectoral collaboration for refining mental health care. In the guidelines there was audio-visual messages were released by targeting the common population or to the people accompanied with mental disorder and health care worker to simplify proper management of challenges to mental health amid the pandemic. The focus was all people encompassing various age group of persons be it children adolescent, youth, and old person as well. A characteristic which has come to Infront of us during the outbreak of disease, a kind of phenomenon of the insignificant but extremely voiced and prearranged groups, which are currently exists across the globe alike virus, who aggressively resist science in wide-ranging way and process ofimmunisation through vaccination inspecifically and they may till date weaken ourforce to control the Coronavirus outbreak. These groups have a bright past of antagonism to community health interferences dating back to the Anti-Immunisation they generally have the focal opinions positioned by them against immunisation program is comprehensibleanxiety of needles to opinions about individualautonomy, religious protestations, and over-alldistrust in science.In India the same has been shown by some leader of eminent political parties, and majority of a particular religious priest. They tried their best to resist the immunization processes through vaccination.

**Conclusion**

The pandemic posed by coronavirus outbreak drastically affected the life and livelihood of human being across the globe. The pandemic causes the health authorities incapacitated and stunned around the world and produced a global health crisis. This has harmful effect on youth's Mental Health and body which leads to increased prevalence of major depressive disorder and generalized anxiety disorder. The condition of mental health in this outbreak is directly proportionate to the power and speed of infection of virus in human to human of any nation state including India. This data gives a mental peace strengthening mental health of common people. In this way the graph of domestic violence which is a side effect of pandemic due to lockdown will also be decrease.. This opportunity can be utilized to broaden the capacity and capability of the program in preventing the mental health challenges and mitigate the suicidality factors in India targeting the whole population of the country. There is extreme need of including the suicide prevention as an agenda in National Mental Health Program because recently during pandemic outbreak there was an unbelievable increase of suicide seeking and help seekers following the suicide of famous Bollywood celebrity in India.

# DIVISION OF SCHOOLS AND THEIR SYLLABUS

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**Abstract**

From the early decades of British rule, deliberate attempts were made to introduce and propagate British educational system in India but that was a period of controversy between who subscribed to orthodox ideas and those who advocated new and liberal views. Hindu society was very rigid as far as the liberal view and caste was very concerned and in the caste scheme, each caste was performed a specific function for instance Brahmins only had the exclusive right to preach religious doctrines. The main function of the Brahmins was to officiate as priests and teachers for which they had acquired higher religious and secular knowledge. The medium of instruction was Sanskrit, the sacred language of the Hindu in which religions and secular knowledge was imparted. This paper is an attempt to outline the school system in colonial times.

**Key Words**: junior schools, vernacular language

**Introduction**

The students begin in the junior schools with the rudiments of English and rise to the 7th class by which time they have acquired to tolerable command of English language have mastered its Grammar have advanced in Arithmetic to vulgar fractions and have some acquaintance with the elements of Geography. On promotion to the upper school they proceed with some studies with the addition of History and Poetry in the succession of Natural Philosophy, Chemistry, Algebra and Mathematics. [1] They also translate Bengali into English and the reverse[2].

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[1] A. J. Richey, "Selections from Educational Records (1840-1859)", Superintendent Government press, Calcutta reprint, Government of India press,1965

The school is divided into seven classes and the following is syllabus:

**1st Class**

1.Shakespeare  2. Clift's political economy  3. Writing  4. Plane and Analytical trigonometry   5. Spherical geometry  6. Conic sections  7. Parabola and Ellipse

**2nd Class-**

1.Mocullock's elementary course of reading 2.All the problems of the terrestrial itobe 3.Principles of Astronomy4. Translation from and into English 5.Writing 6.First four books of Euclid 7.Algebra as far as quadratic questions

**3rd Class -**

1.Chambers History of England as far as the reign of Queen Elizabeth 2.History of the Marathas 3.Grammar 4.Latin and Greek Roots 5.General Geography of the world 6.Translation from and into English 7.Writing 8.First book of Euclid 9.Algebra 10.1Simple equations

**4th Class -**

1. Reading and translation from moral class book 2. Grammar  3. Geography of Asia 4. Writing from dictation 5. Latin roots6. Writing the whole of decimal fraction 7. Algebra as far as division

**5th Class -**

1. Reading and Translation from Mokullock's series of lessons 2 Principles of geography 3 Rules of syntax 3 Prefixes and affixes 5 Writing the whole of vulgar fractions 6. Mental Arithmetic

**6th Class -**

1. Mokullock's 3rd Reading Book 2 Translation 3 Grammar 4 Writing simple and compound proportions 5 Mental Arithmetic

**7th Class -**

1. Division 2 Reading and translation from Mullock's first reading book and 3. Simple division

**High Schools 1871[3]**

| Province | Govt. | Aided | Unaided | Total |
|---|---|---|---|---|
| Madras | 14 | 38 | 1 | 53 |
| Bombay | 10 | 8 | 2 | 20 |
| Bengal | 53 | 80 | _ | 133 |
| Punjab | 4 | 10 | _ | 14 |
| C.P. | 2 | 2 | _ | 4 |
| Miscellaneous | 2 | _ | _ | 2 |
| | 85 | 138 | 3 | 226 |

**High Schools 1872**

| Province | Govt. | Aided | Unaided | Total |
|---|---|---|---|---|

[2] Hunter, Sir William Wilson, "A History of British India" Indian Reprints Publishing Co., Delhi,1972,pg.-236
[3] Punjab Education Report 1871

| | | | | |
|---|---|---|---|---|
| Madras | 22 | 47 | 12 | 81 |
| Bombay | 19 | 14 | 15 | 48 |
| Bengal | 60 | 97 | 61 | 218 |
| Punjab | 11 | 12 | _ | 23 |
| C.P. | 1 | 4 | _ | 5 |
| Miscellaneous | 3 | _ | _ | 3 |
| | 116 | 174 | 88 | 378 |

**Middle Schools 1871**

| Province | Govt. | Aided | Unaided | Total |
|---|---|---|---|---|
| Madras | 67 | 405 | 28 | 509 |
| Bombay | 137 | 12 | 37 | 186 |
| Bengal | 217 | 1,320 | _ | 1,537 |
| Punjab | 97 | 37 | _ | 134 |
| C.P. | 44 | 8 | _ | 52 |
| Miscellaneous | 45 | _ | _ | 45 |
| | 607 | 1,782 | 65 | 2,454 |

**Middle Schools 1872[4]**

| Province | Govt. | Aided | Unaided | Total |
|---|---|---|---|---|
| Madras | 133 | 205 | 299 | 637 |
| Bombay | 128 | 30 | 51 | 209 |
| Bengal | 212 | 1,309 | 222 | 1,743 |
| Punjab | 178 | 22 | _ | 200 |
| C.P. | 38 | 10 | _ | 48 |
| Miscellaneous | 30 | _ | _ | 30 |
| | 719 | 1,576 | 572 | 2,867 |

**Conclusion**

'The Charles Wood's despatch failed to see that Boards were going to do justice to their charge. The government Shifted their responsibilities to the newly formed Boards and left them to experiment with such a vital subject as the education of the people[5]. This disregard of the financial implication of the problem robs the recommendations of the Indian Education Commission of a large part of their utility. Although they fixed their hopes upon the system of instruction becoming more thorough and scientific, they had no measures to recommend where by it could be made so[6].The net result achieved by the commission practically reiterated the principles which had already been accepted years ago in Wood's Dispatch.

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[4] Bombay report in home education progress, Feb. 1881. page 31-71
[5] A.N. Basu : Education in Modern India,P.54
[6] Report of the Calcutta University Commission, Vol. I, Page 59

# NATURE OF AGRICULTURAL DEVELOPMENT IN ASSAM: A STUDY ON SUB-REGIONAL DISPARITY

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**Abstract:**
Indian agriculture has witnessed changes during the last four decades following the adoption of green revolution technology and self-sufficiency in food grain production since after independence. The economy has experienced an average annual growth rate of approximately 6 per cent in last two decades. About 70 percent of the people of Assam are directly or indirectly dependent on the agricultural sector An attempt has been made to find out the inter district variations of agricultural performances in terms of different agriculture related key indicators. The basic objectives of the study are to-(1) Examine the performance of agricultural development amongst the districts, (2) Quantify the Agro-climatic Zone wise disparities in agricultural development and (3) Identify the factors contributing to the regional variation in the development of agriculture. The indicators chosen for the study are different and heterogeneous across the state. Secondary data were chosen for the study collected from various government databases.
**Key Words:** Growth, Food grain, Productivity, Regional Disparity

INTRODUCTION

Indian agriculture has witnessed changing during the last three decades following the adoption of green revolution technology and self-sufficiency in food grain production since after independence. As these changes possessed vast potential for increase in productivity, it led to impressive growth in agricultural outputs in the regions where it was adopted.

Indian economy at the dawn of 21$^{st}$ century, finds itself in cross road of transformation from an ailing agricultural economy to a rapidly growing one with services sector emerging as the power house for the economy. The economy has experienced an average annual growth rate of approximately 6 to per cent in last two decades. However, there is a broad consensus among critics as regards growth not being inclusive and balanced. It is claimed that there exists huge diversity and regional disparity across the economy at state level. The gap rich and poor regions that existed even at the time of independence has widened over the years and significantly intensified during the period of reforms.

The economy of Assam is mainly agrarian with agriculture and allied sector contributing about 20 per cent to the states domestic product and providing livelihood support to about 75 per cent of the state's population. The most striking fact of Assam's economic development is that it is falling behind the rest of the country. Per hectare NSDP agriculture was higher than the national average by 50 per cent or more in the states of Punjab, Kerala, Jammu and Kashmir and Assam (Policy brief). During the decade following 1980-81 agricultural productivity showed annual growth rate of 4 per cent or more in West Bengal, Punjab, Haryana and Rajasthan. Growth in agricultural productivity for the country for the country as a whole showed acceleration growth during 1990's over 1980's. However there is a lot of variation in productivity growth at state level, which varies from -2.2 per cent 6.7 per cent. During 1951-79, Assam's economy grew at more or less at the same rate with the rest of the world. The widening disparity since 1980-81 is however due to slower growth of its economy. While the Indian economy grew at a rate of 6 per cent over 1981 to 2000, Assam State GDP only grew only at 3.3 per cent and Assam had performed a decelerated economic growth in the 1990's. Agriculture sector has grown only at 2.1 per cent per year over the 1980's and 1990's. The overall achievement of agriculture and allied sector in Assam during the 10$^{th}$ plan was just 1.16 per cent against the annual growth during the 11$^{th}$ plan had been more than 4 per cent. Assam is divided into six agro-climatic zones taking the base as Brahmaputra, Barak and hills. Out of these 6 agro climatic zones agriculture is mostly confined to Brahmaputra and Barak valley zones of Assam.

An attempt has been made to develop suitable indices involving appropriate indicators to measure the extent of disparity in agricultural attainment in Assam. The indicators are different and heterogeneous across the state. There are two problems faced by the author while calculating composite index, *First,* there are a number of indicators of level of agricultural attainment, but the source of data for these indicators are varied, *Second,* the study seeks to compare regional variation for the year 2007-08 as benchmark year and 2016-17 as final year. The indicators chosen for the study are different and heterogeneous across the state, Secondary data are chosen for the study, collected from different published and unpublished statistics such as government records and Official Websites of Directorate of Economics and

Statistics, Planning Commission, Department of Agriculture and cooperation etc. District level data on the variables have been chosen keeping the view of availability of information. The study covers 26 districts for zone level analysis to compare the agro-climatic zone disparity; 2007-08 was taken as benchmark year and 2016-17 as final year.

The values of the selected indicators for all the districts of the state were collected and tabulated—

$X_{id}$ = (Xidr-Min XidrMax Xidr-Min Xidr)

Where, $X_{id}$ = Standard value of the $i^{th}$ variable (composite index)

$X_{idr}$ = Actual value of $i^{th}$ variable for $dr^{th}$ district

Min $X_{idr}$ = Minimum value of $i^{th}$ variable for all districts

Max $X_{idr}$ = Maximum value of $i^{th}$ variable for all districts

d = 1 to 26

By giving the weight on the basis of HDI method we have averaged the value of all variables according to the weight and calculated the composite index of agricultural sector. The following indicators are considered for calculation-

Per capita Food-grain production

Consumption of Total Fertilizer per Hectare

Gross Irrigated Area as Percentage of Gross Shown Area

Percentage of Net Irrigated Area to Gross Irrigated Area

Cropping Intensity

Area Under HYV Seeds to Gross Cropped Area (rice)

Percentage of Net Shown Area to Gross Cropped Area

Agriculture is considered as the mainstay of the economy of Assam and plays a vital role in the state's economy. About 83 per cent of the land holdings are small and marginal which is one of the major obstacles of Assam Agriculture. While most of the Indian states are gradually moving away from their traditional agriculture towards mechanised agriculture, Assam is still heavily based on traditional agricultural system. The growth trend of agriculture and allied sector in Assam is moving below the national average line.

Table 1 Annual Growth Rate of Agriculture and allied sector in Assam and India over the years from 1996-97 to 2013-14 (per cent)

| YEAR | ASSAM | INDIA |
|------|-------|-------|
| 1996-97 | -0.37 | 9.92 |
| 1997-98 | 3.61 | -2.55 |
| 1998-99 | -4.27 | 6.32 |
| 1999-00 | -0.37 | 0.50 |
| 2000-01 | -1.34 | -0.25 |
| 2001-02 | -0.64 | 6.25 |
| 2002-03 | 1.22 | -7.24 |
| 2003-04 | 1.51 | 9.96 |
| 2004-05 | -1.35 | 1.60 |
| 2005-06 | 2.56 | 5.14 |

| | | |
|---|---|---|
| 2006-07 | 1.91 | 4.16 |
| 2007-08 | 2.82 | 5.80 |
| 2008-09 | 1.94 | 0.09 |
| 2009-10 | 6.89 | 0.81 |
| 2010-11 | 2.77 | 8.60 |
| 2011-12 | 4.99 | 5.02 |
| 2012-13 | 4.33 | 1.42 |
| 2013-14 | 4.59 | 4.71 |

*Source: official website of Planning commission*

Table 1 shows the growth rate of agriculture and allied sector of Assam and India since 1996-96. In 1996 the growth of agriculture and allied sector was -0.37 per cent in Assam and 9.92 per cent in India. The growth rate was increased to 3.76 per cent in 1996-97 in Assam while the growth rate in India was decreased to -2.55 per cent in the same year. The growth rate in 2012-13 was 4.33 per cent in Assam while the growth rate for India was very poor in the same year i.e. 1.42 per cent. In 2013-14 the growth rate of Assam was almost equel i.e. 4.59 per cent but in India it was increased to 4.71 per cent in the same year.

the Average annual growth rate of agriculture and allied sector of Assam as a comparison with India from 1996-97 to 2013-14. The graph of Assam shown in the figure is far below the national average and started with a negative trend. The graph is rising gradually and finally it crosses the national line in 2011-12 and in 2013-14 the growth is above the national line.

Data depicts a clear scenario of food grain production that the graph always moves below the national production line. In 2004-05 the food grain production of Assam was 1405 kg/ha against India i.e. 1652 kg/ha. The food grain production in India is gradually increasing since 2004-05 while the production in Assam reaches very poor of only 1286 kg/ha against 1756 kg/ha in India. After that the food grain production in Assam though increasing gradually but below the national poverty line. The per hector food grain production in Assam and India became equal in 2014-15 which is 2070 kg/ha in Assam and 2012 kg/ha in India.

Regional Disparity: Inter-District Analysis

Table 2: Index Scores and Level of Development of Agriculture in different districts of Assam (FY 2016-17)

| Districts | Index Scores 2011-12 | Rank | Index score 2016-17 | Rank |
|---|---|---|---|---|
| Karimganj | 0.1466 | 1 | 0.104 | 23 |
| Dhubri | 0.123 | 2 | 0.1513 | 2 |
| Sivasagar | 0.1207 | 3 | 0.1209 | 13 |
| Morigaon | 0.1206 | 4 | 0.1401 | 4 |
| Hailakandi | 0.1185 | 5 | 0.1361 | 5 |
| Golaghat | 0.1162 | 6 | 0.1252 | 10 |
| Dima Hasao | 0.116 | 7 | 0.1143 | 17 |
| Darrang | 0.1134 | 8 | 0.1536 | 1 |

| | | | | |
|---|---|---|---|---|
| Nalbari | 0.111 | 9 | 0.1275 | 9 |
| Cachar | 0.1103 | 10 | 0.1228 | 11 |
| Kamrup | 0.1043 | 11 | 0.1407 | 3 |
| Lakhimpur | 0.1037 | 12 | 01213 | 12 |
| Goalpara | 0.1034 | 13 | 0.1289 | 7 |
| Kokrajhar | 0.103 | 14 | 0.1098 | 20 |
| Barpeta | 0.1025 | 15 | 0.1106 | 19 |
| Tinsukia | 0.1021 | 16 | 0.1077 | 21 |
| Sonitpur | 0.1013 | 17 | 0.1279 | 8 |
| Jorhat | 0.0974 | 18 | 0.1175 | 14 |
| Baksa | 0.0972 | 19 | 0.1228 | 11 |
| Nagaon | 0.0935 | 20 | 0.1334 | 6 |
| Bongaigaon | 0.0906 | 21 | 0.1111 | 18 |
| Dibrugarh | 0.0852 | 22 | 0.1174 | 15 |
| Udalguri | 0.0820 | 23 | 0.1154 | 16 |
| Karbi Anglong | 0.0807 | 24 | 0.1028 | 24 |
| Dhemaji | 0.0790 | 25 | 0.0931 | 25 |
| Chirang | 0.0760 | 26 | 0.1062 | 22 |

*Source: Author's calculation*

Besides uneven and rather tardy growth of the agricultural sector in the state, a permanent issue is wide inter-region and inter-district variation in terms of almost all indicators of economic development and human development. In the above table 2 the index scores of agricultural development were calculated based on above mentioned indicators for different districts of Assam for the year 2011-12 and 2016-17. In 2011-12, according to index score Karimganj district has stood 1st position while in 2016-17 the districts slips down to 2016-17. Same situation happened in the case of Sivasagar district which secured 3rd position in 2011-12 while the district falls down to 13th position in 2016-17. There was no change of position happened in case of Dhubri, Morigaon and Hailakandi district who have secured 2nd, 4th and 5th position respectively for both the years. In turn Darrang district has secured 1st position in 2016-17 which was in the 8th position in 2011-12. Again Kamrup (r) has moved to 3rd position from 11th earlier. Likewise, Nagaon district also moved to 6th position in 2016-17 from 2oth earlier.

Table 3: Agro-climatic zone wise variations in Assam

| Agro-climatic Zone | Index Score | Rank | Index Score | Rank |
|---|---|---|---|---|
| | 2011-12 | | 2016-17 | |
| Barak Valley Zone | 0.125 | 1 | 0.121 | 4 |
| Central Brahmaputra Valley | 0.107 | 2 | 0.136 | 1 |
| Upper Brahmaputra Valley | 0.104 | 3 | 0.117 | 5 |
| Lower Brahmaputra Valley | 0.101 | 4 | 0.123 | 2 |
| North-Bank plain Zone | 0.958 | 5 | 0.122 | 3 |
| Hill Zone | 0.098 | 6 | 0.108 | 6 |

*Source : Author's calculation*

There are 6 different agro-climatic zones of Assam. As variations of agricultural development are observed in different districts level, there exist variations in agro-climatic zone level too. Table 3 depicts the index scores of agricultural development and rank of different agro-climatic zones in 2011-12 and 2016-17 accordingly. In 2011-12, Barak Valley district had stood 1st position followed by Central Brahmaputra Valley zone and Upper Valley zone. Hill zone was observed at the bottom of the list according to index score. But in 2016-17 Barak Valley has fall down to 4th position and Central Brahmaputra Valley has taken the 1st place. Same in the case of Upper Brahmaputra Valley zone which has slipped down to 5th position from 3rd in 2011-12 and North Bank Plain zone had exchange the position from 5th to 3rd in 2016-17. Hill zone occupied the same position i.e. 6th with no changes in both the years.

Table 4: Classification of Districts According to Index Score

| Category | Index Scores (2011-12) | Districts | Index Scores (2016-17) | Districts |
|---|---|---|---|---|
| High | 0.1232 and Above | Karmganj, Dhubri, Sivasagar, Morigaon | 0.1334 and above | Darrang, Kamrup, Dhubri, Morigaon, Nagaon, Hailakandi, |
| Medium | 0.996-0.1221 | Hailakandi, Udalguri Golaghat, DIma Hasao, Darrang Nalbari, Cachar, Kamrup, Lakhimpur, Goalpara, Kokrajhar, Barpeta, Tinsukia, Sonitpur | 0.1133-0.1333 | Udalguri, Baksa, Goalpara, Cavhar, Goalpara, Sonitpur, Nalbari, Golaghat, Cachar, Baksa, Lakhimpur, Sivasagar, Jorhat, Dibrugarh, Udalguri, Dima Hasao |
| Low | 0.0760-0.995 | Chirang Baksa, Bangaigaon, Nagaon, Dhemaji, Karbi Anglong, Dibrugarh, Jorhat, | 0.0931-0.1132 | Barpeta, Tinsukia, Karimganj, Chirang,, Dhemaji, Kokrajhar, Bongaigaon |

*Source: Author's calculation*

The findings of Table 4 are substantiated by that of Table 5 which shows region wise scores of different districts. The index scores were classified as high, low and medium. In 2011-12, four districts from different agro-climatic zones were found in high index score category. These were Karimganj, Dhubri, Sivasagar and Morigaon. In 2016-17 six districts were fall in high score category. These were Darrang, Kamrup (r), Dhubri, Morigaon, Nagaon and Hailakandi. Most of the districts were fall in medium score category in both the years. In 2011-12 ten districts were fall in low score category and in 2016-17, seven districts were fall in low score category. This

indicates a sign of development of agricultural sector from 2011-12 to 2016-17 in different districts of Assam.

Regional disparity in terms of key indicators

Regional variation among different districts of Assam in terms of key indicators of agricultural development is depicted in Table 5 & Table 6. They also show how the variation has changed since the launching of period of reforms. The table is split into two parts – the upper part shows the indicators in terms of which over the intervening period disparity has widened while the lower half shows indicators in terms of which it has gone down. There are some very interesting things to note.

Table 5: Agro-climatic zone wise Variations in terms of key Indicators

| Indicators | 2011-12 | | | 2016-17 | | |
|---|---|---|---|---|---|---|
| | Mean | S.D. | C.V. | Mean | S.D. | C.V. |
| *Improved* | | | | | | |
| Per hectare Food-grain production | 1811.31 | 347.54 | 0.19 | 1973.20 | 282.90 | 0.14 |
| Percentage of Net Shown Area to Gross Cropped Area | 66.54 | 13.22 | 0.20 | 69.78 | 12.40 | 0.17 |
| Annual Rainfall to State Average Rainfall | 98.13 | 44.30 | 0.45 | 111.67 | 35.44 | 0.31 |
| *Declined* | | | | | | |
| Area Under HYV Seeds to Gross Cropped Area (rice) | 40.36 | 7.38 | 0.18 | 41.14 | 11.06 | 0.26 |
| Gross Irrigated Area as Percentage of Gross Shown Area | 3.15 | 4.06 | 1.29 | 4.74 | 6.59 | 1.38 |
| Consumption of Total Fertilizer per Hectare | 63.68 | 25.03 | 0.39 | 65.93 | 47.10 | 0.71 |
| Net Irrigated area as a percentage of Gross Irrigated Area | 5.44 | 7.46 | 1.37 | 6.42 | 8.86 | 1.38 |
| Cropping Intensity | 155.84 | 29.88 | 0.19 | 151.57 | 30.26 | 0.20 |

*Source: Author's calculations based on data from Economic Survey of Assam 2011-12 to 2016-17*

For a number of indicators the disparity across the districts has widened over a period of time. A deeper look reveals that in terms of indicators that work as proxy for technology such as Area under HYV Seeds to Gross Cropped Area (rice), Gross Irrigated Area as Percentage of Gross Shown Area, Consumption of Total Fertilizer per Hectare, Net Irrigated area as a percentage of Gross Irrigated Area, Cropping Intensity etc., the gap has widened (coefficient of variation of these indicators among districts has increased with time). This means that in terms of technology used while the advanced regions are marching ahead the backward ones are lagging further behind.

While there has been increase in the average value of a number of indicators, for some other decline has been witnessed. For example there is decline percentage of net area sown to cultivable land, per-capita food-grain production, percentage of area under commercial crops to gross sown area etc. This shows that because of poor performance of the backward regions of the state, the overall position of the state has worsened over a period of time. This calls for immediate attention to be paid on the backward regions and more appropriate measures for the particular indicator where the performance of the state is sliding down.

Table 6: Top and Bottom Ranking Districts in Agriculture Development in Assam

| Indicators | 2011-12 | | 2016-17 | |
| --- | --- | --- | --- | --- |
| | Top 2 districts | Bottom 2 districts | Top 2 districts | Bottom 2 districts |
| Per hectare Food-grain production | Karimganj, Sivasagar | Chirang, Dhemaji | Dhubri, Darrang | Chirang, Dhemaji |
| Percentage of Net Shown Area to Gross Cropped Area | Kamrup, Sivasagar | Kokrajhar, Baksa | Jorhat, Sivasagar | Kokrajhar, Dhubri |
| Area Under HYV Seeds to Gross Cropped Area (rice) | Lakhimpur, Kamrup | Dima-Hasao, Tinsukia | Karimganj, Morigaon | Chirang, Dima-Hasao |
| Gross Irrigated Area as Percentage of Gross Shown Area | Udalguri, Karbi-Anglong | Sivasagar, Jorhat | Karbi Anglong, dalguri | Nalbari, Hailakandi |
| Consumption of Total Fertilizer per Hectare | Hailakandi, Dima-Hasao | Karbi Anglong, Udalguri | Darrang, Kamrup | Dhemaji, karbi Anglong |
| Net Irrigated area as a percentage of Gross Irrigated Area | Udalguri, Baksa | Bongaigaon, Golaghat | Udalguri, Baksa | Hailakandi, Dhubri |
| Cropping Intensity | Baksa, Kokrajhar | Kamrup, Sivasagar | Chirang, Dhubri | Karimganj, Jorhat |

*Source: Author's calculation*

Top two and bottom two districts in terms of major indicators at the two points of time chosen indicate that the districts were not stable in case of different indicators as a result they cannot maintain their positions for both the periods. The table 6 reveals that over the years the government has been to

some extent successful in providing irrigation facility in backward regions. The disparity in terms of all the indicators of irrigation facility such as gross irrigated area as percentage of gross sown area etc. has gone down. This is indeed a welcome sign.

Table 7: Agro-Climatic Zones of Assam & Performance of Districts in Agriculture

| Agro-climatic zone | Districts | 2011-12 | | | 2016-17 | | |
|---|---|---|---|---|---|---|---|
| | | Mean | S.D. | C.V. | Mean | S.D. | C.V. |
| Central Brahmaputra Valley Zone | Morigaon, Nagaon | 289.37 | 621.44 | 2.15 | 340.70 | 742.91 | 2.18 |
| North Bank Plain Zone | Sonitpur, Lakhimpur, Darrang, Udalguri, Dhemaji | 265.80 | 549.36 | 2.07 | 304.65 | 646.85 | 2.12 |
| Upper Brahmaputra Valley Zone | Tinsukia, Dibrugarh, Sivasagar, Jorhat, Golaghat | 281.98 | 599.30 | 2.13 | 293.39 | 630.64 | 2.15 |
| Hill Zone | Karbi Anglong, Dima Hasao | 265.85 | 562.94 | 2.12 | 270.56 | 586.19 | 2.17 |
| Barak Valley Zone | Cachar, Karimganj, Hailakandi | 338.32 | 729.99 | 2.16 | 301.45 | 635.55 | 2.11 |
| Lower Brahmaputra Valley Zone | Bongaigaon, Chirang, Kamrup, Nalbari, Baksa, Kokrajhar, Dhubri, Goalpara, Barpeta | 273.62 | 563.26 | 2.06 | 306.95 | 631.83 | 2.06 |

*Source: Author's calculation*

Fifth, a look at Table 7 shows the variation among the different agro-climatic zones of the state. It reveals that there exists wide variation among the zones, with Barak Valley Zone and Central Brahmaputra valley Zone leading and North Bank Plain Zone and Hill Zone lagging behind. However, there has been no perceptible increase in disparity if judged from this angle. The primary reason for backwardness of the lagging regions is that the annual

average rainfall of that particular region is poor than the state average rainfall and non-availability of assured irrigation facilities in the regions chiefly accounts for the poor performance of agriculture there.

Table 8: Districts wise performances of Agricultural development of Assam

| Districts | 2011-12 | | | 2016-17 | | |
|---|---|---|---|---|---|---|
| | Mean | S.D. | C.V. | Mean | S.D. | C.V. |
| Morigaon | 326.13 | 701.61 | 2.15 | 349.03 | 768.54 | 2.20 |
| Nagaon | 252.62 | 526.71 | 2.09 | 332.36 | 716.27 | 2.16 |
| Sonitpur | 273.70 | 566.56 | 2.07 | 318.58 | 683.00 | 2.14 |
| Lakhimpur | 280.41 | 546.15 | 1.95 | 302.36 | 639.37 | 2.11 |
| Dhemaji | 244.05 | 459.41 | 1.88 | 382.68 | 793.51 | 2.07 |
| Darrang | 306.42 | 687.37 | 2.24 | 287.50 | 601.36 | 2.09 |
| Udalguri | 221.72 | 436.54 | 1.97 | 232.12 | 462.27 | 1.99 |
| Tinsukia | 275.97 | 571.55 | 2.07 | 268.29 | 560.56 | 2.09 |
| Dibrugarh | 230.32 | 432.33 | 1.88 | 292.61 | 610.28 | 2.09 |
| Sivasagar | 326.29 | 720.29 | 2.21 | 301.21 | 648.09 | 2.15 |
| Jorhat | 263.22 | 539.12 | 2.05 | 292.88 | 636.27 | 2.17 |
| Golaghat | 314.09 | 683.14 | 2.17 | 311.96 | 689.89 | 2.21 |
| Karbi Anglong | 218.25 | 442.12 | 2.03 | 256.20 | 540.65 | 2.11 |
| Dima Hasao | 313.45 | 658.63 | 2.10 | 284.93 | 628.11 | 2.20 |
| Cachar | 298.22 | 614.33 | 2.06 | 306.02 | 646.95 | 2.11 |
| Karimganj | 396.31 | 873.09 | 2.20 | 259.16 | 517.69 | 2.00 |
| Hailakandi | 320.44 | 673.55 | 2.10 | 339.17 | 722.50 | 2.13 |
| Bongaigaon | 244.80 | 473.02 | 1.93 | 276.80 | 528.73 | 1.91 |
| Chirang | 205.50 | 365.56 | 1.78 | 264.63 | 514.92 | 1.95 |
| Kamrup | 282.07 | 597.95 | 2.12 | 350.61 | 751.27 | 2.14 |
| Nalbari | 299.95 | 620.92 | 2.07 | 317.61 | 657.18 | 2.07 |
| Kokrajhar | 278.33 | 536.84 | 1.93 | 305.87 | 644.37 | 2.11 |
| Dhubri | 332.62 | 713.61 | 2.15 | 273.58 | 515.82 | 1.89 |
| Goalpara | 279.64 | 571.15 | 2.04 | 376.83 | 800.89 | 2.13 |
| Barpeta | 277.03 | 566.84 | 2.05 | 321.12 | 659.84 | 2.05 |
| Baksa | 262.62 | 547.71 | 2.09 | 275.48 | 530.96 | 1.93 |

*Source: Author's calculation*

Table 8 given above plots the coefficient of variation among districts of the zones between the two time periods. In the above table Lakhimpur, Karimganj, Dima-Hasao and Dhemaji districts has shown the highest variation in two time periods while Barpeta and Nalbari districts doesn't show any variation. Some of the districts have shown better performances than the earlier period where the coefficient of variation is decreasing than the earliar period. These are Baksa, Dhubri, Bangaigaon, Dhubri, Sivasagar and Darrang. Rest other districts except Nalbari and Barpeta have shown worse performances where the coefficient of variation is increasing than the earliar period.

CONCLUSION AND REMARKS

The study has shown that development of agriculture in Assam over the year has remained polarised in Central Brahmaputra Valley Zone followed by Lower Brahmaputra Valley Zone. Hill Zone has been the least developed over the periods 2011-12 to 2016-17. If we discuss about the different indicators then we will find that there is a wide variation of values of national average with the state and the district. For example, per capita food grain production (2016-17) in India is 2056.90kg/ha where Assam's average value is slightly less i.e. 2016kg/ha. Only ten districts have shown better performances with values above both national and state average. In India around 35 per cent gross cropped area were irrigated in 2015-16 where state average is only 5.7 per cent. No districts were able to chess the national average, even only seven districts were above the state average. Consumption of fertilizer is also very poor. In Assam per hector fertilizer consumption (2016-17) is 57.69kg/ha against the national average of 130.8kg/ha. Only Darrang district has been able to cross the national line with 210.55kg/ha. In the state itself only twelve has been able to cross the state average.

The reasons for agricultural backwardness of different districts and agro-climatic zones are not difficult to understand. We may mention some important ones here. The region's agricultural sector is heavily dependent on rainfall which has been erratic. It is supplemented by groundwater which has been receding. Agriculture here is diverse, complex, under-invested, risky and vulnerable. The regions lack alternate sources of water for irrigation. A depleted groundwater table and the high costs associated with building and operating irrigation infrastructure are putting the region in deep trouble. Further harsh and worsening biophysical conditions such as low soil fertility, combined with more frequent extreme events such as droughts caused by climate variability and change, further exacerbate the region's vulnerability. Of late, climate change that is being reflected in high rainfall intensity coupled with decrease in winter precipitation has resulted in high runoff and higher rivers flow making flood and erosion an eventuality.

The empirical evidence suggested that maximum number of district have scored best record in the attainment, located in lower and central Brahmaputra Valley Zone of the state, where agriculture is commercialised, technology is also advanced. This was the region that was much influenced to green and technical revolution, resulted high contribution in export and food production of the state. The disparity existing in agricultural development is high and alarming. A series of measures are needed on the part of the government to bridge the yawning gap. We give three suggestions to alleviate the problem-

First, there is need for region specific policies in this state which is huge in size. For North Bank Plain Zone where excessive flood is causing adoption of backward technology and small size of holding, more that resurrecting agriculture we need to create alternative employment opportunities in rural areas in the form of Rural Non-Farm Sector. Once, the surplus population shifts in the non-agricultural sector and is able to generate some surplus there,

it would be possible to pool back the surplus in agriculture and higher farm-nonfarm linkages which work in both the direction would pull the agricultural sector up. Agriculture extension activities are required to educate farmers to adopt cheap, suitable and effective technology and crop variety.

Second, despite all efforts by the RBI on promoting financial inclusion and all toll claims of its success, non-availability of cheap, dependable and easy finance remains a chief concern for farmers in the backward regions. Micro-finance has its own limitations which are well known. We need to develop a mechanism that ensures credit and subsidy to the neediest region. Despite, there should be also balanced implementation of agricultural policies. Special attention and preferences should get by the farmers of poor regions.

Third, there is need to identify the agro-climatic zones that have problems. Table 7 clearly reveals that the two most backward zones are Hill Zone and North Bank Plain Zone. Specific efforts should be made for these regions.

Agriculture in Assam has stagnated and grown in uneven fashion. Since for most part of the next couple of decades agriculture is going to remain as the mainstay of population and so if this unevenness and disparity are allowed to persist it will be putting bulk of the population of the state under duress. The state government in consultation with experts and the Central government should adopt a long term policy for giving a direction to the state's agriculture. Formulation of area/region specific plans with emphasis on direct assistance to the most needy and plugging the leakages in government sponsored schemes are going to be the key in this regard.

The study covers 26 districts of Assam for inter district analysis and the districts were clubbed together to compare the agro climatic zone level disparity. Data were collected for the financial year 2011-12 as benchmark year and 2016-17 as final year. Mini-max Composite Index formula was used to find out the development indexes for different districts. The results shown that Karimganj and Dhubri district has shown the best performances in 2011-12 with index score 0.146 and 0.123 respectively. But in 2016-17 Darrang district has shown the best performances followed by Dhubri district with index score 0.153 and 0.151 respectively. In 2011-12, Dhemaji and Chirang district has shown the worst performance with 0.079 and 0.076 as index score respectively and stood at the bottom of the list. In 2016-17, along with Dhemaji district, Karbi Anglong district has shown the worst performances with 0.093 and 0.102 as index score. Among the Agro-Climatic zones Barak Valley Zone has performed the best performances in 2011-12 and Central Valley Zone has performed the best performances in 2016-17. It was observed that out of all the indicators, percentage of area under irrigation (gross and net) to total cropped area had shown the highest variation followed by other indicators like rainfall pattern, area under HYV rice etc. Thus, to minimize the inter-district disparities and promote the balanced agriculture development strategic development and planning along with region specific policies are required. Also there is a need to develop a mechanism that ensures credits and subsidies as per the need of the region.

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# DORRIS LESSING'S *THE GRASS IS SINGING*:
# A POSTCOLONIAL PROSPECTIVE

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**Abstract**

*The Grass is Singing* (1950) is the debut novel for Doris Lessing who is one of the most notable writers in the post-colonial era.The vivid account of the social life of the people living in those periods is presented in this novel. The racial politics between whites and blacks is the core theme of the novel. The oppressed and the oppressor evoking an incredible sense of placeare explored brilliantly. The social life ofthe white settlers and the black African native with the deep-rooted prejudices and bias against each otherare narrated in this novel. The relationship between Turner, a white farmer's wife, and her black African servant in Rhodesia (now Zimbabwe) during the times of 1940's is examined. Feminist issues are also discussed in this novel. In the midstof restrictions imposed by gender, race and class, the description of Mary Turner merits closerexamination on account of Lessing's incomparable depictions of the female psyche. The fear of black power &revenge,failedmarriage and the sexual obsessions of the whitesare other major themes of this novel. This research paper is aimed to give postcolonial perspective to the novel.

**Introduction**

The Grass is singing novel has become one of the successful novel written by her. It is considered as mini masterpiece as the novel explores the oppressed and the oppressor. The story takes place in Rhodesia (now Zimbabwe), in Southern Africa. From a line in T.S. Eliot's "The Waste Land" from the section "What the Thunder Said",the title of this novel was taken

(Lessing, Doris, 1973). The novel's treatment of the tragic decline of Mary and Dick Turner's fortunes becomes a metaphor for the whole white presence in Africa which was written in a relentless but devastatingly powerful prose."An extraordinary first novel in its assured treatment of its unusual subject matter… Doris Lessing questions the entire values of Rhodesian white colonial society" was the review of Ruth Whittaker who is one of the readers of Doris Lessing's works.The novel is sprinkled with passages of startling and astonishing honesty regarding the fault lines in the white psyche. According to Eva Hunter,"The Grass is Singing suggests that within the white community which sees itself as a vanguard of civilization, the pressure on women to fulfill the role of moral guardians is particularly heavy" (Georgescu, et al 2011).

**About Doris Lessing**

Doris May Lessing is a respected writer in Britain. She is well-known for her contribution in the field of literature. She has written novels, short stories, drama, biography and poetry (Mirza, et al 2017). She has been awarded with Noble Prize in Literature in 2007, David Cohen Prize in 2001, James Tait Black Memorial Prize in 1995, WH Smith Literary Award in 1986, Austrian State Prize for European Literature in 1981 and Somerset Maugham Award in 1954. Her famous novels are "The Golden Notebook (1962)", "The Grass is Singing (1950)", "The Good Terrorist (1985)", "the sequence of five novels together called Children of Violence (1952–69)", and "Canopus in Argos: Archives (1979–83)" (Cairnie, 2007).

**Post-Colonialism**

Post colonialism refers to the period after colonialism. The colonial opposition is the common characteristics of the postcolonial literature. Even if the literature is produced during the colonial period and it reflects the opposition to colonialism, it is termed as postcolonial by some critics because of the nature of opposition (Gale, 2019).The race relations and the effects of racism is the usual focus of the postcolonial literature. There is ongoing debate regarding the meaning of post-colonialismdespite a basic consensus on the general themes of writing.The term should be expanded to include the literatures of Canada, theUnited States, and Australia is proposed by many critics. "The need, inactions, or groups which have been victims of imperialism to achieve an identityuncontaminated by Universalist or Eurocentric concepts or images" is the definition given bySimon During in his essay discussing the nature & boundaries of post-colonialism.Sometimesthe scale and scope ofmodern European imperialismand its extraordinarily organized character which includesthe cultural licensing of racial domination has led to the perception ofcolonization as a modern phenomenon (Serafin, 1995).The modern colonialism is anexamination of pre-modern colonial activities willallow for a greater and more complex understanding of modern structures of power anddomination as proposed by many critics.The operation of older histories in the context of bothmodern colonialism and contemporary race & global political relations is illuminated by this (Walder, 2010).

**Postcolonial Literature in"The Grass Is Singing"**

*The Grass is singing* is a novel of colonialism, human degradation, and an uncomfortable view of the prevailing attitude of a time and place. Mary Turner is a cruel, bitter and hideous woman. It started with the Mary's resentment over the life in the farm which was boring and the unhappy marriage, it turned into something more deep and unsettling.Mary Turner is the best example of a person who is broken long before her adulthood (Schwarz, 2016). She was broken in the early phase of her life and it continued till her death. Neurosis added to the existing suffering of her. She felt depressed, hurt and lonely. The story starts with her murder, her childhood and adulthood experiences are detailed later on.

The first chapter of the novel begins with the murder of Mary Turner who is the wife of a farmer, which adds a surprising and thriller effect to the readers. It is revealed that the murderer is a house boy. Later he was caught as he approved the crime committed by him. The grief and the nervous breakdown of Mary Turner's husband Dick over her death was expressed extensively.The responses of a neighbor namedCharlie Slatter anda utopian 20 year old namedTony Masrt (recent newcomer from England who had been working in Turner plantation for only a short time) was followed by the distress of her husband (Khalil, 2018).

> "'This morning I slept late. When I came into the house I found Mrs Turneron the verandah. Then the policemen came. I was expecting you.' But he wasafraid: it was the fear of death that sounded in his voice, not the fear that wascontrolling Charlie's actions: he had not been long enough in the country tounderstand Charlie's special fear." (The grass is singing, Chapter I, 12)

The childhood of Mary Turner is visited in the next chapter where the author presents a woman's gradual acceptance of an isolated, unmarried life and about her desperate acceptance of marriage at the age of 30. Her subsequent adjustment to life on a desolate and unprofitable farm, her brutal treatment of natives, the complete mental and economic deterioration both she and her husband experience, the sale of the family business is explained in the chapter which ends with her murder. The struggle of a female soul in the times of colonialism is expressed through Mary Turner.

> "Mary looked through the back window at these unfamiliarobjects and smiled. It was necessary for her to smile when she saw them. Sheloved the town, felt safe there, and associated the country with her childhood,because of those little dorps she had lived in, and the way they were allsurrounded by miles and miles of nothingness – miles and miles of veld" (The grass is singing, Chapter II, 33)

In the novel, there are frequent mentions of the several unwritten laws of colonial Africa which serves as a proof for an arrogant kind of exclusivism.The rules and regulations which were in place during those periods were very severe and harsh for the black people.During the colonial times, a black person cannot come close to the white person and black people are not allowed to ride a caras the corpse of a white man. Even though black people are dead or murdered by them, they could not be placed next to white people. The rules were so rigid. As the white people have the support of the police and the government, black people became theepitome of crime & violenceon a regular basis. Evenin the pursuit of the duty,black police men are not permitted to touch a white man.

> "And then there was another problem: they could not putMoses the murderer into the same car with her; one could not put a black manclose to a white woman, even though she was dead, and murdered by him. Andthere was only Charlie's car, and mad Dick Turner was in that, sitting staring inthe back. There seemed to be a feeling that Moses, having committed a murder, deserved to be taken by car; but there was no help for it, he would have to walk,guarded by the policemen, wheeling their bicycles, to the camp." (The grass is singing, Chapter I, 18)

The murder of the white lady, Mary was ultimately caused by the intense disgust of the white people towards the black people which ended in the state of neurosis.The white people are aware of the necessity & rightness of their treatment of the black people.The difference between England and Rhodesia was explained to the newcomers to the country. "Holding the conventionally, progressive ideas about color, the superficial progressive of the idealist that seldom survives a conflict with self-interest" was the first thought of Tony Marston. Only to have his "progressiveness" deliciously flattered by this evidence of white ruling class hypocrisy,he frequently started discussion with established white settlers on miscegenation. He did his best to forget the knowledge to live with the color bar following the murder of Mary. As he intends to be a respected member of the society, he has altered his viewpoint in many things.

> "He wassorry for Dick Turner, whom he knew to be unhappy; but even this tragedyseemed to him romantic; he saw it, impersonally, as a symptom of the growingcapitalization of farming all over the world, of the way small farmers wouldinevitably be swallowed by the big ones. (Since he intended to be a big onehimself, this tendency did not distress him.) Because he had never yet earned hisown

living, he thought entirely in abstractions." (The grass is singing, Chapter X, 140)

The feel of isolation was constant for Mary throughout her entire life. This feel of isolation has made her become less involved in the lives & feelings of other people which she calls "freedom". The point to be noted here is the term "freedom" used in this novel by the character Mary Turner is not related to the meaning where the same term is used by the feminists & the female protagonists of Lessing's later fictions. She believes that she attained her freedom only after the death of her parents as her personal pursuit is unhindered.

It is a common traditional consideration that the final destiny for women is marriage. Even though Mary was forced into marriage by the society, she didn't experience restriction from parents. As her intoxicated father would torture her mother constantly, she had a disturbing and unhappy childhood. Most of her adolescent life was spent in a boarding school. When she overheard her close friends discussing about her age and marriage, a turning point occurred in her life "Something missing somewhere" was her friend's comment which shocked her.

> "`She's not fifteen any longer: it is ridiculous! Someone should tell her abouther clothes.' `How old is she?'
> `Must be well over thirty. She has been going strong for years. She wasworking long before I began working and that was a good twelve years ago.'
> `Why doesn't she marry? She must have had plenty of chances.'
> There was a dry chuckle. `I don't think so. My husband was keen on herhimself once, but he thinks she will never marry. She just isn't like that, isn't likethat at all. Something missing somewhere.'
> `Oh, I don't know.'" (*The grass is singing*, Chapter II, 30)

The comments of her friends had a deep impact on Mary. She was completely out of her balance after she overheard their conversation. Despite her intense aversion for marriage, she is made to search hysterically for a husband. This stressful phase of young woman's life is highlighted in this novel. During her search for a suitable life partner, she came across a 55 years old widower who has adolescent children. Mary accepts his proposal without giving any thought to it. And the moment he tries to kiss her, she ran out of the house and started to weep bitterly. This incident becomes the talk of the town. During that time, she came across Dick Turner in the cinema. He seemed to be very ambitious

in farming. Despite their different backgrounds, tastes and ambitions, they decide to get married. The eagerness to get married was the only common point between the two of them (Driver, 1983).

> "she had never thought of `society', the abstraction; andif her friends were thinking she should get married, then there might besomething in it. If she had ever learned to put her feelings into words, that wasperhaps how she would have expressed herself. And the first man she allowed toapproach her was a widower of fifty-five with half-grown children. It wasbecause she felt safer with him… because she did not associate arduous andembraces with a middle-aged gentleman whose attitude towards her was almostfatherly" (The *grass is singing,* Chapter II, 31)

As Mary left her house to continue the life as a single woman, their marriage turned out to be a failure. As she has lost her attractiveness during that time, she was not recruited back at her previous company."Social, economic and political structures, with being female in a conventional man's world" is the observation made byRoberta Rubenstein about the novel "*The Grass is Singing*". Mary was taken back to her house by Dick. She could not attain theindependent & tension-free life which she had enjoyed before marriage. Disintegration and schizophrenic was caused due to theloneliness, suffering and frustration in her marriage.

> "They met casually at the cinema. He was in for the day from his farm. Hevery rarely came into town, except when he had to buy goods he could not get athis local store, and that happened perhaps once or twice a year. On this occasionhe ran into a man he had not seen for years and was persuaded to stay the nightin town and go to the cinema. He was almost amused at himself for agreeing: allthis seemed so very remote from him." (*The grass is singing*, Chapter II, 33)

Mary's disintegration and death because of her unhappy marriage is portrayed in the novel. Because ofthe malicious remarks made by her own friends who conform to the view that marriage is "the sole justification of her a woman's existence", Mary who wasan independent, poised and amiable woman who disdains the very idea of marriage, hastened into wedlock. It is the mismatching which ended in tragedy for Mary and not the enviousness, jealousy or cruelty of a man. Mary and Dick got into marriage just to remove the feel of loneliness without proper understanding of each other. They didn't have a conversation about their future or their likes and dislikes.Loneliness is

the only common point between them as they are from different backgrounds and have varied experiences in the past life. Dick detests the town-culture while Mary "loved the town, felt safe there". Dick loved to spend most of his time on his homesteadbeing a countryman. Even after marriage, Dick spent the whole day in the farm and returned home late. He retired to bed after he had supper. He didn't spend quality time with Mary.He led a robotic life.

> "He flushed when he saw her, and stripped the picture from the walls. `Ihaven't looked at them for years,' he said, tearing them across. `But leave them,'she said, feeling an intruder on this man's intimate life:the two pictures, stuck uproughly on the wall with tintacks, had given her for the first time an insight intohis loneliness, and made her understand his hurried courtship and blind need forher. But she felt alien to him, unable to fit herself to his need" (*The grass is singing*, Chapter III, 41)

Mary was not satisfied in the sexual relationship with Dick from the beginning. Mary accepted him only when he approached her passively but he idealize her as a sexual object. She felt like a victim after every intercourse. She experience abuse & intrusion instead of love & passion.She felt nothing during the course of sex. So, it divided them moreeven though the true purpose of sex is to unite.As she lacked the zeal to live, she thought that motherhood can give her fulfillment and happiness. When she discussed about having a child to Dick, he refused citing the reason of their poverty. The state of poverty was because of their stubbornness & failures.She distracts herself from the worries by involving in sewing, stitching and mending as if "fine embroidery would save her life". The gap between the two of them has increased.She couldn't pursue in any field as she was married.

"She picked it up, thinking "that he must be fond of children.They had never discussed children; there had not been time to discuss much. Shelooked for a waste-paper basket, for it offended her to see the scraps of paper onthe floor, but Dick took it from her, squeezed it into a ball, and flung it into thecorner. `We can put up something else,' he said shyly." (*The grass is singing, Chapter III, 41)*

Because of her sloppy appearance and unpolished manners, she was reject by the society. But it's the same womanwho was once admired and loved by the society. The perspective of the society towards a married woman is stressed by the author. Mary accepts the traditional role of a woman as she was rejected to pursue her career.Lessing has made The Grass Is Singing as a study of the decay of a marriage between ill-matched couples who live on a poverty-stricken, incompetently managed farm on the Rhodesian veldt.The Mello's intruding on this relationship was the black houseboy who is ambiguously

regarded by the white woman.Instead of rebirth, he brought destruction. It was not the process of cleansing but the violent culmination of a long, demoralizing process. There exists a peculiar compulsion which the houseboy exerts over the white woman. A scene which wasderived from Lady Chatter was the scene where the woman accidentally comes upon him when he is washing himself.

> "For although their marriage was all wrong, and there was no realunderstanding between them, he had become accustomed to the double solitudethat any marriage, even a bad one, becomes. He could not imagine returning to ahouse where there was no Mary. And even her rages against her servants seemedto him, during that short time, endearing; he was grateful for the resurgence ofvitality that showed itself in an increased energy over the shortcomings andlaziness of her houseboy."(*The grass is singing*, Chapter VII, 80)

Through the personal relation, the "formal pattern of black-and-white, mistress-and-servant" was broke which isagainst all the racial instincts of the women. It also reminisced about the way of being oneself and breaking through the class barrier by Mellor. "Very driven book, I mean, there isn't much, hope" in it."was the review by Connie about the novel.A certain degree of "freedom" was achieved by the female protagonists in other works of Doris Lessing but Mary Turner didn't achieve it. The freedom means the openness to explore the world and to the commitments. Mary's life was made sterile and empty by her as she denied such commitments and explorations because of her childish nature and the place she lived in.

The exploration of psychological conflicts within individuals in the book is the strength of Doris Lessing.She has made the readers to question the reasons for the murder as she didn't provide the triggering factor which induced Moses to kill Mary. When pondered upon the reasons and the factors involved, there are many causes behind it.The readers could easily identify the reason behind the murder which is the injustices and humiliations and dehumanized treatments received by the natives.The white people see the murder as an example to support their blind thinking about the blacks. But the readers very well knew that thepersistent refusal to accept the blacks as fully human only results in genocide.

Due to the unique perspective of Lessing to bear on the female psyche, the portrayal of Mary Turner may seem two-dimensional at times which demands a closer examination. When compared to the protagonists in "the Children of Violence series" and "The Golden Notebook", Mary Turner is less complicated.When the character of Mary Turner is critically analyzed,an obsessive concern about female sexuality, a self-conscious concern about freedom in an essentially masculine world and a slight awarenessis presented.

The technique and the thinking of Lessingwhich is presented in the novel may change as it was her debut novel. The seeds of ideas which can be further explored are contained in this novel which makes it one of a kind.

**Conclusion**

Mary Turner was made tobehave according to the terms imposed by her imperial identity as dictated by the colonial ruling power. As her identity is compounded by the overpowering colonial and gender narratives, sheis not able to grasp her own identity. Ifthe whole authority of the dominant category is threatened by her disintegration, it has to be silenced. Asshe reverses the social, racial and cultural orders of her society though unconsciously, she is the heroine of this novel even though she has failed inher journey of self-quest. The way to take a subjective action was paved by the native people by the death of Mary. Asshe does not have any antidote to loneliness, poverty and gender limitations,she cannot guarantee her own identity. A change in Imperial attitudes is foreshadowed by her. An individual account of her personal life, completes an indictment of its central character's life in the center of a closed white colonial society in southern Africa is presented in the novel. "The Grass is singing" is narrated in a circular motion from a collective perspective of Mary's murder. The linked discourses of class, race, and gender bring Mary into exclusion, isolation, break down, and finally to death.Mary's failure of individuation are the failure of patriarchy and colonial culture to satisfy its female member to find fulfillment within this status quo.

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# MIRRORING ANTHROPOGENIC CATASTROPHE: ECOCINEMATIC REPRESENTATION OF DISASTER IN THE MOVIE *KEDARNATH*

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**Abstract**

Cinema has long been recognised for its potential to manipulate the audience's perspectives, culture, beliefs, and behaviour. Thus it is crucial to address the diverse cinematic expressions and the multifaceted presence of environmental issues in films that are more visible with the arrival of ecocinema as a diverse field in the literary and cultural spheres. The present paper analyses the Bollywood film *Kedarnath* to comprehend the spectacle of destruction, catastrophe, disaster, and apocalyptic imagery. It further investigates the cinematic representation of social and mental breakdown that accompanies disasters and ecological catastrophes and understands humanity's response to such crises the ecological lessons fictionalised in the movie, in particular, and eco cinema, in general.

**Keywords:** Anthropogenic, Catastrophe, Cinema, Eco cinema, Films

As one of the most powerful means of socio-cultural expression, cinema offers several possibilities for expressing differing perspectives on the environment in many ways. For example, films on eco-disasters and environmental catastrophes are becoming increasingly popular due to this shift in media attention. In the light of the current environmental situation, such films can be viewed as a call to take action for those who fail to take action on time. As a result, there has been a rise in the number of films in world cinemas that have prominently covered environmental issues and themes such as climate change, floods, droughts, eco-friendly living and the like. Such environmental concerns are now featured extensively for raising environmental consciousness among the masses. Patrick Murphy(2014), observes that the

films with "environmentally aware storylines do have the potential to contribute to increasing public awareness of real environmental issues" (p. 35). As a result, investigating how environmental issues and crises are represented and treated in media and films is an interesting subject of exploration and holds great contemporary relevance.

Environment-oriented films can help break the environmental passivity and foster debates about how humanity may get involved and improve its conduct towards nature, Stephen Rust et al. (2015) discuss the importance of studying media through an ecocritical lens and mention:

> It is only in recent years that ecocritics have really expanded their focus to consider popular media texts. Cinema, popular music, and television have all become important subjects of analysis. Most contemporary ecocriticsrecognise that popular cultural artifacts are at least as significant mediators of the human-environmental relationship and its attendant anxieties and joys, as are literature and the fine arts. (02)

This has sparked a renewed interest in ecocritical analysing the widely consumed films by an extensive range of audiences. In the modern context, environmental concerns of various sorts are infused into the cinematic experience in various ways. In spite of the fact that Roger C. Anderson has been credited in coining the word 'Ecocinema' in the year 1975, Scott McDonald was the first to use it in his article "Toward an Ecocinema". In this article, Scott has looked at five films, namely Peter Hutton's *Study of a River* (1996) and *Time and Tide* (2000),Andrej Zdravic's *Riverglass: A River Ballet in Four Seasons* (1997), Diane Kitchen's *Wot the Ancient Sod* (2001), and James Benning's *Sogobi* (2001) that deal with environmental concerns in one or the other ways. Moreover, Scott Macdonald (2012), states the task of an ecocinema is to "provide new kinds of film experience that demonstrate an alternative to conventional media-spectatorship and help to nurture a more environmentally progressive mindset" (p. 20). The green or environmental turn in the film industry, notably in Bollywood films, has moved the environment from the periphery of scientific discourses to the centre of cultural conversation.

Eco-cinema may be viewed as a paradigm that emphasises various environmental expressions through a broad spectrum of popular mainstream cinema. As the environmental crisis has become more apparent in the present times, the last three decades have witnessed an upsurge of documentary films and short films on environmental issues like global warming, global/local climate change, loss of biodiversity, severe floods and droughts, species extinction, sea-level rising and other environmental concerns. Moreover, climate change is a burning issue that often surfaces on the big screen. In light of these facts, the core preoccupation of this paper is to focus on the ecocritical study of the movie Kedarnath to understand how the individual and political responses to environmental concerns shape the environmental reality that we face.

Viewed holistically, MarkTerry (2020) maintains, "Ecocinema covers a lot of ground, literally, metaphorically, and even geospatially . . . [and] addresses environmental issues that are global in nature, and few other social issues are as comprehensively universal to the human experience as those of the environment" (pp. 89-90). The problems such as- what characteristics distinguish an environmental film from a non-environmental one? What exactly are the intended objectives of these kinds of films? How can filmmakers go about achieving objectives through different mediums and techniques? What are the determinants of how the audience receives the filmmaker's message? The bourgeoning field of ecocinema offers some useful insights in addressing these questions.

Focusing on all of these considerations, the filmmakers wrestle with these problems since they are so complicated and challenging. In this regard, Paula Willoquet-Maricondi (2010), defines ecocinema as:

> To describe films that overtly engage with environmental concerns either by exploring specific environmental justice issues . . . [it] cuts across genres and modes of production, encompassing full-length and short fiction, documentary, and experimental films/videos that actively seek to inform viewers about, as well as engage their participation in, addressing issues of ecological import. (p. 9-10)

Again, Maricondi argues that ecocritical film studies must pay attention to the unique ways visual texts communicate, which is a crucial but frequently overlooked aspect of studying cinema's environmental potential. The way in which visual information is conveyed is critical in its ability to effectively communicate with its intended audience. Maricondi also distinguishes between environmental films and ecocinema and defines ecocinema as:

> Consciousness-raising and activist intentions, as well as responsibility to heighten awareness about contemporary issues and practices affecting planetary health. Ecocinema overtly strives to inspire personally and political action on the part of viewers, stimulating overthinking so as to bring about concrete changes in the choices we make, daily and in the long run, as individuals and as societies, locally and globally. (p. 45)

While encouraging critical thinking that alters every day and long-term decisions made by individuals and society, locally and globally, Ecocinema, says Willoquet-Maricondi, actively pushes viewers to take action. In the literary realm, ecocriticism has emerged as a movement that has paved the way for a more comprehensive and holistic understanding of the natural world. More than that, it has significantly contributed to the film industry throughout the world. The environment is given vital importance rather than being treated as an aesthetically pleasing component of human existence. With the advent of eco-cinema, the representation of nature has evolved from being only a decorative backdrop to becoming a sensible portrayal of ecological issues and the fragility rather than permanence of natural beauty. As a category of media,

Willoquet-Maricondi says ecocinema helps to foster great visual literacy in two ways "by showing how the construction of images works to shape perceptions and attitudes about the nonhuman world, and by stimulating discussions about the historical, cultural, and ideological dimensions of our visual representations of nature and of environmental issues. (p. xiii)

In developing countries like India, cinema plays a pivotal role in framing the modern cultural attitudes of the people. This is true in the case of shaping environmental attitudes as well. The arrival of ecocinema has opened new avenues for Bollywood to present spectacles of the environment for its audience. In this connection, *Kedarnath*, a Bollywood romantic drama disaster film set against the backdrop of the June 2013 natural disaster in the temple town of Kedarnath, was released on December 7th, 2018. Directed by Abhishek Kapoor, the film chronicles the story of an inter-faith love saga starring the late Sushant Singh Rajput and Sara Ali Khan in lead roles. In the film, Sushant plays the character of Mansoor, who works as a porter for pilgrims. At the same time, Sara Ali Khan is a feisty daughter of a wealthy Hindu Brahmin family who owns a lodge and shops in the vicinity of the historic Kedarnath Temple.

The film is majorly concerned with a romantic inter-faith relationship, but it also significantly deals with the presentation of catastrophic imagery and makes it an addition to the canon of ecocinema. As the plot progresses, the two characters spend more and more quality time together, and it becomes clear that they are both completely smitten with one another. Both Mansoor and Mandakini are presented as environmentalists regarding the environment and its natural beauty. In one of the scenes in the film, Mandakini is especially concerned by hoardings and banners that can be seen here and there on the way to the Kedarnath temple. Mansoor, in another scene, expresses his disapproval and opposition to the construction of hotels and his concern to lower the number of pilgrims.

There is also a remarkable presentation of the aftermaths of unplanned urbanisation in the film. Talking about urbanisation and its effects, Kiu-wai Chu (2016), maintains that "in addition to natural phenomenon, ecocinema also concerns human-induced problems on ecology and the environment. Industrialisation, urbanisation and overdevelopment signal the realisation of negative consequences in the forms of environmental degradations" (p. 2). Chu believes that urbanisation is a clear indicator of environmental degradation that will be manifested in the future and eco-cinema plays its role well to project those ecological issues induced by humans.

In a similar vein, *Kedarnath* has dragged the contemporary ecological problems and transmitted a message that if human beings continue to excessively exploit the environment, they will be on the verge of extinction before long. However, there is a clear distinction between pro-environmentalist and anti-environmentalist characters in the film. On one side, it represents the characters like Mansoor and Mandakini as activists. In contrast, the character of Kullu (Nishant Dahiya) symbolises the materialistic

side of human nature as he intends to build a two-star hotel in Rambada illegally. Moreover, his refusal to comply with the head priest's warning that such a building may affect the river's path, which may be catastrophic, is notable in the film. Suddenly, a flash flood arises in the valley due to a torrential rainstorm causing widespread devastation throughout.

Eco-cinema tends to focus on the effects of natural and human-induced calamities on ecology, and the film *Kedarnath* is a remarkable addition to the canon. This feature of eco-cinema is particularly noteworthy in *Kedarnath* since it shows how an environmental calamity causes socio-cultural disintegration. In the final scenes, the flood sweeps over the valley, wreaking devastation and claiming the lives of many people, among them Mansoor. The film makes extensive use of catastrophic and apocalyptic visuals, which are a striking feature of the genre of ecocinema.

If one takes into consideration the importance of films on the Indian mindsets, ecocinema has the potential to successfully influence the audience in rethinking their attitude towards the environment and utilising natural resources with more sustainability. The filmmakers of *Kedarnath* have used a range of ecocritical themes to build such ideas, which are then incorporated into the film's setting. A catastrophic environmental event in the films urges the viewers to take ethical responsibility and prompt action inculcating ecocentric values to create a habitable world and sustainable future in the era of global environmental degradation. Thus, in the words of Maricondi:

> The ecocentric values to be found in ecocinema constitute a paradigm shift that is, a shift in the way we regard the place and function of humans on the planet and the way we value ecosystems. For many environmental thinkers, this paradigm shift moves us from a narrow anthropocentric worldview to an earth-centered, or ecocentric, view in which the ecosphere, rather than merely the human sphere, is taken as the "center of value for humanity. (pp. 45-46)

Thus, *Kedarnath* presents a vivid description of human responses to anthropogenic ecological degradation and portrays the triumph of nature over humanity. It is also an expression of the ecological trauma suffered by the survivors who face many hardships to get back the lost natural peace and equilibrium. The spectacle of destruction that is made visible in the film is symbolic of the impending doom that needs timely consideration by humanity to save itself from the wrath of nature. The film also challenges the established framework within which the conventional Bollywood films use nature merely as a romantic backdrop to substantiate the setting and visuals. The initiation of the tradition of ecocinema in Bollywood is significant in influencing how we think about nature, frame our attitudes and act accordingly. Not only this, but the film also demonstrates the limitation of the spectacle of destruction portrayed in *Kedarnath* as humanity is made to survive the catastrophe and a new normal begins in the town. It seems as if the film takes a sudden turn as the ecological conflict is resolved to end with the establishment of peace and

order. However, the narrative trajectory in the movie poses several ecological questions for the viewers. It gives a positive hint that ecocinema in Bollywood can make the audience prioritise the environment, take personal actions and reestablish a connection with nature by living sustainably.

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